

# THE CRITERION

## Bishops' draft condemns U.S. arms policy

by JERRY FILTEAU

Important elements of current U.S. nuclear deterrence policy are condemned as immoral in a draft national pastoral letter written by a committee of the National Conference of Catholic Bishops.

The document specifically rejects, on the basis of traditional Catholic moral principles, any policy that holds out the option of nuclear response to a non-nuclear attack, or any strategic deterrence policy that involves the targeting or even the threat of targeting of nuclear warheads on civilian populations.

The former policy is part of the U.S.-NATO defense policy in Western Europe. The latter is a policy operative in current global U.S. nuclear strategy.

The document sharply questions even the possession of nuclear weapons without substantive progress toward their elimination.

Saying that "we face . . . a deterrent that is in place and which we cannot, according to Catholic moral principles, approve," the authors conclude that the only justification for possession of nuclear weapons is the principle of temporary "toleration of moral evil." The principle of toleration, however, demands that all efforts be made to get out of this "objectively evil situation" in an orderly, controlled way, the authors say. They emphasize that the principle of toleration invoked is not "a comforting moral judgment, but an urgent call to efforts to change."

**THE DRAFT PASTORAL** letter, written by a committee of five bishops headed by Archbishop Joseph L. Bernardin of Cincinnati, was distributed June 19 to about 250 U.S. bishops attending an 11-day assembly at St. John's University in Collegeville, Minn.

The document was not made public. Nevertheless, stories on it appeared in the general press and elsewhere. They were apparently based on what reporters were being told about the document, however, rather than on a reading of the document itself.

The document itself reveals tightly reasoned applications of moral principles which, if agreed to by the rest of the U.S. hierarchy, would make the final statement one of the strongest moral condemnations of nuclear deterrence yet issued by a major church body in the United States.

As a first draft, the document is still subject to committee changes based on comments and criticisms by the bishops. A revised draft will then be subject to further debate and amendment when the country's bishops hold their annual general meeting this November. It would require approval by a two-thirds vote before becoming a national pastoral letter



expressing the collective moral guidance of the U.S. hierarchy on war and peace issues today.

The key section of the draft pastoral letter, dealing with the moral issues of nuclear war and nuclear deterrence, calls reliance on such weapons "fundamentally abhorrent." It says they would have "no place" at all in a world of peaceful reconciliation towards which all people should strive.

**"CERTAIN PRACTICES** OF nuclear warfare or deterrence, moreover, clearly cannot be compatible, even now, with the most basic Christian teachings," the draft says.

It lists six "immediate" principles applying to the morality of nuclear weapons in the present context:

—"Under no circumstances may nuclear weapons or other instruments of mass

slaughter be used for the purpose of destroying population centers or other predominantly civilian targets." In addition, nuclear attack on military targets is virtually impossible to justify "as proportional to any conceivable rational objective" when "the targets lie so close to concentrations of population that destruction of the targets would likely devastate those nearby populations." Even if an enemy attacks U.S. civilian centers, a counterstrike against civilian populations "must be condemned."

—"We do not perceive any situation in which the deliberate initiation of nuclear warfare, on however a restricted scale, can be condoned. Non-nuclear attacks by another state must be deterred by other than nuclear means." Without judging the complex technological questions involved in the dangers of escalation once nuclear weapons are used, the committee says that, in the face of "very substantial doubt" about the possibilities of control, there is an obligation to the "safest possible moral course," and first use of nuclear weapons does not meet that moral obligation.

—"Our objections to the use of nuclear weapons against civilians and to the initiation of nuclear warfare apply equally to the threat of such use." The threat of such use cannot be condoned, even if it "is not intended to be carried out at all," for several reasons. Among these are the "degradation it produces" in relationships between the two sides and the

(See BISHOPS' DRAFT on page 2)

**FOR PEACE—The World Peace March** moves along New York's 42nd Street en route to Central Park where 500,000 people took part in an anti-arms rally. The march marked the U.N. General Assembly's Second Special Session on Disarmament, June 7-July 9. The rally was New York's largest gathering in the city's history. (NC photo from UPI)

### Looking Inside

How are Hispanic Americans served by the Church in the Archdiocese? Ruth Ann Hanley tries to answer that on page 2.

How are native Americans in Indiana served by the Church? Jim Jachimik interviews Brian George on page 5.

Dennis Jones took his kids to visit "an ugly, little man." Read how they were affected on page 7. Msgr. Bosler answers a question about divorce on page 8.

The "just war theory" is analyzed from the perspective of the war in the Falkland Islands on page 9.

St. John parish at Enochsburg is the subject of this week's Parish Profile on page 12.

Doris Peters answers a question from a teen-ager who thinks he might be homosexual on page 16.

the CRITERION

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Indianapolis, Indiana

# Church reaches out to Hispanic Americans

by RUTH ANN HANLEY

"Within 15 to 20 years half of the Catholics in the U.S. will be Hispanic. This is because the Hispanic population here is young, they have larger families, and the trend of the rest of the population is toward smaller families." That's the projection of Father Ovidio Pecharrroman, a native of Spain who teaches philosophy at the Pontifical College Josephinum at Columbus, Ohio.

For the second year in a row Father Pecharrroman has come to help Father Mauro Rodas of St. Mary's parish to plan an outreach program for the 30,000 Hispanics in the Archdiocese.

The challenge the Spanish priest sees is whether these people will be accepted and made comfortable in English speaking churches, whether they will be participating as others do.

To help them hold to the faith, and to try to smooth their way into archdiocesan congregations, he says "it is important for the clergy, and especially seminarians, to learn their language, customs and way of worship."

This program is but part of an ongoing effort by Father Rodas, who heads the Archdiocesan Hispanic Ministry, to involve archdiocesan Catholics in learning about and serving the Hispanic speaking here.

This summer as last, young seminarians with the common bonds of faith and language will visit the people along with Franciscan Brother Tom Carroll and Father Rodas. Three young men from Colombia and Mexico will map out the region and two by two they will visit each family trying to establish a link between the faith they find and the pastoral church. "The family," says Pecharrroman, "is the world of Hispanic culture."

TO ILLUSTRATE Father Rodas adds, "When a home Mass is said, all come . . . parents, children, teenagers, aunts, uncles . . . Sometimes there are more people at a home Mass than attend a Mass on Sunday."

"This year," says Father Rodas, "I have told them that big dinners on these visits are forbidden. The families are so hospitable, but if you have a lady cooking all day in the kitchen, the idea of the visit is lost. We want to come to say 'hello. We're not here to teach you the Bible. Just to say hello.' We are laying a foundation."

Last year this summer program reached 220 families and this year they are hoping for many more.



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To Father Pecharrroman evangelization no longer means "sitting and waiting at the church." "Evangelization through an office is becoming obsolete," he says. "The Protestant churches make visits to families their first priority. They visit and ask if they can help, if a man has a job. These Hispanics are absolutely bombarded by other churches. When we come to them we ask 'How come you don't like your own Church? Don't you believe in Our Lady of Guadalupe?'"

They do believe in Our Lady, but nevertheless, according to Father Pecharrroman, "we are losing perhaps one half million every five years. Fifteen years ago they were 95 percent Catholic. Now 84 percent. It is a main concern of the bishops."

HE SAYS THE BISHOPS are most aware of these increasing Hispanic numbers. They have to be for "in the past 14 years the development in the Church has been outstanding. Fifteen Hispanic bishops have been appointed."

But most pastors are only semi-aware. It is on this level that the work must be done. "Racism," says Father Pecharrroman "is very small among priests, but sometimes they are xenophobic, afraid of newcomers. They don't know how to deal with someone new." The sisters he praised as "very aware. They are moving."

Part of the problem he sees, is breaking down misunderstanding on both sides. In the churches, as elsewhere, people move where they feel welcome and comfortable.

"Americans must understand that evangelization is not the same as Americanization. If a person does not come to church on Sunday, it is not true that therefore he is not a Catholic. Some fathers must work on Sunday."

Father Pecharrroman wants Americans to understand that though these Spanish-speaking peoples share a common language and faith they have individual identities. They are from different lands with different needs and customs. "Raza" is the word used to describe their common denominator, but the priest from Columbus jokes that "if you identify a Cuban with a Puerto Rican, you may be killed."

On the other hand, when Hispanics look at Anglo-Americans they may be remembering that first sign they saw crossing the border: "No dogs, no blacks, no Mexicans." Maybe it happened a long time ago, but they still shy away from Americans, still need people to visit and say "you're o.k."

Father Pecharrroman can cite three fears that these newcomers have: fear of solitude, fear of segregation, and fear of not making money.

Because of this last fear, he says, they may work night and day. "But if we come to visit, it is so important, that if the man is asleep we say 'Wake him up.'"

The summer's program for Hispanic visitation begun here, has been used as a model in Detroit, Cleveland and Columbus.

In connection with last year's program, Father Rodas held a workshop for archdiocesan priests, hoping they would come to learn about Hispanic Catholics in their parishes.

He says only three came, and one said in all honesty that he simply came to learn because he was sure he "did not have any of these people in his parish."

"We got out the map to show him," says Father Rodas, "and there were families in his parish. From what appeared on the map, one was probably in front of the rectory."

The problem, says Father Pecharrroman, "is that 26,000,000 Hispanic Americans live in silence. Politically they are the silent majority; religiously our best kept secret."



HISPANIC APOSTLES—Sent forth like apostles with a map, Hispanic seminarians are going forth to visit Hispanic families in the archdiocese this summer. Shown here with Father Ovidio Pecharrroman (center) who spent three weeks helping to organize this ministry are, left to right, Jaime Martinez-Artiga, Carlos Vina, Misal Mateos and Tom Carroll. (Photo by Ruth Ann Hanley)

## Bishops' draft (from 1)

danger of loss of control over events regardless of the original intent.

—"Christians and others of goodwill may differ as to whether nuclear weapons may be employed under any circumstances." But even if a categorical moral condemnation does not seem required from Christian teaching, "it is difficult for us to see how what may be legitimate in theory may indeed be justifiable in practice."

THE CONDITIONS THAT must be met for justification are that if nuclear weapons are to be used at all it can be done "only after they have been used against our own country or our allies, and, even then, only in an extremely limited, discriminating manner against military targets . . . In all candor, we have no confidence whatever that retaliatory and restrictive usage can be kept limited." In light of the dangers that at some point deterrence will fail and that an initial limited use will start a chain of escalation, the principle must be asserted that "no use of nuclear weapons can be considered moral if even indirectly it would result in significant violation of the principle of discrimination."

—"If we were to reject any conceivable use of nuclear weapons, we would face the very difficult question whether it is permissible even

to continue to possess such weapons." The committee confronts the paradox of having laid out a weighty moral reasoning against any use or threat to use nuclear weapons, versus the evaporation of the deterrent value of the possession of nuclear weapons if use is renounced and backed by guarantees. It warns against "rapid, abrupt" abandonment of nuclear weapons on grounds that the instabilities that would be created could themselves lead to catastrophe. "But a temporary toleration of some aspects of nuclear deterrence must not be confused with approval of such deterrence."

—Finally, "we have hereby outlined what would be at most a marginally justifiable deterrence policy," but "we find ourselves at odds with elements of current deterrence policy" and are "skeptical" of the basic argument of deterrence. Faced with "a deterrent that is in place and which we cannot, according to Catholic moral principles, approve," the committee invokes the principle in Catholic moral theology of "toleration of moral evil." It notes that this is a technical term for dealing with what is "objectively a sinful situation . . . yet movement out of this objectively evil situation must be controlled lest we cause by accident what we would neither deliberately choose nor morally condone."

## Letter from the archbishop

My dear Family in Christ:

Just a few weeks ago while conversing with the distinguished leader of one of the great communions of Protestant believers, our conversation turned to the person of our Holy Father, Pope John Paul II. Perhaps because I emphasized our too much, this Christian gentleman politely reminded me that John Paul did not belong to just the Roman Catholic Church, but to all Christendom as well, even to the entire human family.

In the remarkable human being we call John Paul II, we have an ambassador for peace, a moral voice, a tenderly caring pastor, a unique spiritual leader and a sorely needed sign of hope for the human family. No other member of the human family can do for the Church, for humanity, for our world, what John Paul is doing at the present time.

Isn't it little short of tragic that one of his most pressing daily concerns must be the financial needs and problems of the Holy See? Nearly a year ago, your own archbishop was asked by the bishops of the United States to lead an effort to increase the financial support we make available to our Holy Father. Every priest in the United States has received a letter from me asking for a greater Peter's Pence collection than ever this year for all the needs under the care of His Holiness.

As I beg this from every Catholic in the United States, need I tell you that I beg this increased response from my very own beloved clergy, religious and laity—who are the Church of Indianapolis!

Sincerely yours in Our Lord,

*Edward T. O'Meara*

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



# U.S., Soviets trade blows at disarmament session

UNITED NATIONS—Dozens of peace and disarmament proposals, but little progress toward any international agreement emerged in the first two weeks of the U.N. General Assembly's Second Special Session on Disarmament, June 7-July 9.

The beginning days of the five-week session provided a showcase for a new populist anti-nuclear movement, which demonstrated its breadth in a presentation to U.N. Secretary General Javier Perez de Cuellar of 90 million peace petition signatures and in a crowd of 700,000 people—New York City's largest-ever gathering—at a Central Park disarmament rally.

But verbal blows traded by the United States and the Soviet Union, the two major world players in both the nuclear and conventional arms races, suggested that any hopes participants might have for a new atmosphere of international trust and common commitment would fall victim to international politics-as-usual.

On the conventional arms front, which accounts for four-fifths of the \$600-billion-a-year global arms race, the special session opened as Israel was mounting a massive invasion of Lebanon, Britain and Argentina were marching toward a showdown in the Falkland Islands, and Iran and Iraq were continuing their 21-month-old border war.

On the nuclear front Soviet Prime Minister Andrei Gromyko portrayed the Soviet Union as ready for peace and disarmament if only the United States would give up its global anti-Soviet belligerence, and U.S. President Ronald Reagan responded in kind with a laundry list of Soviet misdeeds and U.S. disarmament initiatives.

