

# THE CRITERION



**NO USE FRETTING**—For young people there's no threat in a forecast of more white stuff on the way. With school out, they were enthusiastically busy—enjoying winter sports, strolling in a winter Iceland, digging out neighborhood driveways, sleeping late and enjoying TV, popcorn and Monopoly. That's called contentment. (Photo by Ruth Ann Hanley)

## 'It feels wonderful to be archbishop!'

by Fr. THOMAS C. WIDNER

How does it feel to be archbishop of Indianapolis after two years? Foolish question to ask the man who gleefully sits forward in his chair exclaiming "It feels wonderful!" and whose smile and laugh tell you he enjoys every minute of it. Well, almost every minute. Archbishop Edward O'Meara is enough of a realist to know it has its challenges as well.

"I feel very much at home here," the St. Louis native added, "like I've never been anywhere else. I look forward to spending the rest of my days here in the archdiocese."

Grateful for the welcome he continues to get

as he travels around the archdiocese, the archbishop says he's "received such cordial welcomes from the Catholic community, the laity, religious and clergy. And even the community at large, especially in the Indianapolis area. And also by members of the other religious communities." The archbishop expressed his embarrassment "that I haven't found a way of returning their hospitality."

"I've been involved in many civic functions, he says, "through the Chamber of Commerce, the Convention and Visitors Bureau, social service agencies, and ecumenical gatherings. I don't think I've ever turned down a civic invitation except for scheduling problems. And

I'm on the Mayor's Task Force for community concerns."

How does he think the size of the archdiocese makes his availability? "Interstate highways," he says, "have made it possible to get to anyplace in the archdiocese within three or four hours. So I think Indianapolis is the best location to be in." The archbishop has driven more than 63,000 miles since his installation in 1980.

ARCHBISHOP O'Meara felt his "parish visitations have been marvelous. The sincere and genuine welcome the pastors extended to me" is especially important to him.

"I guess my singlemost impression," he says, "is meeting the involved Catholics and seeing the love our people have for the Church. They really are loyal, loving Catholics. Their faith, their appreciation for the ministry of their priests, and their desire for the services of Religious is really quite impressive. I am impressed by the way people who are the Church are willing to be involved, take leadership, give their time and effort to build up the Church, and to do service in ministries."

The archbishop spoke highly of "the beauty (See IT FEELS WONDERFUL on page 2)

## House approves abortion consent legislation

Measure moves to Senate Health committee

Late night action at the Indiana General Assembly resulted in overwhelming House passage, 90-6, of HB 1144, the abortion notification bill backed by the Indiana Catholic Conference.

The bill, requiring that parents be notified if an abortion is to be performed on a minor child, now goes to the Senate Health, Welfare and Aging Committee. M. Desmond Ryan, ICC executive director, gave credit for its passage to Rep. Richard M. Dellinger (R-Noblesville), who authored the bill and "worked diligently" to guide it through the House.

With the halfway point already past in the General Assembly's short 30-day session, legislators worked far into the night last week to meet the deadline for voting bills out of their house of origin.

A proposal involving placement of runaway delinquents, SB 59, was passed in the Senate after the ICC withdrew earlier opposition. Because of its traditional emphasis on rehabilitation of juveniles, the ICC had opposed sending young offenders to "secure" detentions.

Three amendments were passed which decreased the bill's negative effects. The amendments limit the scope of the bill to habitual runaways, require that the sentencing judge check the appropriateness of placement every three months; and direct that a runaway not be placed with another juvenile who has committed a criminal act unless no other space is available.

The Catholic Conference's opposition was withdrawn in a letter read to the Senators by the sponsor, Sen. William Costas (R-

Valparaiso). Following the changes, Sen. Joseph Corcoran (R-Seymour) commended the ICC for its "reasonable" stand and said "the Senators were flooded with calls" from concerned citizens.

The Nursing Home Reform bill, SB 60, passed earlier by the Senate, successfully passed out of the House Aged and Aging committee and now is eligible for second reading in the House.

SB 299, which would ensure the use of funds appropriated last year for social service programs, passed the Senate but with funds reduced. The net effect would be loss of about \$4 million in state money for programs targeted for the poor. Through political maneuvering, the bill then was brought before the House where there was said to be majority support for full funding. However Speaker J. Roberts Dailey refused to allow a third reading vote.

SB 299 was heard in the House Governmental Affairs committee where the total social service funding was cut from the bill.

Community corrections also fell victim to the budget axe when only one of three related bills was voted out of committee and through the House, but without appropriations. The ICC will continue to work to restore full funding for both this bill and SB 299.

In the area of national concerns, Ryan noted that the U.S. Congress will recess in mid-February and many representatives will return to Indiana for public speeches and meetings. "It's an excellent time for constituents to discuss their concerns with their legislators," he said.

The ICC, which represents Indiana's Catholic bishops, also coordinates a statewide network of Catholic citizens, broken into local-level information-action networks. They receive legislative reports from the ICC, and contact legislators on issues which concern them and the church.