POPE JOHN PAUL II, in a message delivered to the assembly June 11 by his secretary of state, Cardinal Agostino Casaroli, seemed to anticipate such posturing by the superpowers when he said: "Of course, no

power, no statesman will admit that he intends to project a war or take the initiative in one. Nevertheless mutual distrust makes men believe or fear that others nourish such designs or a will of that sort, with the result that each seems to envisage no other possible solution, but regards it as necessary to get ready a defense force sufficient to reply to eventual attack."

The pontiff called the arms race "the result of an ethical crisis gnawing into society in all directions, political, social and economic," and warned, "If efforts at arms reduction, then total disarmament, are not accompanied and paralleled by ethical renewal, they are already destined to fail."

Like its predecessor, the First Special Session on Disarmament in 1978, the new U.N. gathering brought dozens of new analyses of the debilitating effects of the arms race on the world and dozens of ideas to overcome it or at least to make concrete steps in that direction.

Singapore noted that more than 70 percent of world arms exports come from the two superpowers—36.5 percent from the Soviet Union and 33.6 percent from the United States, according to the Stockholm International Peace Research Institute. Most of these weapons, it said, are bought by Third World countries, who can least afford them.

BELGIUM, TOO, POINTED at the two superpowers as the chief culprits in the arms race. Speaking for the 10-nation European Economic Community, it cited the EEC as an example of peace and cooperation overcoming national rivalries, but said that on the global level initiatives for nuclear disarmament must come first from the United States and the Soviet Union.

China urged all nuclear powers to commit themselves unconditionally not to use nuclear weapons against non-nuclear states and to undertake a no-first-use policy toward other nuclear powers.

## Postal rates for religious press may increase 30 percent

WASHINGTON—Postal rates for the religious press could go up another 30 percent this October as the result of a House-Senate budget agreement reached June 18.

Working to iron out differences in fiscal year 1983 budget plans passed by the House and Senate earlier this spring, members of a House-Senate conference committee agreed to another reduction in the subsidy that supports lower postal rates for second-, third- and fourth-class non-profit mailers.

James A. Doyle, executive director of the Catholic Press Association, called the conference's decision another "body blow" to the budgets of the religious press.

The Senate, working on the budget a month earlier, had agreed to restore a major portion of the subsidy cut by Congress last year. Last year's cut resulted in postage rate increases for non-profit mailers of up to 150 percent.

But when the budget resolution reached the House, the subsidy was cut out entirely.

The House-Senate conferees agreed to restore part of the subsidy, but not enough to keep non-profit postal rates from going up again.

The conference committee agreement still needed the approval of the full House and Senate. Once that is obtained, congressional committees will begin work in earnest on the details of the new budget, which will take effect on Oct. 1.

Doyle said that while he did not have specific details on how the budget agreement would affect individual Catholic newspapers, he estimated that a 30 percent increase in rates was in store.

"We had hoped for more concern for the needs of the religious press," said Doyle, adding that the CPA expected to step up efforts to communicate the problems and needs of the religious press to Congress and the Reagan administration.

Religious press officials have argued in the past that while they are willing to pay their fair share of postal costs, Congress should phase out the subsidy slowly, as it has been doing over the last decade, rather than impose potentially crippling rate hikes all at once.

Meanwhile, an appropriations bill granting a temporary rollback in postage rates for non-profit groups this year was still tied up in a congressional dispute over tax breaks for members of the House and Senate.

The temporary rollback, which would be in effect only until the beginning of the new fiscal year in October, also is tied to a \$3 billion housing stimulus plan opposed by the Reagan administration.

President Reagan has threatened to veto the entire bill—including the postal rate rollback—if the housing measure is still in it when it reaches his desk.



PAPAL KISS—Pope John Paul II leans to kiss a child at the International Work Bureau (BIT) in Geneva, where he met with families of BIT employees. (NC photo from UPI)

## Pope pleads for workers' rights in trip to Switzerland

GENEVA, Switzerland—Only 45 hours after his return from Argentina, Pope John Paul II flew to Switzerland for a one-day visit and a plea for the rights of workers to join unions.

Telling 1,000 delegates at the International Labor Organization's annual conference that the freedom of workers to organize is a fundamental human right, the pontiff said that "it is severely threatened, often flouted."

He directly challenged state control of labor organizations, declaring that "cohesion of the forces of society . . . must be the outcome of free decisions by those concerned, taken in full independence from the political authorities and reached in full freedom."

Although the pope made no direct mention of the martial law crackdown in his native Poland, the comment was clearly a criticism of the Polish government's suppression of the independent labor movement, Solidarity.

The pope proposed solidarity among governments, employers and workers in the pursuit of workers' rights. Such cooperation has been factored into the very tripartite structure of the ILO since its foundation in 1919, and the pope later met with representatives of all three groups.

The pontiff also championed solidarity among workers themselves in the defense of their rights. He called for "full freedom as regards the determination of the internal organization of trade unions, their operating methods and their activities."

Referring to the increasing sophistication of the means of production as one of the current causes of unemployment, the pope defended "the principle of the primacy of human work over the means of production, and the primacy of the individual at work over production requirements or purely economic laws."

"The human person," continued the pope, "is the first and ultimate criterion in the planning of employment."

After meeting with permanent personnel at the ILO's secretariat, with staff members at the Center for International Catholic Organizations and with observers representing the Holy See at the United Nations European headquarters, the pope visited the home office of the International Committee of the Red Cross (ICRC).

A private Swiss organization founded in 1863, the ICRC's main mission is to give assistance and protection to the victims of armed conflict, the wounded and prisoners of war, civilian internees, people living in occupied territories, displaced persons and political detainees. Recently, ICRC delegates have been visiting internees detained in Poland under martial law, and relief and medical assistance have been provided for 40,000 persons displaced by civil strife in El Salvador.

The ICRC's sister organization, the League of Red Cross Societies, provides relief programs for victims of natural disasters.

In his talk at the Red Cross headquarters, the pope praised the work of the two organizations, calling it consistent with the Gospel of Jesus and characterizing Red Cross members as "those who work with a spirit of self-denial, who know how to find their compensation in the knowledge that service has been given."

He also called it "the obligation of each nation to sign without reserve" conventions proposed by the Red Cross which would safeguard the physical and psychological health of prisoners of war and prevent torture.

From there, the pope traveled to a suburb of Geneva to visit the European Center for Nuclear Research. There the pope and members of his staff were introduced to the arcane world of particle accelerators and storage rings, where 2,300 scientists from 140 universities and national laboratories use some of the world's largest machines and most sophisticated technology to study the behavior of minute subatomic particles.

The pontiff told the scientists that the location of their laboratory, which straddles the Swiss-French border, is symbolic of the fact that their research should work to the benefit of all of the nations of the world.

# EDITORIALS

## AAA's future could be limitless

Cynics are half smiling that AAA '82 didn't quite make it. Goal, that is. Minimum pledge goal. It couldn't be done two years in a row, they said. Gonna try for three?

Trouble is, even the cynics are worried that AAA '82 might not really rake in the cash to support the work of several Archdiocesan efforts. Why? Because of the success of AAA '81. Some of those who opposed the first annual appeal became believers after they saw what it could do. And the possibilities for AAA '83 and beyond are limitless.

No doubt the economy played a role in the failure of AAA '82 to reach a minimum pledge. No doubt the newness of an annual Archdiocesan wide appeal will take several years getting used to. But we'll get used to it. It will take hold.

For the possibilities of AAA haven't even yet been explored. Yes, we're into keeping buildings in shape right now. It would be folly not to. Those who object to the large expenditures for a new Catholic Center and the renovation of the Cathedral sing a different tune, however, when AAA results fix a parish's leaky roof or buy a new boiler.

The truth is AAA's real work is to get Archdiocesan Catholics to take pride in their Archdiocese and to begin to see that the local parish needs the Archdiocese just as the Archdiocese needs the local parish. In the practical brick and mortar aspect of the Church right now, AAA is perhaps the best means of better understanding that relationship.

So in the future AAA can be the means for parishes to assist one another in paying off burdensome debts and putting a new roof on an older building and so forth. Did you know there are rural parishes which would not exist were it not for the generosity of some large Indianapolis parishes which contributed toward their construction? Why could rural parishes now not return the favor?

But rather than just return the favor, why can't all our parishes learn the responsibility each has toward the other? We do ourselves no favors by hoarding our material riches, nor by keeping our parish talent to ourselves. Instead, we create pockets of super Catholics which serve no one but themselves.

It goes beyond parishes paying off huge debts. It requires recognition of the Gospel's command that Christ be preached to all people. AAA can provide us the financial backing for the programs the Church—locally and archdiocesan wide—develops to do that.

There is a Catch-22 in this year's appeal. A number of parishes have pledged way over their goal. When their payments roll in, those parishes will receive a 50 percent return on every dollar over their goal. That means that allocations on some programs will be cut back. Even though an archdiocesan goal might be met, those parishes which contributed beyond their goal will benefit from their efforts.

An archdiocesan appeal means the smooth working of all parts, not just some. The total Church will suffer because some did not respond. AAA '82 may not realize its full potential. It has growing pains it needs to pass through.—TCW

## Taking human beings seriously

Little noticed in the flurry of John Paul's traveling about the globe was a visit he made April 3 to a meeting held in the Vatican itself. The meeting was the kind that got very little press because what it was was one of those things adding to the Church's social teachings—the kind of truth we hold self-evident on paper but not in practice. Pope John Paul called past economic systems outmoded for the needs of the future.

In 1967 Pope Paul VI issued an encyclical ("Populorum Progressio") reminding the affluent (individuals and nations) of their duties to give assistance to the development of poorer nations even to the extent of not allowing one's own progress to hinder the development of others. In 1891 Pope Leo XIII said that while private property is a right all people have in society, nonetheless, there are limits to it. This was the famous "Rerum Novarum" which some still regard as tainted pink.

In 1931 Pope Pius XI stated that the rich must share their wealth and workers must be paid just wages. This was in "Quadragesimo Anno" issued on the 40th anniversary of "Rerum Novarum."

Now in 1982 Pope John Paul stated to an international symposium that a new international economic order was necessary in order to "assure humanity of a just participation in the goods of creation, with particular sensitivity to the people in developing countries."

While the pope was very clear in stating the Church "does not have direct competence to propose technical solutions of an economic-political nature" he nonetheless called for a "constant revision of all systems according to the criterion of the dignity of the human person."

Church teachings on justice, on peace, on the economy, and on other issues which some think the Church has no business being concerned with are all very clear. They call for a recognition of the dignity of the human being, for a recognition that everything in this world must be built in service to human beings not for the good of some and not others. No economic or political system has the right to work without benefiting humankind.

The Church, then, cannot depend on capitalism, on communism, on federalism, on Marxism, on conservatism, on liberalism or any other "ism." The Church must ally itself with human beings. Its concern is what is best for the human person that he/she may attain full dignity.

That's not the sort of thing that will improve the Dow-Jones average or the Soviet five year plans.—TCW

## WASHINGTON NEWSLETTER

# Budget battle rages on Capitol Hill

by JIM LACKEY

WASHINGTON—Both houses of Congress now have approved the broad outlines of a federal budget for the coming fiscal year. But the battle of the budget on Capitol Hill is far from over, both for the politicians and the myriad interest groups concerned with federal spending priorities.

Among those interest groups is what sometimes is referred to as the church lobby: the national offices of various religious denominations, many of whom oppose Reaganomics and want no more cuts in relief programs for the poor. Groups which have testified against the budget cuts and will continue to fight them this summer include the U.S. Catholic Conference, the public policy arm of the American bishops.



Creating a federal budget is in some ways like planning and erecting a new downtown office building. First the plans have to be drawn up, followed by the actual construction.

Using that analogy, about all the House and Senate did in approving budget resolutions this spring—the Senate on May 21 and the House on June 10—was to sit down over lunch and draw the dimensions of the building on a napkin. They now know approximately how many stories the building will have, the height of the ceiling on each floor, and how deep and wide the building will be.

GIVEN THOSE limitations, the various aspects of the budget now go back to the congressional committees for the detailed architectural work.

For instance, the House and Senate agriculture committees, which have jurisdiction over the food stamp program, have to figure out the best way to make their program fit the size allotted to it in the budget outline. They may gripe that they need more room to work with, but since they're the experts on the program they are supposed to report back eventually with legislation amending the program to make it fit.

But because the budget is still little more than a rough sketch, there still is a lot of room for maneuvering. That's where the church lobby, which wasn't too successful in amending the budget earlier this spring, hopes to score at least a few victories.

In a memorandum for diocesan social action agencies, the USCC's Office of Domestic Social Development highlighted the new budget's proposed cuts in "basic benefit programs for the poor," such as Medicaid, food stamps and Aid to Families with Dependent Children (welfare).

"These are the very same programs which sustained the deepest cuts last year," the USCC office said. Since eligibility for the programs already has been "stringently restricted," the USCC argued, the brunt of any additional cuts will be borne not by the marginally poor but by the poorest families themselves.

The USCC also is focusing on proposed cuts in other programs that, while not considered basic entitlements for the poor, also affect their ability to maintain a decent standard of living. In this category are low-income housing



programs, which the USCC says would be severely cut, employment and training programs, the legal services program, and the supplemental food program for women, infants and children.

THERE ARE AT LEAST two ways in which the current budget proposals might be revised this summer as they work their way through the committees and back to the floor of the House and Senate for an additional round of votes. For one, there is still room for some modifications that could move funds, for instance, from defense categories of the budget into non-defense items, sort of like rearranging the building's architecture without affecting its overall size.

But there also are predictions that a few of the current budget proposals might be revised this summer as they work their way through the committees and back to the floor of the House and Senate for an additional round of votes. For one, there is still room for some modifications that could move funds, for instance, from defense categories of the budget into non-defense items, sort of like rearranging the building's architecture without affecting its overall size.

If that happens the House and Senate budget committees, which developed the original napkin drawings, are supposed to step in and do the detail work on their own. But Congress—especially the House—had a difficult time agreeing on even the broad outlines of a budget. It is not hard to imagine that agreeing on the detail work may be even more difficult and that major trade-offs may have to be made before the new budget for fiscal 1983 gets its final approval.

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# Public often misunderstands Indians, says Indiana tribal leader

by JIM JACHIMIAK

Brian George does not think Indiana—"Land of Indians"—has lived up to its name.

"There is very little Indian expression in this state today," says the president of the Inter-Tribal Council of Indiana. George is also a first degree priest of the Midewiwin or "Grand Medicine Lodge" of the Potawatomi tribe. He describes the Inter-Tribal Council as "a coming together of minds to establish a clearing house for Indian people."

The council includes five groups: Miami, Potawatomi, Shawnee, Midwest Cherokee Alliance and Four Directions Native Alliance of Indianapolis. "I have to talk in generalities when I talk about the Inter-Tribal Council," George explains, "because it works for the common interests of all five groups."

The council's major concern is what George calls "cultural shock"—Indians gaining an

awareness of their heritage and dealing with public misconceptions.

The problem is so serious, he says, that many do not admit their Indian heritage. While 1980 census figures show 8,000 Indians in the state and more than 1,000 in Marion County, George says there are many more who do not acknowledge their Indian background. The council wants to know why. "There are very few fullbloods in this area," George says. "Most are 1/8, 1/16, 1/32 Indian, but inside there is a great amount of pride."

George, a full-blooded Potawatomi, was born in northern Ontario and raised a Christian. After going to "a church that didn't answer my questions," he began to study other religions and philosophies, and eventually came into contact with a Potawatomi purification rite in Michigan. "That was like coming home," he remembers. He now practices "traditional" Potawatomi religion.

Traditional Indian religion is often misunderstood, George notes. "People hear 'traditional Indian' and they think you're living in a tepee out in the woods."

He adds, "Our church is nature." He reconciles that with living and working in Indianapolis by "forcing myself to come in contact with what life really is."

George notes that society's desire to accumulate material possessions "interferes with the ability to have a balance with nature." However, "if you took all these houses and cars and everything else, and threw them away, there would be only the earth left—the forces of nature. We feel that right in the back yard."

George has built an altar in his back yard. Four rocks in the shape of a cross represent the Inter-Tribal Council. A rock in the middle of the cross represents "the Creator." Smaller rocks form a semicircle, the physical life, while the uncompleted part of the circle represents the spiritual life, George explains.

"There is a feeling here (in the yard)," George says. "Some people can feel it; others can't." He notes that "religion" is so much a part of the Indian way of life that "we didn't even call it religion until we became 'Christianized.'"

But the Potawatomi-Miami Removal to Indian Territory in 1830 caused "a vast change in lifestyle and religious outlook," according to George. While his family fled to Canada, most Indians were removed to the Kansas area.

The bear, beaver and deer sacred to them in Indiana did not exist in Kansas. So with the upheaval came a loss of what was considered sacred. George points out that, while the First Amendment guarantees religious freedom to others, native Americans were not given theirs until 1978, under the Religious Freedom Act.

Although religious beliefs vary among tribes, George notes, "our love and respect for the land" is shared. He listens to a bird calling near his house and observes, "We are taught to look at that as an expression of the Creator's action."

Another expression of that action is the fact that "nature has a balance," George says. He explains that lightning will usually strike the largest tree in a woods because that tree is taking nutrients from smaller trees around it.

That balance is put into practice in tribal life. George is the tribe's Fish Clan Chief, a position which will be passed on to his descendants, but there is now an elected chief as well. "He would look at our people from a modern point of view, so there would be a balance there," George says.

Among tribes, George says, "a powwow really brings us together. The drum does something to an Indian that we can't really explain. We call it the heartbeat of our people."

"Our religion is not just a deeply spiritual thing," he says. "It's the people and things you come into contact with every day. We've learned to sensitize ourselves to natural forces."

But, he says, "We're seen as either lofty spiritualists or crazed pagans. There's never a balance there."

While George is a traditionalist, other Indians practice other religions. "Many go to church every Sunday, and then go to their own church every other day." He notes that the Native American Church, encompassing a number of Indian beliefs, is growing rapidly. Many Indians practice other Christian faiths, primarily Catholic, George says.

Indian religion has much in common with Christian religion. "We follow the instructions given to us by the Creator," George says. "But we have the equivalent of archangels. We have flood stories. The Bible says 'Noah' and we say 'Nana.'"

"We've learned how to look at life with the greatest of respect. We bring our old people into the house and if we have to suffer to help them, we gladly do it. We look at South Americans as our brothers also, so we are aware of what is happening in El Salvador and other places in South America."

He adds, "When we go driving, we see a lot of our four-legged brothers laying dead along the road. To me, that's just like seeing you lay there. We can't just go by and let you lay there."

George also notes that "we're taught to honor other ecumenical traditions. We have to develop educational programs that do not desecrate other people's beliefs and are in keeping with 1982 lifestyle."

He continues, "I honor the other people of the planet, I put seed out for the birds and I like to feel the wind in my face. These are things the Creator has given to us and we would like to share them with the community."

The challenge the council faces is "to arrange thinking patterns to tribal life," George says. "The real problem in this state is getting the public to know what an Indian is."

However, "Indians should be the ones who teach Indian children about themselves. In this state, that is not the case."

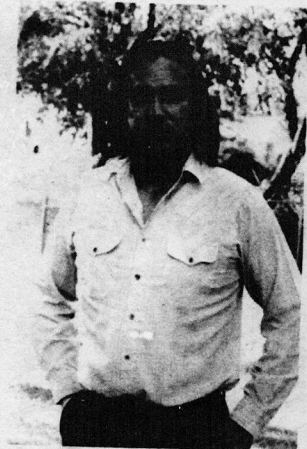
The Inter-Tribal Council has several plans for bringing about a greater awareness of native American heritage. One includes workshops on how the Indian fits into the community. "A non-Indian can go to a number of places to find out about his heritage," George notes.

The council is planning an ecumenical conference on Indian heritage and an Indian center "to function not only as a business office, but also as a cultural center for Indians."

George notes, "We respect the law because we are American citizens." He adds, "today, we have to deal with political systems. We have gotten a lot of support from Sen. Dick Lugar, and more state representatives and senators are becoming aware of the problems."

One political issue is that of sacred remains, and the controversy surrounding an archaeological dig in Posey County. George explains, "We have nothing whatsoever against academic pursuit, but what about the dignity of having our people buried where they belong? They are souls of the Creator, and we honor that."

George says there is "a long, hard road" ahead if those problems are to be solved, but he sees power in the Indian expression, "Walk in balance, walk in the true beauty of wisdom."



**FISH CLAN CHIEF**—Brian George is working to make native Americans more aware of their heritage. George, a Potawatomi, practices the traditional Indian religion and has constructed an altar in his yard. (Photo by Jim Jachimjak)

## Right wing Catholics love to pick a fight with left

by Fr. RICHARD P. MCBRIEN

The May 17 issue of Newsweek carried an insightful essay, "Dialogue of the Deaf," by Walter Reich, a lecturer in psychiatry at Yale University. Its argument is that ideologues of both left and right waste too much of the time of moderates by drawing the latter into fruitless, indeed endless, fights about very broad political issues.

In the 1930s and the 1940s it was the Marxist left baiting liberal democrats. Indeed, the only people Communists could find to argue were liberals.

"And liberals," Reich notes, "were thoughtful types, given to pauses and waverings, easy marks for anyone believing in an ideology and arguing strictly according to its laws."

Today things are different. Still the opposite, in fact. Now it's the New Right, armed with iron laws of economics and politics and ready to take on all comers.

"Ironically," he observes, "the opponents of these new ideologues are the same. Again, they are liberals. Who else but liberals would contend with such stiff-neckedness? Who else but liberals would put up with such humorlessness? Who else but liberals would be willing to lose arguments time and again?"

Reich's proposal is to bring back the old left. Let the humorless right-wingers slug it out with the humorless left-wingers.

"Let Richard Viguerie do battle with Gus Hall. Let Mobil and United Technologies face off against the Socialist Workers Party . . . Let them clash," Reich concludes, "and let them leave politics, economics and the affairs of state to those who care more for life than ideology."

I SUGGEST that Reich's analysis applies to the church as well.

So much time is wasted today, especially in the Catholic Church, trying to answer people who insist:

a) The bishops have no business taking a stand on U.S. policy in El Salvador or President

Reagan's economic policies because these have nothing to do with the religious and spiritual mandate given by Christ.

b) The pope is beyond all criticism because he is selected through the direct inspiration of the Holy Spirit, his infallibility covers all of his teachings, policies, and personal preferences, and as Vicar of Christ he stands before every single Catholic as if he were the Lord himself, to whom one owes full and unquestioning obedience.

c) If Christ wanted women ordained, he would have ordained them. And he certainly would have ordained his mother.

Let the new right of the Catholic Church lock horns with the radical left. Both love to fight. Both are certain they're right. Both predict dire consequences if the church doesn't come around completely to their way of thinking. Both want their opponents punished, hurt and banned for life.

Let the Catholic hawk sink his talons into the tender skin of the Catholic pacifist, not only on the issue of nuclear disarmament, but on a whole range of foreign policy matters relating to war and peace.

LET THE SUPER papists square off against some of those old-time Protestant fundamentalists who believe the pope to be the anti-Christ and Rome to be the whore of Babylon.

Let Catholic anti-feminists exchange fire with the angriest of radical feminists, including one or two who believe that Jesus could not have been divine because he was male.

This won't happen, of course, because the extremists don't find their opposite number even interested in debating them. It's not fun debating people who never concede a point, like centrists and moderates do all the time.

Nor do you accomplish very much arguing with someone who will answer one unprovable assertion with another: "The pope's always right" versus "The pope's the anti-Christ." Where do you go from there?

So Reich's argument is sound, and his proposal an intelligent one. But it's not practical, unfortunately.

Alas, "those who care more for life than ideology" are still going to have to care for the ideologues. Who else will?

# CRS increases aid to war-torn Lebanon

Catholic Relief Services, the Catholic Near East Welfare Association and Caritas Internationalis announced plans to increase aid to war-torn Lebanon. An estimated several hundred thousand Lebanese have been made homeless by the Israeli invasion which began June 6.

CRS, overseas aid agency of U.S. Catholics, increased its emergency program for Lebanon June 21 by beginning a massive food distribution effort focused on children and the elderly.

The food program, valued initially at \$3 million, is in addition to the \$200,000 recovery program announced by CRS executive director, Bishop Edwin B. Broderick, in New York and a \$300,000 grant from the U.S. Office of Foreign Disaster Assistance.

Meanwhile, Cardinal Terence Cooke of New York, president of the Catholic Near East Welfare Association, authorized the immediate disbursement of \$100,000 to assist in relief work in Lebanon.

The decision was announced in Rome by Msgr. John G. Nolan, president of the Pontifical Mission for Palestine and national secretary for the Near East association, also known as CNEWA. The funds will be used by Pontifical Mission for Palestine centers in Beirut, the capital of Lebanon.

Msgr. Nolan also announced the start of an intensive campaign on the part of CNEWA in the United States and in Canada to collect funds for food, clothing, medical supplies and blood plasma for the casualties of the fighting in Lebanon.

On June 19, Vatican Radio announced that Caritas Internationalis had begun a campaign to raise \$1 million for relief work in Lebanon. The worldwide Catholic relief agency, through its affiliate, Caritas Lebanon, is already aiding 70,000 homeless and hungry people at 28 assistance centers activated in Beirut since the Israeli invasion.

Bishop Broderick of CRS said, "Now that the situation in Lebanon is stabilizing, we can fully assess the areas of greatest need and begin our response. Our staff has regrouped in Lebanon and we will be sending more people to the area within the next few weeks."

The CRS staff in Lebanon is under the direction of Joseph S. Curtin Jr. Curtin led the CRS emergency effort in Thailand which brought aid to thousands of refugees from Cambodia, Laos and Vietnam.

Since 1976, CRS has operated a reconstruction project in Lebanon. The main focus of this \$10 million project has been on the repair and rehabilitation of war damaged institutions for the aged and the young.

Church sources also told NC News Service that Archbishop Carlo Furno, papal nuncio to Lebanon who was in Europe when the invasion of Lebanon began, left Rome June 16 for Lebanon. With the Beirut airport closed because of severe shelling in the area, he was scheduled to fly to Cyprus. From there he planned to go to Lebanon on a ship chartered by the Knights of Malta to carry medicines, food, clothing and blankets to Lebanon.



**WEATHER PATTERN**—Diagonal stripes of a pedestrian walkway clash with the pattern of an umbrella as a Virginia Tech student makes his way to class on the Blacksburg, Va., campus. (NC photo from UPI)

## TO THE EDITOR

### Group supports disabled Catholics

As a reader of your publication, I would like to tell other readers about CUSA—The Catholic Union of the Sick in America.

Founded in 1947 as a correspondence group for the disabled and chronically ill, for 35 years CUSA has offered support and friendship by mail to the sick and handicapped, while providing members an understanding of the spiritual values of suffering. CUSA welcomes the afflicted of all ages and all faiths whose health is an occasion for sacrifice.

Members of our apostolate are located throughout the United States and in Canada and Mexico. United in groups of eight with a Priest as Spiritual advisor, each group circulates its own round-robin type letter which provides CUSANs the opportunity to share their thoughts and problems and lend encouragement to each other. Braille and tape groups are also available.

CUSA has helped me greatly (seven years

now), and through CUSA I have acquired wonderful lifelong friends—and some timely shots of courage.

Readers wishing further information may write to CUSA, Anna Marie Sopko, 176 West 8th St., Bayonne, New Jersey, 07002.

Catherine W. Brown

Indianapolis

### Claver editorial great story

Your editorial on the St. Peter Claver controversy was a masterpiece. It is the best editorial I have ever read in the Criterion—and I read all of them.

Also thanks for your beautiful story on St. Bridget's, Liberty. My people loved it.

May God bless you in the wonderful work you are doing!