## Looking Inside

February is Catholic Press Month and in Living Your Faith (pages 9-11), its teaching role and other aspects of the diocesan newspaper may offer special help to parish leadership. It starts on page 9.

Are Catholic schools the enemy of public education? See page 2 for some insightful comments by Frank Savage and Steve Noone of the Office of Catholic Education.

You'll find Father Widner's views about a paraplegic man who wanted to marry, the church's refusal and the role the press played in the controversy in a page 4 editorial.

If you think this winter is "for the birds," think again and read Val Dillon's column on page 7.

the criterion

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Indianapolis, Indiana

# Educators assess impact of tuition tax credits

by VALERIE R. DILLON

Public schools may not know it—some may not want to believe it—but the Catholic school system is one of their staunchest allies.

Furthermore, say two Catholic school administrators, proposed tuition tax credits, so bitterly fought by the public school lobby, in the long run could help not harm the public school system.

These views expressed by Frank Savage, archdiocesan superintendent of education, and Stephen Noone, director of schools, came just days before President Reagan's budget address (Feb. 8), which is expected to address the tax credit issue. It may, in fact, determine its fate in this session of Congress.

The U.S. Senate is considering the Packwood-Moynihan bill which would allow parents to deduct one-half of the children's tuition for enrollment in non-profit elementary and secondary schools, up to \$250 per child per year, rising to \$500.

Bishop Thomas C. Kelly, United States Catholic Conference spokesman, called tax credits "simple justice" for nonpublic school parents who also support public schools with their taxes.

But the tax credit proposal has been under siege from those who charge that it will drain off money earmarked for public schools. Fueled by opposition of the National Education Association and American Federation of Teachers, the fight has sometimes grown bitter between the public and private sectors.

IT IS SPELLED out in some cases by a lack of cooperation and openness, at times by an attitude of "ignoring your presence," Savage and Noone acknowledge there is some evidence of anti-Catholic feeling in areas with few Catholics, but both feel this has lessened and is now "more covert than overt."

But the fight over tax credits isn't necessary, they maintain, basing this belief on two factors:

One, revenue losses from tax credits would come from the general tax base, not from educational funds, and although this is projected at \$2.7 billion the first year, that's a minor sum of the total national income.

Two, non-profit schools teach between 11 and 34 percent of children in urban areas, performing an enormous public service which costs taxpayers little or nothing.

In Savage's words, tax credits are a "perceived threat," not a real one.

They shouldn't be divisive and opponents have a "non-argument," declares Noone. "If

non-public schools fail because of financial drain, up to one-third of a community's children could get thrown into the public school. Now how are they going to manage that?"

Why then the bitter opposition?

"Public schools today are on the firing line," says Savage. "People hear reports of children who can't read. There's a growing number of accusations that perhaps the schools are doing their job. So there's resistance (to non public schools) because of their defensive posture."

"It's a survival mechanism," suggests Noone. "Public school leaders have been put in the position of accountability where they must justify expenses and develop criteria for justification of those expenses." How much money a school gets depends partly on enrollment and some kind of taxation formula. So, Noone points out, when numbers decline and less money is available, schools must seek additional tax money from the state.

Under the present funding system, increased state money for public schools requires legislation. Yet, as Savage points out, "you have to be able to get the legislature to change it, but it may not if it sees problems in public schools."

Despite the situation, both administrators strongly believe in greater collaboration and dialogue between non-public and public school systems.

"We are all for the same purpose, which is making sure each child lives up to his or her capabilities," explains Savage. "If that philosophical base was shared, less energy would be wasted over whether, for instance, children should be picked up on a bus route."

"All schools have, as their purpose, to educate children to develop their individual potential," Noone adds. "But within that, most non-public schools have specific missions, they're also doing other things. In our case, it's spreading the Good News, trying to expose children to the Gospel message."

Savage believes that some religious-based non-public schools have "fanned the fires" of the controversy by making strong accusations



CHOW TIME—Children at St. Francis de Sales school enjoy hot lunch, partially subsidized by federal funds, which also help pay tutoring and transportation in non-public schools. (Photo by Ruth Ann Hanley)

against local public schools over such issues as secular humanism and creationism vs. evolution. "I think it's unfortunate that non public education has gotten all lumped together in some people's minds," observes Savage.

On the positive side, however, they are impressed and encouraged by the amount of collaborative effort which has occurred in Indiana in recent years.

AT THE STATE level, Noone points out, Indiana's five bishops and the Indiana Catholic Conference took a priority position on the issue of the state funding formula for public education.

Noone points also to the archdiocese's support of school desegregation last year in metropolitan Indianapolis, which he described as "extremely controversial, extremely difficult and probably painful for a number of Catholic and non-Catholic families."

"It put a great burden on our school ad-

ministrators, too, who had to exercise great care in interviewing prospective students."