Fr. Jim Barton

Liberty

### Priestly vocations need not die

Your editorial (6/11/82) on the dearth of priestly vocations fails to underscore the principal reason for the shortage of priests—the refusal of the hierarchy to ordain most potential priests.

Systematically excluded are all women, unequivocally almost all married men and men who plan to marry, and all men who would be willing to work as a priest for a limited term (e.g., five years).

Other Christian churches with a more contemporary vision of leadership do not lack ministers.

Joe Schanne

Indianapolis

### Visit us again

Many thanks for your fine article concerning our new chapel. We have heard many comments about it already. Feel free to come and visit anytime. We will be happy to have you as our guest.

Frank Velikan,  
Principal,  
Ritter High School

Indianapolis

### Thanks with love

I found the article (by Mrs. Bridget Tynan Hodge, June 18) in which she recalls the memory she has of her father very moving. She brought tears to my eyes. She should not let the fact she did not say "Thank you, Dad" haunt her. She, in fact, did thank him in the way parents want to be thanked . . . by loving him.

Josephine Cleveland

Indianapolis

### Hot church topics not discussed

Dr. Mary Jo Weaver gives us some favorable comments on woman's role in raising children and other useful ideas. ("Feminist theologian," June 11)

It is regrettable that Mrs. Dillon didn't mention Dr. Weaver's views on women priests, birth control or other subjects of interest. While we welcome women theologians we wish for teachings in accord with the Vatican relating examples of saintly women, who through their pioneering spirit have merited heaven, for example, St. Elizabeth Ann Seton.

As Pope John Paul II represents Christ in the Church, we must always remember Christ's words, "He who is not with me is against me, and he who does not gather with me scatters." (Luke 11:23-24)

Margaret Lori

Clarksville



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## CORNUCOPIA

## Kids fall in love with ugly little man

by DENNIS R. JONES

I spent 2 hours with someone the other day that I believe you'd enjoy meeting.

He's just a little guy, and he's just as ugly as he is small . . . no, he's uglier than that. His head is elongated and he doesn't have any hair. His hands and feet are strangely developed and seem drastically out of proportion with the rest of his body. In fact, he's so grotesque that most people are a little squeamish when they meet him for the first time.

When I heard about him, I decided both of my sons might enjoy meeting him, too. I must admit though, I did worry a little about what effect his appearance might have on my 5-year-old, but I decided I'd take a chance.

Luckily, I was right, they were both fascinated with him . . . so totally engrossed with what they were watching, that I had to go



back to the concession stand and get the popcorn and Cokes all by myself.

That's right (if you haven't already guessed), we spent 2 hours glued to the big screen watching the best movie I've seen since "War of the Worlds."

The movie—"E.T. the Extra-Terrestrial"—is one that I'd recommend to anyone. It's a little slow and a bit frightening during the first half-hour or so, but after it gets rolling you'll wish you had stood and waited in the traditionally long refreshment line BEFORE the movie began (I know I did).

Although I'm into science fiction and maybe a little biased because of the nature of the film, I still believe that the growing relationship between a small boy (Elliot) and E.T. in the movie will bring a tear to the eye of anyone who has ever been frightened by a "good" monster movie or remembers wishing for the sun to come up after a childhood nightmare.

I'm not going to tell you that the acting was great (it wasn't) and I won't say that the special effects were excellent (they weren't), in fact, I won't tell you anything at all about the movie itself, but I sincerely hope you'll take your family to see it.

Move over Yoda . . . you are not alone!

✓ Father Richard Grogan marked the 45th anniversary of his ordination to the priesthood with a Mass of Thanksgiving, June 13 at St. Joseph Church, St. Leon. About 20 friends from St. John parish, Indianapolis, attended the mass and a dinner at the Sherman House, Batesville. They were parishioners, converts and Legion of Mary members at St. John's, where Father Grogan served from 1937-1967. Father Grogan was ordained May 18, 1937 and is remembered at St. John's for his work with the Legion of Mary, the Catholic Information Bureau and instructing converts to the faith.

✓ "Buckle Up a New Shoe," a family musical written by Marian College graduates Susan Close and Philip Kern, will be presented this weekend by the Indianapolis Art Museum and the Civic Theatre. The play is a musical adaptation of the story of the shoemaker and the elves. The cast includes performers with experience in Indianapolis regional theaters. Denis Kelly, a professor of philosophy at Marian, will play the shoemaker. Performances will be June 25 and 26 at 8 p.m. and June 27 at 2:30 and 7 p.m. The Indianapolis Civic Theater is located at 1200 West 38th St., on the grounds of the Indianapolis Art Museum.

Cost will be \$5 for adults and \$3 for children under 12.

✓ Eight Benedictine sisters at Convent Immaculate Conception, Ferdinand, will observe the golden anniversary of their religious profession. Bishop Francis R. Shea of Evansville will be principal celebrant of a Mass of Thanksgiving at the convent July 4. Seven of the eight have served in schools and parishes in the archdiocese. They are Benedictine Sisters Theophane Wehler, Mercedes Emmert, Augusta Reftman, Mary Othmar Hasenour, Bernette Wildeman, Amanda Wallbaum and Miriam Schultels.

✓ The grand opening of the St. Vincent Stress Center will take place from 2-5 p.m. on July 11. The stress center is located at 8401 Harcourt Rd., across from St. Vincent Hospital and Health Care Center.

✓ A total of \$31,640 was collected in the archdiocese and sent to Catholic Relief Services for aid to the people of Poland. CRS has sent 41 million pounds of food and clothing to Poland.

## Archbishop O'Meara's Schedule

Week of June 27

SUNDAY, June 27—Mass at SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.

MONDAY, June 28—Opening festivities of the World Goal Ball Championship, Hinkle Fieldhouse, Butler University, 7 p.m.

FRIDAY, July 2—Installation of newly elected officers of the Sisters of St. Francis, Oldenburg, 2 p.m.

## TELEPHONE DIRECTORY THE CATHOLIC CENTER

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All departments of the Chancery can be reached by dialing 236-1400. Individual agencies can be reached through their direct numbers or through the main switchboard number above. The Criterion will publish the telephone numbers of each agency as each one completes its move. The following numbers are effective as of Monday, June 28:

Chancery	236-1400
AAA	236-1425
Archdiocesan Purchasing Department	236-1459
Archives	236-1429
Building Manager	236-1427
Business Office	236-1410
Catholic Charities	236-1585
Catholic Charities Special Projects	236-1550
Birthline	241-1217
R.S.V.P.	236-1558
Catholic Communications Center	236-1585
Catholic Social Services	236-1590
Deaneries Payroll	236-1447
Employees' Insurance	236-1414
Metropolitan Tribunal	236-1460
Office of Catholic Education	236-1430
Office of Worship	236-1410
Priest Personnel	236-1405
Resource Center	236-1446
Society for the Propagation of the Faith	236-1485
Vocations Office	236-1490

These agencies are scheduled to move on the date indicated:

Ministry to Priests (July 5) 236-1497

## check it out...

✓ "Celebrating the Past by Envisioning the Future—50 Years of Pastoral Counseling in Indiana" is the theme of a statewide conference to be held at North United Methodist Church, 9 a.m.-9 p.m., Oct. 15. Speakers will include Bishop James Armstrong of the Indiana Area of the United Methodist Church, and Howard Clinebell, professor of pastoral psychology and counseling at Claremont School of Theology. The conference will also include workshops on practical pastoral concerns, theoretical issues in pastoral counseling and future trends in pastoral care. Registration forms and further information will be sent to pastors and selected lay persons. For additional information, contact Henry Gerner, Buchanan Counseling Center, 1800 N. Meridian St., Suite 503, Indianapolis, Ind. 46202.

✓ Registration is open for a fall Certificate Gerontology Program, "Growing Older in Religious Life," to be held at St. Mary of the Woods College Aug. 30-Dec. 16. The program is designed for personnel directors serving older members of religious communities, but also provides training for those working with older people outside religious communities. It is open to men or women, and includes courses, workshops, seminars and practical experience. Participants may choose 16 hours of academic credit graded on a pass/fail basis or 24 Continuing Education Units. Certification for Directors of Programs for Older Religious will be awarded upon completion. Room and board are available on the campus. For more information, contact Darlene Norman, program director, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, or call (812) 535-4141.

✓ Carl and Helen Dietz of Oldenburg will celebrate their 50th wedding anniversary June 27 with a Mass of Thanksgiving at 2 p.m. in Holy Family Church, Oldenburg. A buffet reception will be held in the school cafeteria after the mass. They were married June 29, 1932 in Holy Family Church. They have three daughters, Mary Jo Heppner of Oldenburg, Charlene Bullwinkel of Acton, Mass., and Ruth Henrikson of Mentor, Ohio, and nine grandchildren. One son, Paul Dietz, is deceased.



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## THE QUESTION BOX

## Can divorce be avoided?

by Magr R.T. BOSLER

**Q** The Catholic Church doesn't believe in divorce, but pray tell me how one can continue to live with a person who lives in fear of never having enough money, is bitter about everything that happened in the past, blames changes on other people—the list is long. I call it mental illness, but he thinks he's fine. The only thing I can see is to get a divorce.

**A** Discuss your problem with a priest; he may advise you that divorce is the only answer and permissible for you.

It is not accurate to say the Catholic Church does not believe in divorce. It does permit divorce for good reasons.

The church does not permit another marriage after divorce if the first marriage was a valid sacramental union.

If you have good reasons, you may obtain a divorce and remain a Catholic in good standing. You may not marry again in the church unless it can be demonstrated that your present union is invalid.

From the way you describe him, your husband may have such serious emotional and psychiatric disorders that he was incapable of marriage.

**Q** There seems to be some differences of opinion among priests regarding the communal penitential rite. There are those who claim it is the sacrament of penance, while others say not so, according to Vatican Council II. Why such a difference of opinion?

**A** Vatican Council II merely called for a revision of sacramental rites. It's the new ritual for penance that may be the source of confusion.

The new ritual is rich in variety. It offers not only three different rites for reconciliation that are sacramental but also suggestions for penitential celebrations that are not sacramental.

The first form of sacramental reconciliation is a rite for individual penitents. The second is a rite for several penitents with individual confession and absolution. (This is the usual communal penance.) The third is a rite for penitents with general confession and absolution.

This third form of communal penance for large numbers is for

special occasions when there are not enough priests to take care of a large number of penitents with individual confessions. In this rite there is just a public confession of sinfulness and a general absolution for all penitents together.

Like the first form, these two communal rites confer the sacrament.

The ritual, however, recommends communal penitential celebrations that are conducted much as the other communal rites, with public confession but without any absolution. This is not a sacrament but does foster a spirit of penance and helps the faithful prepare for confession later at a convenient time.

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

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11. It Takes Three To Love
12. Nature's Solitary Boast
13. The Lengthening Shadow Of Cross Bars
14. By His Wounds We Are Healed
15. Beyond The Space Age
16. Something That Is Too Deep For Words
17. The People Of God
18. The Rock Man
19. Authority And Infallibility
20. Freedom And License
21. The Great Battle In Heaven
22. The World's First Revolution
23. How We Got That Way
24. How To Lead A Double Life
25. The Seven Rivers Of Life
26. The Twice Born
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# LIVING YOUR FAITH

## Just war theory tested in Falkland crisis

*Was Argentine aggression justified or did the British have to fight?*

by JERRY FILTEAU

The Falkland Islands crisis occasioned two distinct papal statements on the morality of modern conventional warfare, statements which along with other recent papal teachings could provoke rethinking in the Catholic Church of the traditional just war theory.

"Today, the scale and the horror of modern warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations," Pope John Paul II said May 30 in Coventry during his six-day visit to Great Britain.

Arriving less than two weeks later in Argentina, the other party in the Falklands war, the pope declared:

"We are not witnessing such frightening spectacles as Hiroshima or Nagasaki, but every time that we risk the life of people, we start up the mechanisms which lead toward these catastrophes, we walk down dangerous paths which are regressive and anti-human.

"Because of this, humanity in this moment should once again question itself about the absurd and always unjust phenomenon of war, in its panorama of death and pain, in which the only thing left standing is the negotiating table that could have and should have avoided it."

Statements by a pope that war, even with conventional weapons, is "absurd and always unjust" and "totally unacceptable as a means of settling differences" are bound to raise serious questions about the "just war" doctrine that the church has traditionally taught.

**THE ESSENTIAL IDEA** behind the just war theory, first developed in a systematic way by the 4th-5th century theologian and bishop, St. Augustine of Hippo, is that war is basically evil and irrational. If it is to be morally justified, as an evil to which, on occasion, nations may be forced to resort, certain conditions must be met.

These include conditions that must prevail before going to war: It must be a last resort, after all other possible avenues to resolve the conflict have failed; it must be an act of defense against an unjust attack; it must be waged by a legitimate authority; there must be reasonable hope of success; and the foreseeable evils of the war cannot outweigh the good one hopes to achieve through it.

The just war theory also imposes limits and conditions on the conduct of war: It cannot be waged against non-combatants; the amount of force used is limited by the principle of proportionality to the good to be achieved.

The Falkland Islands war, by its nature as a classic clash of the military forces of two sovereign nations with conflicting claims, fought on a limited scale, within a limited time and for limited goals, would seem almost custom-made for analysis according to the just war theory.

To begin with, Argentina claimed, when it took over the islands in an almost bloodless occupation April 2, that it was doing nothing more than exercising its long-standing right of sovereignty over the islands, which it calls the Malvinas, by throwing out an intransigent colonialist power which had persistently balked at meaningful negotiations.

SINCE 1833, WHEN Britain resumed its claim to and occupation of the islands, forcibly removing Argentine settlers, Argentina has refused to recognize the British claim and has repeatedly protested it.

From the Argentine viewpoint, its occupation of the Malvinas April 2 could fit many of the categories of a just war: It was arguably a last resort, after extended efforts at negotiation had failed, to assert a just claim, repelling a 149-year-old act of aggression by the British.

The means used were also arguably proportional to the end. The islands had been taken with almost no resistance or bloodshed, and from the Argentine perspective there seemed little reason to believe that Great Britain would mount anything more than a campaign of diplomatic protests before settling down to negotiate practical steps, in the face of the fait accompli, to recognize and carry out Argentina's sovereignty over the islands.

Argentina grossly underestimated the British reaction.

Britain called the Argentine occupation an unjust aggression that violated the 1,000 islanders' fundamental right to self-determination. By popular referendum the islanders had voted overwhelmingly to remain a British crown colony.

To protect the rights of her subjects nearly a third of the way around the globe, Britain launched the largest naval task force ever to leave her shores, involving some 100 warships and auxiliary vessels and 25,000 men.

IF THE BRITISH claim of violated rights is granted, it seemingly had a clear case for a just war—a military response to an act of military aggression, aimed at protecting national rights of sovereignty and the rights of its subjects in the Falklands to be free and determine their own political destiny.

But could the massive military action required to salvage those rights be justified by the principles of proportionality or of hopes for success?

Analysts have estimated the immediate economic costs of the 10-week British operation at roughly \$2 billion. In addition, government officials have estimated that continued future defense of the islands could cost Great Britain up to \$220,000 per inhabitant per year. Argentina has withheld much information that would be needed to form a reliable estimate of its costs, but analysts have suggested the figure may run as high as \$1 billion.

The human cost of the 10-week war was about 250 British servicemen dead and about 800 Argentine servicemen dead—a total that exceeded half the population of the islands. Hundreds more were wounded.

But moral analysis of any war cannot stop at the immediate, surface issues.

For example, the principle of proportionality might initially seem to have been lacking in the mounting of the massive, expensive task force that Britain needed to retake a small group of sparsely populated islands.

BUT WHAT COST was acceptable, or even necessary, to defend the principles of free self-determination when they were, according to



**RESTORING ORDER**—In Port Stanley, a Royal Marine talks to a local girl outside St. Mary's Church, the only Catholic church on East Falkland Island. This photo was released by the British Ministry of Defense following the surrender of the Argentine troops. (NC photo from UPI)

the British claim, under attack? What of the broader geographic questions involved in the Argentine occupation of South Georgia Island as well, and the implications of possession of South Georgia and the Falklands for British and Argentine claims on the Antarctic?

On the Argentine side, the issue of just cause is complicated by the observation of most analysts that the Argentine junta's decision to

occupy the Falklands was dictated primarily by issues that were not germane to the question of territorial rights, namely by the need to divert domestic attention from growing criticism over debilitating levels of inflation and unemployment and lack of progress in returning Argentina to civilian rule.

Domestic considerations appear to have (See JUST WAR TESTED on page 10)

# Just war tested (from 9)

been an important factor in the hardline British response as well.

For both sides the question of probable hope for success has to be measured not only in immediate military terms but also in broader terms.

In seeking a military solution Argentina could scarcely have ignored the real probability of a military response by Britain and the almost equally real likelihood of being defeated—and thus ending up in a worse position than before to reach a negotiated settlement of its claims. The domestic consequences of the national humiliation have already brought the fall of its government and are likely to be felt for many years.

In responding militarily Britain could scarcely be unaware that even a full victory on the battlefield could only deepen, and not resolve, the underlying dispute with Argentina over possession of the islands—thus raising the specter of another, possibly more tragic, armed conflict in the future.

Those realities raise a serious question whether either side might not have gained more in the long run by foregoing hostilities

and taking an initiative at the negotiating table.

And that question implies another serious question, whether for either side the war was ever indeed the "last resort" whose foreseeable results outweighed the terrible costs of the warfare.

On his return trip from Great Britain, Pope John Paul answered a saying that the just war theory was developed in a time when war did not have the "terrible consequences" that it has today.

The right to self defense "cannot be denied ... but it is necessary to look for other solutions. Today it is necessary to exclude any war," the pontiff said.

On his visit to Argentina he prayed that the Anglo-Argentine conflict and others going on in the world today "may be the last funeral examples of war, and may constitute a wholesome lesson whereby the world may learn to put respect for the sacredness of life above everything, always and in all circumstances, and may learn to relegate to oblivion the recourse to war."



MASS GATHERING—Pope John Paul II climbs a ramp to an altar at Lujan, Argentina's most sacred shrine, where he celebrated Mass for a crowd estimated at more than a million. (NC photo from UPI)

## Nobody said living Christianity was going to be easy

by DOLORES CURRAN

I sat in the hushed audience in the packed cathedral and listened to Archbishop Hunthausen talk of his reaction to nuclear buildup and I had a feeling of *deja vu*. My mind went back 15 years to sitting in churches listening to talk of Viet Nam and becoming uncomfortable with having to face the reality of being morally responsible for what was going on there.

It's so much easier if we can just pass that morality off onto leadership consciences. What did I know, after all, of what was going on in Viet Nam? I was busy with babies and family, intent on rearing as healthy a one as I could. What do I know today of what's going on in the nuclear arena or in El Salvador?

Should I not "worry my pretty little head" over such issues, as the TV evangelist inveigled, or must I once again take the time, effort, and prayer to learn and decide what my Christian response as an individual and as a parent should be?

This time I have more personal stakes, with three draftable young people in my family. I don't have the luxury of debating dispassionately the issue of sending other people's children off to fight in jungles or learning ever more sophisticated techniques for using nuclear weaponry. How do I counsel them in their patriotic duty if I'm not clear in my own mind of the moral consequences?

I am angered at the outrageous deaths of the many nuns and priests in El Salvador, Guatemala and Nicaragua, committed Christians who were serving in a non-war capacity because of their devotion to the peace and justice Jesus demands of us as followers. But anger at atrocity is an easier response than the complexities of nuclear buildup. Everyone knows those deaths are wrong. But is it wrong to become as strong as we can to deter a nuclear holocaust?

I am running into Catholics everywhere who are beginning to question their role in encouraging or discouraging the nuclear buildup from a Christian perspective. The large crowd gathered to hear Archbishop Hunthausen, a courageous leader, tell of the pain involved in coming to his own decision to speak out for reason, testifies to this.

He neither called for followers or for Christian obstruction. He merely told his story, that if he is to take the gospels seriously, he must do everything he can to stop a nuclear exchange.

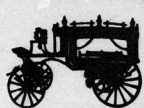
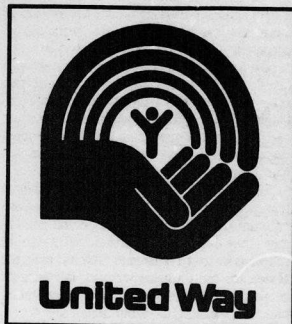
I sense a frightening note today among Americans, that we probably will face a nuclear "incident" in our lifetime, a sense of helplessness in stopping what is inevitable. While facing and promoting more weaponry, we refuse to prepare for the consequences, as if it's too horrible to ponder.

We've been entertained by movies of every conceivable disaster—earthquakes, infernos, even invasion by killer rats—but not of nuclear annihilation. Why not? If we're willing to produce nuclear weapons, shouldn't we be preparing for an Armageddon? Praying at Mass, for example, that when it comes, we will be ready to accept human extermination as God's will?

Archbishop Hunthausen referred to the Trident submarine with its 500 warheads, each five times as powerful as the bombs dropped at Hiroshima, as our modern Auschwitz. He believes that more weaponry will not lead us to peace but to war and when questioned about our need for deterrence, he said that as Christians we may have to choose being crucified over being crucifiers.

I guess that's the tough question in the long run. Would I rather my children be on the shooting or receiving end of a nuclear holocaust? I haven't arrived at an honest answer to that, even in the hidden recesses of my heart. Either way, we all lose. And God created all of us. Nobody said taking Christianity seriously was going to be easy.

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## LIVING THE QUESTIONS

# Is ministry becoming the most overused word?

by Fr. THOMAS C. WIDNER

Ministry is a much overused word. Not that it doesn't apply. It's just that it's overused.

Everyone is doing ministry. And it seems that ministry is being applied to just about everything anybody is doing. There's not only a ministry to the living but also to the dying; not only to the parish, but to the neighborhood; there's a ministry of dance, a ministry of music, a ministry of teaching and praising and silence and . . . well, a ministry of . . . just everything.

My problem is that when there's a ministry to everything, there's a ministry to nothing. When a word becomes overused, it becomes meaningless. We are fond, for example, of calling ourselves Christians. We like to do that because it doesn't require us to get things complicated by calling some people Catholics, some people Lutherans, some people Methodists and Episcopalians and Baptists and so forth.

Now the reason for calling everyone a Christian is to accentuate our similarities. And that's fine. But most of us do so, I think, because we really don't want to be confronted with the differences; we don't want to be told that not everything is hunky dunky; we don't really want to deal with conflict. We want to eliminate the negative. We'd rather pretend it isn't really there.



Ministry is overused word in the Catholic church because we are realizing that everyone in the Church has a ministry of some kind. My Eric Partridge tells me the word "minister" is complementary to the Latin "magister" which, of course, means "teacher." "Minister" itself comes from the Latin "minor" meaning "one who serves or assists another." From this comes "ministration" which means "giving aid or service, especially in religious matters," and "administration," an intensive which means "to govern."

I KNOW A NUMBER of priests who would not be tickled finding out there is such a close linguistic connection between ministry and administration.

The question is—with so much ministry going on, what kind of ministry is going on? Are people really being served and assisted? Happily, I think the answer is yes. But I think we are going to quickly come up against a brick wall unless we get beyond ministry.

By that I mean all that ministry is going to leave a lot of ministers feeling empty unless it goes deeper than troubleshooting or problem solving. Ministry often remains on the surface. It becomes more when it becomes relating.

The Gospel of John depicts a Jesus very different from the Gospels of Matthew, Mark and Luke. That's because those latter three gospels give us an idea of what happened in Jesus' life, while John tells us what it felt like to be a follower of his. For that matter, it tells us a lot about how Jesus himself felt being a minister.

At one point he calls his disciples friends. He makes a very clear point that he is deeply in love with those gathered with

him. And it is a love among equals. Jesus most certainly and most humanly regarded his friends as his equals.

OF COURSE, JESUS was God and God is our Creator. But insofar as Jesus had ministered long and closely to his disciples, they had now become his friends. They too were to minister. Yes, he ministered to them and they ministered to each other. They assisted one another as much as he assisted them.

He didn't pull his godliness out of a magician's hat. He called them friends and insofar as he is human and they are human they are equals.

Presumably the apostles learned to imitate Jesus. All ministers do the same. If we are to imitate Jesus, then we should stop doing things for people and start making friends of them.

Sometimes ministers think they have to be doing things for people all the time. Yet Jesus didn't seem apologetic for having spent 40 days off by himself. He didn't apologize for the time spent with his own friends. There is an arrogance in the minister who is so needed that he can't leave those who need him. Not only arrogance, however. It says such a minister has little faith. Not even Christ was able to save everyone he dealt with. Not only that. He didn't even try. He let those come to him who wanted to.

Christ has many different ways of saving us. Sometimes ministers save us. But not always. It's time to give up ministering and start befriending one another. It much more aptly describes the way Jesus related to others and the way he wants us to relate to one another.

## OUR CATHOLIC HERITAGE

# Practices, rules debated in First Provincial Council

by Magr. JOHN J. DOYLE  
(Ninth of a series)

The First Provincial Council of Baltimore, for which Bishop Flaget and Father Badin had gone to Baltimore in 1812 only to learn that while they were on the way Archbishop Carroll had cancelled it, was finally held in October 1829, 17 years and three archbishops later.

James Whitfield, whom Flaget had consecrated the year before and who had succeeded as archbishop on the death of Ambrose Marechal, yielding to the importunities of several bishops, notably John England of Charleston, who persistently urged the necessity of bringing about consistency in the rules and practices among the dioceses, finally convoked the council to meet in Baltimore in October, 1829.

Of such a council all the bishops of the province are members, each one being entitled to the services of one or more priests to act as his advisers and to take part in the discussions and debates, though not to have a vote in reaching decisions.

Whitfield had three such theologians. Flaget had his seminary professor, Francis Patrick Kenrick, who had had a prominent part in the Holy Year services in Kentucky.

Besides the archdiocese there were nine suffragan sees in the country at that time, and there was one coadjutor (Bishop David), entitled to a seat in the council, but some dioceses were vacant and some bishops, including David, did not attend.

IT IS NOTEWORTHY that of the six bishops and one diocesan administrator that formed this council three employed as their theologians priests that at one time ministered

at Vincennes: England had Simon Gabriel Brute, who a few years later would become the first bishop of Vincennes; Rosati had August Jeanjean, who in his brief sojourn had tried to start a school for boys; Benedict Fenwick of Boston had Antoine Blanc, the first resident pastor coming from Bardstown.

The register of St. Francis Xavier parish shows that Father Blanc was there in August 1829, not long after the Jubilee devotions, along with two other priests. He was no doubt on his way to the council from his home in Louisiana, where since he left Vincennes in 1820 he had been at work in an area centering on Baton Rouge. He had reason enough to make a side trip to the parish where his first priestly work had been carried on, but we may suppose that he wished also to see this grand church, for which collections had been taken up in far-away Louisiana.

It was probably to view the new church that his companions came along, but since both of them were teachers in St. Joseph's College, they may well have welcomed a vacation jaunt to this old French settlement, for they were natives of France not long in this country. Their names were Francis Xavier Evremont Harissart and Simon Fouche.

IN FIVE ENTRIES of baptisms in the parish register one or the other of the visitors is named either as having conferred the sacrament or as having been a sponsor. On August 30, 1829, Father Blanc baptized three children: Pierre Boucher, Marie Joseph Cardinal and Antoine August Picard. Of the last named he was also the godfather, as was appropriate, since the child was named for him. We do not know how long the visitors stayed before Father Blanc set off for Baltimore.

On Sunday January 3, 1830, in St. Joseph Cathedral in Bardstown, Bishop Flaget ordained Simon Petit Lalumiere to the priesthood, the first native of Indiana who would serve as priest in the state. Simon was born on September 28, 1804, and was baptized

on November 11 of that year by Father Donatien Olivier on the second of the many visits that zealous missionary made to Vincennes from his parish at Prairie du Rocher on the Mississippi River.

His godparents were Simon Gonzalez, a Spanish merchant in the town, and Rose Bosseron. No doubt he was named for his godfather.

Simon's parents were Antoine Petit, called Lalumiere, and Josette Villera, natives of Canada, at whose marriage Father Gibault officiated in 1787. The date was probably March 1; it was entered as February 29. The pastor had by this time become a little careless

in the niceties of canon law, for he made no mention of a dispensation from the forbidden time of Lent, as he had been accustomed to do in earlier times.

The second name "Lalumiere" appears to have been handed down from generation to generation along with "Petit," for as early as 1721 a "Paul Petit dit La Lumiere" is listed as a captain of militia in the seigneurie of Varennes in Canada. During this very time it appears to have supplanted "Petit" as the family. Simon must have had some feeling for the earlier name, for he always retained it or its initial in his signature.

(To be continued)



## THE WORD

by PAUL KARNOWSKI

The poet William Blake can hardly be called a model of Christian orthodoxy. His depiction of organized religion and its attendant ministers was less than favorable, offending many churchmen of his time. But Blake was anything but anti-Christian. His verse and his illustrations reveal a deeply spiritual man, a man who sought a higher order in the midst of chaos. An autograph scribbled in the front of a book reflects the intensity of his efforts. He signed: "William Blake, born in 1757, and has died several times since."

Blake's remark is the perfect counterpart to today's gospel. In the excerpt from Mark, we hear the story of Jairus' daughter. Jairus, having heard of the healing powers of Jesus, summons the Lord to his house to see if He can cure an ailing daughter. By the time Jesus arrives at the house it is too late. The girl is dead. Jesus' assessment of the situation is met with ridicule. "The child is not dead," He says, "she is asleep."

When we put it all together, what do we have? On the one hand we have a poet, obviously alive and well, claiming that he has died several times. On the other hand we hear a respected teacher saying that a dead girl is only asleep. In this topsy-turvy world, the living have died and the dead are alive. In more general terms, the poet says that we die many times and the Lord, that we never die: we only sleep.

Before we can judge who is right, we should consider one other complicating factor. Both men would agree with one another's statements. "William Blake," Jesus would say, "did indeed die several times." And Blake, if he could, would peer in at the girl lying on her death bed, and say, "She only sleeps."

In reality the two men are no farther apart than one side of a coin is from the other. Whether we die or whether we sleep, it is all the same. Our belief in the Resurrection allows us to believe that we shall awaken, should we fall asleep. And should we die, we shall live to tell about it.

JUNE 27, 1982  
Thirteenth Sunday In Ordinary Time (B)  
Wisdom 1:13-15; 2:23-24  
II Corinthians 8:7, 9, 13-15  
Mark 5:21-43

# St. John's Parish

Enochburg, Indiana

Fr. Ambrose Schneider, pastor

by JIM JACHIMIAK

In 1842, Gerhard Bohman and Henry Kinker of Enochburg asked Father Conrad Schmiederjans of Oldenburg for permission to build a church in their community. The pastor replied, "Not everyone can have a church back of his kitchen."

But Bohman and Kinker persisted, and a log church was blessed in 1844 by Oldenburg's new pastor, Father Francis Joseph Rudolf. Their determination still exists today, in the descendants of the early Enochburg families—Bohman, Huser (pronounced "hooser"), Kinker, Koelme, Volk, Walke, Wanstrath and others.

There was a time, however, when many parishioners were ready to give up. Construction of a stone church began in 1866. Father Rudolf hired a contractor, who accepted payment and left town before the work was finished.

Faced with severe criticism, Father Rudolf hired another contractor, who was to complete the building in 1868. But while workmen were installing a truss frame for the roof, a scaffold board cracked. The frame fell through the scaffold, killing two men and injuring several others.

A parish history states that for the next year "bare, unprotected walls, the bloodstained timbers on the ground, the gaunt trusses of the tower seemed the monument of a noble but hopeless effort."

But in 1869, Henry Schroeder and Bohman, whose son died in the accident, found a carpenter to finish the roof. The church, still used today, was completed in 1882.

St. John's is proud of its history, and still values tradition—"We still have our communion rail," notes Father Ambrose Schneider.

But as pastor of St. John's for 31 years, Father Schneider has seen a number of changes in the parish. "We had an excellent CCD program even before our school closed," he says. The religious education program involves 14 teachers and aides, and 66 percent of the parish's students. The school, closed in 1965, was replaced in 1974 by an education building for classes and various meetings.

The choir is also an important part of the parish, notes Judy Kinker, director of music. She is especially proud of the midnight mass each Christmas.

Active organizations at St. John's include CYO and NCCW. Isabella Volk, full-time housekeeper and keeper of the church for 20 years, says the NCCW is involved in a number of activities.

They plan Christmas, Easter and Halloween parties for the children, serve lunch after funerals in the parish, and "every time the deanery NCCW has something going on, we help."

A senior citizens' group meets monthly and provides "Christmas cheer baskets" each year, Anna Kinker notes.

But the major social event is the parish picnic, which began in 1880. "It's a week's worth of hopping and jumping, all in one day," according to Dolores Forsting.

Father Schneider boasts that "we have the best picnic grounds anywhere." The "grounds" are all under one roof—a 60 x 150 foot building with room for tables, booths and games. The building is also used for family reunions and other gatherings.

Mrs. Forsting, Anna Kinker and Marge Litner make up the picnic food committee. Joe Kinker, parish council president, serves as "chicken fryer." As owner of nearby Fireside Inn, known for fried chicken, he was the natural choice. Kinker is in charge of frying 2,500 pounds of chicken for 3,000 dinners at the picnic each year.

The parish hall, a recent addition to the 16-acre grounds, includes a deep fryer for the chicken and a 60-gallon cooker for the turtle soup—150 gallons of it for each picnic.

Quilts are a tradition at the picnic, and Marie Bohman, Clara Duvelius, Margaret Kinker, Elizabeth Volk, Mary Lou Koelme and others work on them all winter.

Parishioners noted a number of changes in the picnic over the years. Bohman recalls that a bowling alley used to be constructed in the yard every year for the picnic, and children were paid 5 cents per hour for setting up pins.

Mrs. Forsting points out that "years ago each family had to donate 10 chickens or \$10." Milk, butter, eggs, apples and dish towels, often made from feed sacks, were also given.

The picnic serves as a reunion of family members and former parishioners. "It's the only time a lot of them come back each year," Mrs. Forsting says.

Another reunion, Father Schneider points out, is the "50th anniversary first communion breakfast" for those who made their first

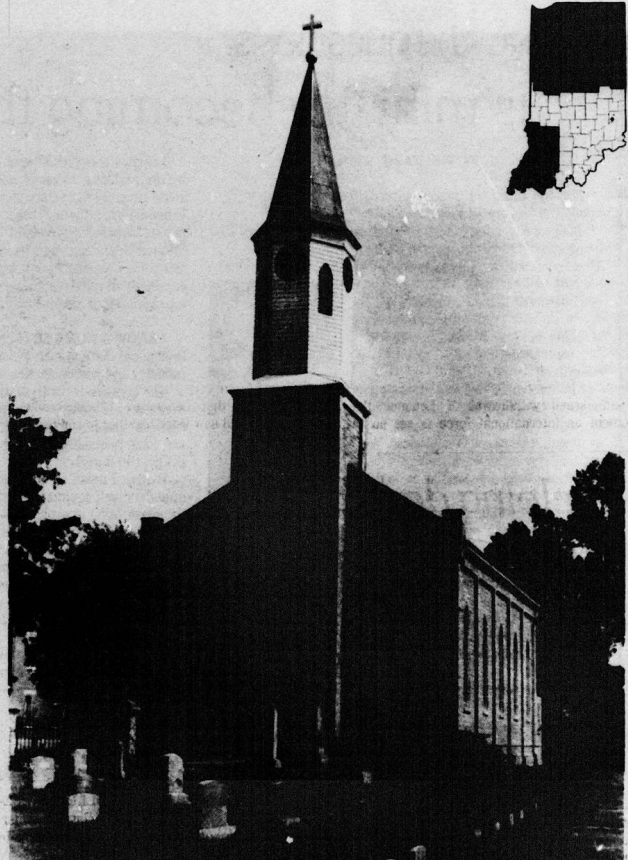
communion at St. John's.

That is part of "a family togetherness" Mrs. Forsting has seen in the 500-member parish since moving there several years ago. There are close family ties in the parish, and Bohman acknowledges that "about half of the parish is related to me."

The sense of family is reflected in how the parish serves its members. Two of Anna Kinker's sisters have lived in a mobile home on parish property since their home was destroyed by a tornado several years ago.

Father Schneider explains that they received the mobile home through Red Cross after the tornado but had no place to put it.

Parish historian Dorothy Schwegman credits Father Schneider with helping shape the St. John's of today—proud of its past but conscious of the need to change. In written comments about the parish, she notes that "Father treasures all that was good in the old ways, but he has also helped us know, love and accept all important changes in thought and liturgy since Vatican II."



**PARISH SHRINE**—Joe Kinker (second from right) and another parishioner built this shrine in the parish cemetery in thanksgiving for their safe return from World War II. With Kinker, from left, are Judy Kinker, Ed Bohman, Anna Kinker, Isabella Volk, Dolores Forsting and Father Ambrose Schneider. (Photos by Jim Jachimik)

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# War can bring good results, says former Israeli advisor

by GINA JUNG

"Israel will not (tolerate) military elements to come back to southern Lebanon and activate their weaponry against Israel," said Dan Patir, former advisor on media affairs to Prime Minister Menachem Begin and former Prime Minister Yitzhak Rabin.

Patir, currently a scholar at the American Enterprise Institute in Washington, D.C., spoke on the recent Israeli attack on Lebanon at a press conference at the InterChurch Center June 16.

"Israel will insist on having a 40 kilometer or a 25-30 mile zone free of arms, artillery, rockets north of Israel," Patir said. The 40 kilometer buffer zone would be the first stage to an Israeli withdrawal of Lebanon the moment an international force is set up to

occupy the zone, he said.

"As far as the ultimate solution," Patir added, "the Israeli position is to evacuate the Lebanese territory altogether and go back to the international boundary between Lebanon and Israel."

"But of course a total withdrawal will take place when and after the Lebanese resume their full authority over Lebanon."

Patir did not condone the attack on Lebanon, but considered it inevitable to bring about justice.

"As war is not a synonym for nicety and war inflicts casualties and unfortunate ones and maybe great numbers," he said, "the result of the military conflict seems to bring about very good justice and very positive results."

He noted that Lebanese Christians and Moslems could now work together to run their

country without outside threat.

Claiming that 2,000 PLO men had been killed and 6,000 captured, Patir said that Israel had all but paralyzed the PLO as a military force. According to Israeli intelligence, he said "weapons found in southern Lebanon are in such enormous quantities that they are sufficient to arm a regular army the size of the Israeli army."

Since the military threat of the PLO against moderate Arab states such as Jordan and Saudi Arabia is gone, Patir said there is a good chance that more moderation would surface and eventually lead to a continuation of the peace process beyond the Israeli-Egyptian treaty.

"If this is the case, it will be a good price for the unfortunate price that war inflicted," he said.

For moderate Arab countries, Patir said that they were relieved that the Israelis had virtually wiped out the PLO because of the gun point diplomacy against them.

Defending Israeli's invasion of Lebanon, Patir said that the PLO harassment in northern Israel was a threat to a good portion of the population.

The PLO was "always hitting civilian targets," he said. "Not a single military target has been picked out by the PLO inside of Israel ... usually buses, children in kindergarten and schools because these are massive targets."

"No responsible government in the world would have tolerated that much of what the Israelis tolerated. I doubt by comparison if the American response would have been different had the United States civilians been under that kind of constant shelling for so long."

Patir emphasized that Israeli commanders did not order air attacks where there were large civilian populations.

"In heavily populated areas where PLO headquarters were nested," he said, "the decision of the government was to instruct the army to go inside to fight in the streets, fight from house to house—which knowingly cost many more casualties on the part of Israel. The effort has been made to save as many civilian lives as possible."

The events in Lebanon thrust American military technology against Soviet technology, he said. "The results were a net gain to American technology."

Of the 6,000 PLO men, he said that 10 other political organizations were also found among them including the Red Brigades and underground movements in northern Europe. Bombs from India and Pakistan were also discovered.

"I would say that one of the sources of international terror had been eradicated," Patir said.

## Helping daughter to grow means accepting her anger

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I have a 5-year-old daughter. I am very proud of her when I take her out, because she is well behaved. I don't think she is spoiled.

She has lots of playmates. We seem to communicate well. I try to say what I mean and mean what I say. What bothers me is this:

The last three months I have heard her say, "I hate you," either real low to herself or in the other room, when I say no to something little. It didn't bother me too much because I thought maybe they start saying that at her age. When I questioned her about it, she would say she didn't say that or she was just kidding.

It happened again today when I told her she couldn't have a big box I was throwing away. She then whispered to her playmate that she hated me. I was very hurt. Can you give me any advice?

Answer: Thank you for your letter. I like your honest admission that you were hurt. Of course it hurts when our children express their resentment.

You can look on your daughter's muffled statements as an opportunity to help her learn how to deal with angry feelings. Here are seven pointers for parents to help children deal with anger in a grown-up way.

1. Love and hate go together. If you love someone, you expect a lot of that person. Often these expectations are unrealistic. For example, your daughter probably loves you and thus expects you to give her everything she wants.

2. Feelings are not logical or rational. People fall in love at the "wrong" time and sometimes with the "wrong" person. People also get angry with the "wrong" person and for the "wrong" reasons. For this reason it rarely works to argue rationally with an angry person.

3. Angry feelings must be dealt with. Repression is one way to deal with them, but not a good way. Don't try to talk your daughter out of her resentment.

4. It is normal for a 5-year-old, or anyone, to feel angry, even when the anger appears to be unjustified. That is the nature of feelings.

5. Parents are the best ones to teach their children how to handle negative feelings. Negative feelings are not nice. They sound like backtalk or even rebellion. But they do not disappear by denying them or forcing them to remain hidden.

6. Accept verbalized angry feelings without judgment. For example, you might respond to your daughter: "You are angry with me for not letting you have the box. It's OK to be angry with our mother. I love you."

7. Don't accept angry or naughty behavior. Putting feelings into words is the adult way to express anger. However, it is not all right to express anger in naughty behavior. Being angry does not give one license for misbehavior.

In sum, your daughter's anger is the reverse side of her love for you. Accept her anger. Let her know it is all right to feel that way and that you still love her. You will be helping her grow up.

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

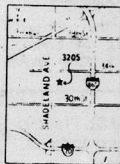
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**BISHOPS AT COLLEGEVILLE**— Archbishop John Roach, third from right, NCCB president, joins with other bishops in concelebrating the liturgy at the 10-day meeting of the National Conference of Catholic Bishops at St. John's Abbey in Collegeville, Minn. (NC photo by Vern Bartos)

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# The ACTIVE List



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

Send to: The Active List, 539 Stevens St., P.O. Box 174, Indianapolis, IN 46206

## June 25

Carnival ride tickets for St. Christopher's annual parish festival are now on sale Monday through Friday until July 22 at the back door of the rectory, 5301 W. 10th St., Speedway. Advance sale prices are \$4 for 10 tickets. All rides on the grounds at the festival, July 23, 24 and 25, will be 75 cents.

## June 25, 26

The annual All American festival at Christ the King parish, 1827 Kessler Blvd., E. Drive, Indianapolis, will be held from 5 p.m. to midnight. See ad.

The Women's Club at Holy Cross parish, 125 N. Oriental, Indianapolis, will have a rummage sale in the parish hall.

## June 26

The Sisters of St. Francis, Oldenburg, will have an auction beginning at 10 a.m. (EST). Antiques and other collectibles will be offered.

\*\*\*

The newly formed Booster Club of St. Bernadette parish, Indianapolis, will sponsor a Monte Carlo night beginning at 7 p.m.

## June 27

St. Michael parish at Brookville will hold its annual festival on the parish grounds. See ad for details.

\*\*\*

A flea market will be held at St. Joe Hill parish, four miles northwest of Sellersburg, from

11 a.m. to 5 p.m. Ham and chicken dinners will be served. Adult tickets, \$3.50; children 12 and under, \$2.

\*\*\*

Sacred Heart parish, Indianapolis, will have a parish picnic at German Park, 8000 S. Meridian St., from noon until 8 p.m.

\*\*\*

St. Francis de Sales parish, Indianapolis, is sponsoring a combined chicken dinner and bake sale from noon until 6 p.m. Tickets: \$3.50 for adults and \$1.75 for under 12's.

\*\*\*

St. Bernadette parish monthly card party will begin at 2 p.m. in the parish hall, 4636 Fletcher Ave., Indianapolis.

## July 24

A family holiday retreat is scheduled at Mount Saint Francis Retreat Center, Mount Saint Francis, IN 47146. For information or reservations write the Center or call 812-923-8818.

## July 4

The annual picnic at St. Maurice parish in Decatur County is scheduled from 10:30 a.m. to 3 p.m. For complete details see picnic ad.

## AUCTION Sisters of St. Francis Oldenburg, Indiana Saturday, June 26th 10:00 AM (EST)

Take I-74 to Batesville/Oldenburg exit. Sisters are cleaning out their attics and basements and coming up with many antique items of all descriptions and many collectibles acquired over many years. Come spend the day! Refreshments available.

Auctioneers Gene Simpkins and Thom Phillips  
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## Turtle Soup Supper & Fish Fry Friday, June 25

Genuine Turtle Soup  
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## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; WEDNESDAY: St. Anthony, 6:30 p.m.;

St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 230 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.; St. Simon, 5:30 p.m.; SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Retreat to be held for Christian writers

Christian Writers' Days will be held July 5-8 at Alverna Center. The conference will allow for private work and sharing with other writers.

Sandra Miesel will be writer-in-residence on July 5. She will discuss spiritual values in science fiction. "Although very few people who write science fiction have religious beliefs, they are going to have to talk about religion in their writing," she says.

Mrs. Miesel has written extensively about religion and mythology. Her first science fiction novel, "Dreamrider," will be released in July. She is a member of St. Luke parish and

holds masters degrees in chemistry and history.

She will be available to answer questions about her writing and will display several science fiction novels, including her own. She stressed, however, "I will not be reading any manuscripts."

Evening programs to be held at 7 p.m. each day include "Journal Keeping" by Franciscan Father Anton Braun, July 5; "Creativity of the Writer and Christian Contemplation" by John Michael Talbot, July 6; "Religious Impulse in Some Modern Poets" by Father Bernard Head, July 7; and "A Christian

Writer Looks at Creativity and Brain Function" by Franciscan Father Justin Belitz, July 8. Each evening session will be followed by informal discussion with the speaker.

Participants may attend the entire retreat or any part of it. Reservations must be made for meals. Total cost for the conference is \$120 and single lecture admission is \$5. For more information, call Sandra Barringer at Alverna, 257-7338.

## Reach out and Touch



...the United Way

## Conference announced

Project Equality of Indiana will hold a conference on the theme "Toward Justice and Opportunity in Employment" to coincide with Indiana Black Expo. It will be held at the Indiana Convention-Exposition Center on Friday, July 9.

The day-long event will feature speakers and workshops on affirmative action, minority business development and economic power of congregations. Religious and business leaders are expected to attend.

The cost of the conference is \$10, including admission to related Black Expo events

which will be held at the same location.

Registration and other information is available from the Project Equality Office at 1100 W. 42nd St., Indianapolis, 46206 (phone 317-924-4245).

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Sunday, June 27

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Motor Coach Tour—Morning departure from Indianapolis to Terre Haute. Scheduled to arrive in Bellefonte, Illinois, at approximately 3:30 p.m.

After checking into the Pilgrims' Inn, there will be time to relax before leaving to make the Way of the Cross. Dinner in the attractive Dining Room is included in the tour. After browsing in the gift shop, we'll attend evening Mass.

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

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

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

THIRD DAY: Bellefonte/Indianapolis

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

Tour Includes: Round trip transportation, 2 nights, 3 days lodging, 5 meals (including tax and gratuity), sightseeing in St. Louis, Escort Service.

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# OBITUARIES

† BENGEL, Anna Jeannette, 81, St. Joseph, Indianapolis, June 19. Mother of Jeannette Johnson, Dorothy Miller and James McGill.

† BURKE, Mary E., 88, St. Benedict, Terre Haute, June 18. Mother of Mrs. John Dodd, Mrs. Larry Battistini and William Burke; sister of Aline Gardink.

† CUNNINGHAM, Michael L., 57, St. Gabriel, Indianapolis, June 21. Husband of Joan (Graves); father of Mary Jo, S. Michael, W. Patrick, Kevin, Bryan, John and Todd Cunningham.

† DIMOND, Carol J., 29, St. Luke, Indianapolis, June 17. Daughter of Robert and Doris Dimond; sister of Julia, Ann, Laura and Daniel Dimond.

† DRISCOLL, Timothy, 25, Sacred Heart, Terre Haute, June 18. Son of Mr. and Mrs. William Driscoll.

† DUNHAM, Edna, 78, St. Gabriel, Carmersville, June 15. Mother of Patricia Joan Kinsel and Cleveland Davidson; sister of Carmelita Johnson, Ethel Elwood, Virgil and Vincent Turney.

† FLAYS, Frank J., 70, St. Christopher, Indianapolis, June 17. Husband of Mary; father of Carole Rose and R. Larry Flays.

† GOMEZ, Adriana Maria, Little Flower, Indianapolis, June 18. Sister of Rose Ruada.

† GRAY, Teresa A., 88, Little Flower, Indianapolis, June 21. Sister of Mary Gray.

† GUERRELL, Clarence H., 74, St. Michael, Madison, June 12. Father of Ronald Guerich and Nelda Hall.

† KERR, Mary E., 82, St. Joan of Arc, Indianapolis, June 19. Mother of Alberta and William Kerr.

† KINNEY, Mary (Johnson), 81, Little Flower, Indianapolis, June 14. Mother of Providence Sister Marian Thomas, Maurice, Patrick and Donald Kinney.

† MCGREW, Helen, 57, Sacred Heart, Terre Haute, June 11. Wife of John McGrew.

† MCKELL, William R., 48, St. Mary, Greensburg, June 15. Father of Debra Wells, Camie Walteman and William E. McKell; brother of Ruth Moir and Paul McKell.

† MENDENHALL, Arthur T., 82, Our Lady of Lourdes, Indianapolis, June 18. Husband of Charlotte; father of Joan Springer and Lois Berghoff; brother of Adelaide Whitsett and Mildred Farnsworth.

† MOHR, Nellie J., 88, St. Joan of Arc, Indianapolis, June 14. Mother of Rosemary Mohr.

† OTT, Adeline M., 56, St. Lawrence, Indianapolis, June 16. Wife of Edward Jr.; mother of Lesley, Larry, Steven, Thomas,

Timothy, Daniel and Jerry Ott; daughter of Leo and Lela Hickey.

† RAWLINSON, Anna F., 87, St. Philip Neri, Indianapolis, June 17.

† SPIEGEL, Joseph, 85, St. Philip Neri, Indianapolis, June 18. Father of Gisela Rice, Joseph and Julius Spiegel.

† TOSCHLOG, Lida C., 77, St.

Andrew, Richmond, June 17. Mother of Mary Giannini, Janet Quinter, Paula Kish, John Schneider and George Toschlog; sister of Geneva McKenzie.

† WILHELM, Marie, 82, Holy Guardian Angel, Cedar Grove, June 18. Mother of Dorothy, Leonard and Jacob Wilhelm; sister of Alma Weber, Michael and Joe Feller.

## Funeral rites held at St. Jude Church for mother of Father Ullrich

The funeral liturgy for Mrs. Kathleen Ullrich, 87, were held at St. Jude Church, Indianapolis, on Thursday, June 17. She died Monday, June 14. She was the wife of the late Dr. Arie J. Ullrich.

Her son, Fr. Robert J. Ullrich, chaplain at Methodist and Winona Hospitals, con-

celebrated the Mass with other priests in the archdiocese.

Survivors in addition to Fr. Ullrich include a daughter, Joan M. Cianciolo; Arlie, Charles W. (Bill), and James A. Ullrich; 25 grandchildren and 31 great-grandchildren; and a sister, Mrs. Agatha Linder.

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- ✓ Elephant Ears
- ✓ Arlo's Onions
- ✓ Sausage

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"Buckleville Village" (for the kids) — "Music Palace" (Records/D-J)  
Old-Fashion Sweet Shoppe — Adult Games — Candle Shop  
Flea Market Country Store — Plant Booth — "Celebrity Dunk Tank"  
Craft Booths — Wine Barrel

# BIG DRAWINGS

JUNE 26th

1st Prize — \$1,000.00

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5th, 6th, 7th, 8th & 9th Prizes — \$100.00



# YOUTH CORNER

## Holy Spirit guides youth leader

by GINA JUNG

What's a nice girl from Mississippi doing in a mammoth city like Washington?

Maggie Brown, head of the National Federation for Catholic Youth Ministry, will tell you, "I feel as though the Holy Spirit did it."

The former sociology major from a small Mississippi liberal arts college says she had no idea she would be involved in youth ministry at 27, but she enjoys what she is doing.

"I truly love what I do," Mrs. Brown says. "Often times I long for wisdom, but I know that only age and experience will give that to me."

The petite lady is in Indianapolis this week for a national meeting of diocesan teen leaders from across the country. About 65 youth officers from 35 dioceses are attending the conference which runs June 24-27.

Mrs. Brown says she is one of those who started from the bottom up. She was president of CYO in her parish. During her senior year in college, she was hired to coordinate a state CYO convention in Jackson, Miss.

After the convention she was asked to stay on the CYO staff and when Jackson split into two dioceses, Mrs. Brown became the CYO director for Jackson.

She later applied for a position on the staff of the National CYO in Washington and has been with the

organization for four years.

Last year the national CYO was reorganized and renamed National Federation for Catholic Youth Ministry. Before it had been under the arm of the United States Catholic Conference, the administrative arm of the U.S. bishops.

But in April 1981 the bishops decided the organization could better relate to CYO in parishes and dioceses if the national staff were independent of the USCC. For the last year, Mrs. Brown has been facilitating the restructuring of the national staff.

The youth federation has some shortcomings, she admits. "I think the biggest omission in the last few years is that we have never attempted to promote ourselves," Mrs.

Brown says. "I think we do offer some valuable and viable services to both dioceses and parishes."

"The biggest asset is the fact that by having a national organization, we allow dioceses an opportunity to learn from one another. We provide a network of support."

She also cites the value of national gatherings where individuals can share with each other their experiences.

Youth ministries is now in a growing stage, says Mrs. Brown. The direction, she notes, "is in our teaching adult volunteers to equip them to deal with teenagers."

The national youth federation also serves as a forum for young people to express their feelings. At the conference today young leaders are meeting to discuss three controversial topics: registration for the draft, oppression and manipulation of teenagers in media advertising

and the place of teenagers in youth ministries.

More youths have gotten involved in the church because adults have strengthened their faith in recent years, Mrs. Brown says.

The fallout of Vatican II, she explains, caused adults to deal with issues that adolescents were once dealing with in the church. "With the renewal of the church, many movements have furthered the work of Vatican II," she says.

"I think there is no denying that if we do not give our young people a good experience of church they will not be there to grow into mature Catholics."

\*\*\*

The Roncalli Rebels won the right to go to the state baseball finals by defeating Terre Haute North 5-4 in the championship of the Lafayette Semistate last

Saturday. The game ended when Roncalli's Gary Halter slammed a single, scoring Pat O'Malla for the game-winning run. Roncalli had defeated Huntington North 5-4 in an earlier game.

\*\*\*

Nora Deberry, a sophomore at Ritter High School, has been awarded an Indianapolis Star and News scholarship to attend the Ball State University Yearbook Workshop this summer. Nora, who was on the staff of the yearbook, Generation, won the scholarship by submitting a portfolio of her work. She will be a section editor of Generation next year.

\*\*\*

An Archdiocesan Youth Council meeting will be held tonight at Rancho Framasa. Archdiocesan Youth Council officers and deanery representatives will be present for the meeting. An archdiocesan youth picnic sponsored by CYO will also be held at Rancho Framasa Saturday, according to Theresa Holloran, president of the Archdiocesan Youth Council. About 330 teenagers are expected to attend.

\*\*\*

Catholic Youth Organization has announced new officers for its board of directors. E. Randolph Noel, vice president of the board last year, has been elected president. Robert J. Cook has been named vice president and Gerry DeFabis has been named secretary. Four new members were elected to the CYO board. They are Eleanor Kolbus, Lacy M. Johnson, Thomas A. Egold and Daniel T. DeFabis. Retiring members of the board are James T. Morris, Frances G. Baker and John M. Ryan.



E. Randolph Noel

## DORIS ANSWERS YOUTH

# Homosexual seeks aid with problem

by DORIS PETERS

Dear Doris:

I have a problem I can't talk to anyone about. At school and at home I have thought about telling it, but I'm scared about how they would react.

I am 15 and I know I am gay. I have been involved with two boys in my school and girls don't turn me on.

I went to the library and read a lot about being gay. It makes me know that I am not a horrible person and that a lot of people are also gay.

I was going along pretty well until the pope said that being gay isn't okay. Now I am confused and want to talk to somebody. I went to confession to the priest in my church and he hollered at me. He said I don't have to be gay. I know that I am and I want to be close to God anyhow. All the straight guys in school talk about sex all the time and don't get yelled at. Maybe I don't even want to go to church anymore.

I can't sign my name

Dear 15 and Gay:

I have asked Father John Harvey of COURAGE to answer your letter. COURAGE is an organization, or rather, a ministry of the church, which assists men who have, or think they have, homosexual tendencies. In addition to his reply (space limits a longer answer), Father has given his address so you may write to him directly. Father Harvey answers you as follows:

I understand your fears that someone at home or at school

may discover that you are gay and you don't know how those whom you care about may react. I am also sorry to hear that a priest hollered at you in confession, but I'm sure there are other priests who will listen to you with understanding if you can bring yourself to talk to one.

You learned from your reading that you are not a "horrible person" and that many other people are also gay. Being gay is not really your choice. You discovered you were that way. Still, eventually, you want to talk with someone who can help you really know yourself. It's not easy for a teenager to be sure he is gay.

Now the pope is not condemning you because you believe you are gay. He is merely reaffirming the teaching of the Church over the centuries that homosexual actions are wrong because they do not fulfill the purposes of human sexuality.

Only in a permanent commitment between a man and a woman can sexual activity achieve properly to a new life and family which the Creator intends. This same activity is an expression of love between man and wife.

Since however, girls "just don't turn you on," you feel distressingly different. It is a feeling so many other homosexuals have. Don't let it get you down! As Bishop Mugavero of Brooklyn, N.Y. said a few years ago... "do not reduce the special person you are to the fact that you have homosexual tendencies. You

are bigger than that, there is much more to you..."

Yes, you have a difficulty, and you are going to need help from experienced counselors so you can get command of your life. Of course, God will help you every day to stay close to Him. Take one day at a time.

Finally, you mentioned how our culture is filled with sex-talk when you referred to the guys at school talking "about sex all the time and they don't get yelled at."

People tend to excuse the sexual misbehavior of "straights" and to condemn rather harshly homosexual feelings; indeed—even a person who admits he is homosexual,

but is not involved in any sex activity, is regarded with suspicion. So do not disclose your homosexual tendencies to anyone, except a trusted counselor.

I do hope you will write me, and I will write back to you in an unmarked envelope. There is much more to say.

In Christ,  
Father John F. Harvey, OSFS  
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(Doris answers letter through her column, not by mail. Readers are invited to write her in care of The Criterion, 530 Stevens St. P.O. Box 174, Indianapolis, IN 46206.)

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## IN THE MEDIA

# 'Insight' writer uses his imagination

by JAMES BREIG

James E. Moser belongs on "That's Incredible," but you are more likely to see him—or at least his work—on "Insight," the Paulist television program syndicated around the country. Moser is the writer behind the latest "Insight" special, entitled "When Heroes Fall." Being shown in various cities at different times (check your TV listings), the drama concerns the relationship between a father and son which is shattered when the boy finds out that his father has betrayed the family.

It's the sort of drama, Moser believes, which could never end up on commercial TV as a network offering. And he should know. He has been involved in network television since the days of "Dragnet." And that brings us back to why he belongs on "That's Incredible."

"I was a newspaperman in San Francisco and then started in radio there," he told me from his Los Angeles home. "Then I came down here to help Jack Webb with the original 'Dragnet' shows. I wrote 220 of them."

Hold it! How many?

"The first 220 of them," he said, "and that was with no break, 52 weeks a year."

How would you like to write 220 half-hour dramas in a row? Sure, you had "This is the city"



to start you off and the blacksmith's hammer at the end, but you still had to fill the middle.

AFTER writing the terse dialog spoken by Sgt. Friday, Moser went on to work on "Medic" and "Ben Casey," two medical dramas. He also produced and wrote for "Slattery's People," a drama based on politics, and "O'Hara, U.S. Treasury," another cop show.

In the middle of all this activity, Moser, a Catholic, linked up with a young priest who was doing "stand-ups and showing slides on TV. He was a big, tall, blond, Germanic, persuasive fellow," remembers the writer, and he convinced Moser to help out with the infant show called "Insight."

The priest was (and is) Father Ellwood (Bud) Kieser, who is the guiding force behind the series. Together, the two men dumped the slides and turned to drama to tell stories which deal with God, morality, faith and social issues.

"Insight" led the way in handling issues which were not practical for commercial TV because they didn't get big numbers," Moser said. "We have dealt with racial problems, nuclear war, farmworker rights, strip-mining and the environment, Indian rights, and conditions in Latin and South America. None of those could you get on network TV. The networks want something safe. You get a polite freeze if you are too controversial. Bud and I wanted to do a special on Archbishop Romero, who was assassinated in El Salvador. We really tried. Nothing. The networks were afraid of it. And there's no way they would deal with man's soul."

MOSER knows a lot about

the soul and what can try it. He spent the Sixties as an alcoholic, a plight brought on by his work.

"The road of doing the different series and fighting the networks headed me straight into alcoholism," he admits, "and that was pretty rough. The weekly grind is fierce. You're fighting the networks and sponsors, the stars drive you crazy, there's the day-to-day stuff on the set, and a lot of money involved. So it gets heavy. I found alcoholism pretty easy to fall into."

Sober for the last ten years, he lives "a lot happier existence" now despite being out of commercial TV since the mid-Seventies. Making a living has proven difficult and things have been "pretty slim lately," but he prefers it to the money-laden days when he was drinking.

"I'm getting ready to retire anyway," he said. "It's no fun anymore. Commercial TV is sour. What is there in drama? Another cop show? I've done that and two medical series. What else is there but soaps? I'm now working on a feature



**WINDOW TO THE WORLD**—Two youngsters are nearly obscured by a huge window in Crenshaw Gymnasium on the campus of Randolph-Macon College in Ashville, Va., as they pass the summer hours reading a magazine. (NC photo from UPI)

film, but that's no bed of roses either."

The roses are at the "Insight" offices where writers can exercise their imagination, he believes.

"A great many good, first-

rate writers come to 'Insight' because for a half-hour they can do things commercial TV would not touch," Moser noted. "They really jump at the chance."

Look for "Insight" in your TV schedule. You will be get-

ting unusual, imaginative and creative television. And if you see Moser's name in the credits, picture 220 of them crawling along after a "Dragnet" episode.

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## VIEWING WITH ARNOLD

## 'Star Trek II' better than the first

by JAMES W. ARNOLD

The formula in "Star Trek II—The Wrath of Khan" is a return to old-fashioned heroes and villains, spiced with the usual vaguely uplifting Treklike metaphysics, and with just enough deep-space technics and special effects for credibility in the Spielberg-Lucas movie age.

It works well enough, despite some confusing and silly ingredients. And it is probably, humanly speaking, an improvement over the technologically wondrous, emotionally uninvolved "Star Trek I" story film.

The choice is between sticking with the stuff that made Gene Roddenberry's 1966-69 "Star Trek" a legendary TV series or reaching for something more challenging and suitable to big screen sci-fi traditions. In "Khan," put together by a mostly new production team, they have clearly opted for the former.

Jack Sowards' screen play is, in fact, a sequel to an original TV episode ("Space Seed") in which a villain named Khan (played then as now by Ricardo Montalban) is exiled by Kirk to a distant planet with his wife and followers.

Now after everyone has literally aged 15 years, Khan's planet is stumbled upon by accident, the bad guy gets control of the starship and sets out to wreak vengeance on his old nemesis Captain, now Admiral Kirk (William Shatner), currently cruising the cosmos with a green crew on an Enterprise training flight.

(Pop culture fans will recognize this as a space-opera variation on the ancient plot about the master criminal who escapes from prison and goes after the good guy who put him there. That's really all you need to know—good thing, because the film is very fuzzy about



Khan and his origins. Only Trekkies will know for sure.)

HOWEVER, the Khan plan is just the skeleton for a galaxy of gimmicks. Foremost, and wildest, is that scientists are out in space testing a genesis device that transforms lifeless planets or moons into gorgeous gardens of Eden after a few explosive minutes.

Unfortunately, since the original matter is consumed, it also has frightful possibilities as a weapon, and it falls into Khan's palms.

It's no real surprise that the chief genesis scientist is Kirk's old girlfriend (ex-wife?) and

her chief assistant is their son—an idealistic modern youth who mistrusts the military, including his dad. ("I wanted him with me," she explains, "not chasing the universe with his father.")

The most publicized gimmick, of course, is that in the final shoot out with Khan, the beloved calculating Vulcan, Spock (Leonard Nimoy), follows the ultimate rule of logic and gives his life to save Kirk and the Enterprise.

Thus, in the bewildering and somewhat overheated climax,

Kirk faces more or less simultaneously a death struggle with his greatest enemy, the death of his best friend, reconciliation with his adult son, and the explosive birth of a new world, into which Spock's coffin-borne corpse is shot in a sort of spectacular Viking funeral.

(To the wise, the last may suggest that the benevolent pointy-eared Spock is not going to stay dead very long.)

ALL OF this is brought off with wry gusto by director Nicholas Meyer ("Time After

Time") and the familiar cast, whose aging is worked nicely into the script. Shatner, always a fine actor, is several lengths beyond everyone else.

The music is loud (the movie must be seen in 70 mm. and Dolby), the pyrotechnics effective if not dominant or totally convincing, and Montalban has great fun chewing up scenery as a longhaired, wild-eyed, Ahab-like heavy (Montalban the Barbarian) who dies hard. The arty allusions at the end are thick: Kirk quotes from Dickens in tribute to Spock, and there is a

great blast of "Amazing Grace" at his funeral.

This "Star Trek" movie is amusing, but it is also an intriguing visualization of a new mythology that will appeal to Trekkies—science as the new God (genesis is truly a God Machine that creates life and death) and space as the locale for the new Eden.

It's also amazing how real fictional characters can become to us: one weeps for Spock as one did for "M.A.S.H.'s" Henry Blake. They seem as close and dear as any friend in the so-called real world.

(Entertaining space opera, with some "Alien"-style scary moments; satisfactory for all but sensitive pre-teens.)

USCC rating: A-2, adults and adolescents.

## Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings:  
A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Here are the Motion Picture Association of America symbols and their meanings:

G—general audiences, all ages admitted;  
PG—parental guidance suggested, some material may not be suitable for children;  
R—restricted, under 17 requires accompanying parent or adult guardian;  
X—no one under 17 admitted (age limit may vary in certain areas).

The Amateur	A-III (R)	Conan the Barbarian	O (R)
Amis—The Rise and Fall	O (R)	Cutter and Bone	A-III (R)
Amis	A-I (PG)	Das Boot	A-III (R)
Arthur	A-III (PG)	Dead Men Don't	
Atlantic City	A-II (R)	Wear Mind	A-3 (PG)
Blade Runner	O (R)	Death Trap	A-III (PG)
The Border	A-III (R)	Death Wish II	O (R)
Butterfly	O (R)	Diner	A-III (R)
Caligula	O (R)	The Escape Artist	A-II (PG)
Cannibals	A-III (R)	Escape from New York	A-III (R)
* Charities of Fire	A-I (PG)	E.T., the Extra-	
The Chosen	A-3 (PG)	Terrestrial	A-I (PG)
Circle of Deceit	O	Fighting Back	O (R)
		Four Friends	A-III (PG)
		Gallipoli	A-III (PG)
		Ghost Story	O (R)
		Grease II	A-III (PG)
		The Great Muppet Caper	A-I (G)
		Hanky Panky	A-III (PG)
		Heartbeats	A-I (PG)
		* Heartland	A-II (PG)
		I Love You	O
		I Ought To Be	
		In Pictures	A-III (PG)
		If You Could See	
		What I Hear	A-III (PG)
		I'm Dancing As Fast	
		As I Can	A-III (R)
		Lady Chatterley's Lover	O (R)
		The Lion of the Desert	A-II (PG)
		A Little Sex	O (R)
		The Long Good Friday	A-IV (R)
		Love and Money	O (R)
		Mephisto	A-IV
		* Missing	A-III (PG)
		Mommie Dearest	A-III (PG)
		Neighbors	O (R)
		Night Crossing	A-I (PG)
		On Golden Pond	A-III (PG)
		One From the Heart	A-III (R)
		Only When I Laugh	A-II (R)
		Paradise	O (R)
		Partners	O
		Personal Best	O (R)
		Poltergeist	O (PG)
		Porky's	O (R)
		* Prince of the City	A-III (R)
		Private Lessons	O (R)
		Quest for Fire	O (R)
		Raiders of the Lost Ark	A-III (PG)

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