Advocating accreditation by the state is cited as another example of a cooperative spirit. All Catholic high schools in the archdiocese have met at least minimum state certification standards as have 65 percent of elementary schools.

Many public schools offer dual enrollment, permitting Catholic students to take practical arts classes on a half day basis.

An outstanding example of local collaboration, Noone feels, was when Holy Cross educators and parents joined the neighborhood to lobby the Indianapolis public school board to keep School 14 from closing. "And it was effective," he adds.

"If we are members of a community, we have an obligation to be supportive of all schools," declares Savage. "There may be many more points of collaboration than anyone has realized."

## 'It feels wonderful' (from 1)

and dignity of the liturgy in these parishes and the participation by the laity in prayer and song. I would certainly encourage parishes where this is minimal to consider the richness of their faith life for improving liturgical style."

The archbishop expressed pleasure with the care of parish properties and the faithful and accurate way parish records are kept.

"I can see too," he explains, "that this ministry of visiting has affected some reconciliation in the diocese with some individuals who felt distanced from 'the Chancery' or from 'Indianapolis.' I can honestly say I see an appreciably noticeable growth in cohesion. People have a sense of the local church of Indianapolis, that it is deeper and broader than just their own parish."

"IN MY HOMILY in these visitations, I would try to lecture and instruct on the Church, the role of the bishop, the relationship to the rest of the Church, the role of the Holy Father, and the way that is all expressed in our faith life and worship. I was able to be more effective when I visited parishes during the week. There wasn't another Mass waiting like on Sundays."

What about the year to come? Where is the Church of Indianapolis going?

"I see the coming year as a year of consolidation," he muses, "of assessing all I've

learned, and strive to make Archdiocesan programs effective. I will think about what initiatives I must take to make the life of the archdiocese grow."

One thing he feels is an enthusiasm "about what's going on at 1400." That, of course, is 1400 North Meridian St.—the site of the new Catholic Center.

"Our job is building up people," he declares, "but 1400 will give us a visibility that will help make a difference." Archbishop O'Meara proudly stated that Mayor William Hudnut announced to a group of religious leaders recently that the renovation of that property was the turning point in the city's move to improve the Meridian Street area north of the inner loop.

Among the archbishop's special feelings is "my strong affirmation of the efforts of our vocation team. Their recruitment of candidates, which is one of the absolute highest priorities we have, has already produced positive results. We have 25 per cent more young men studying for the priesthood this year than last. That is 37 as opposed to 30 last year."

"I WANT TO encourage the involvement of young people in the work of the Church, too. And in their loyalty and affiliation with the Church. After all, they are our future."

The archbishop further expressed his support for "those who've committed themselves to the Church on a full time basis—priests and Religious, but also the laity, all those who in some way serve God in their lives."

Another important topic is, of course, the annual appeal. "This is the second year of our challenge," he says. "I've listened to people express concerns about the way it was conducted the first year and the priorities we made and I think people will be pleased with the adjustments for the second year. The appeal is more valid now."

"We are giving more attention," he explains, "to the pastoral work of the Church in alive parishes which have the handicap of ineffective means. Making the appeal over the entire archdiocese makes the difference. I received excellent feedback from parishes through the deans. They spent all morning and a half afternoon with me and then asked for a second meeting. They really reflected the thinking of the archdiocese to me."

"I hope all in the archdiocese feel with me there are no lesser important areas and no favored sections. There are some larger and smaller, some affluent and less affluent. But I think we have a new awareness of our basic equality. Wherever we are, we are the same, whether clergy, religious or laity."



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the CRITERION

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# Religious and labor leaders join together in Solidarity Day observance

Gatherings organized to remember the 'sad, cold winter of oppression' in Poland

by NC NEWS SERVICE

U.S. religious and labor leaders joined with their confreres worldwide Jan. 30 to appeal for an end to what Cardinal Humberto Medeiros of Boston called the "sad, cold winter of oppression" in Poland.

The AFL-CIO organized gatherings in all 50 states and rallies were held in Vienna, Austria; Tokyo; London; Brussels, Belgium, and several West German cities to protest martial law, which was declared in Poland in December.

Pope John Paul II Jan. 31 praised the banned Polish trade union movement, Solidarity, as a defender of "the fundamental rights of workers." A 90-minute television program, "Let Poland Be Poland," shown Jan. 31, featured President Reagan and other Western leaders and American entertainers.

AFL-CIO president Lane Kirkland, Secretary of State Alexander M. Haig, Jr. and Msgr. George Higgins, long active in the labor movement, spoke at the largest of the rallies held in Chicago Jan. 30.

Haig said the United States "will not do business as usual with Poland or the Soviet Union while repression continues in Poland."

He said the "sight of a peaceful people seeking peaceful change has terrified" the government of Gen. Wojciech Jaruzelski and the Kremlin. "But the action of those fearful men will not deprive the Poles of their faith, their courage or their sacred dreams."

"Change will come. Hope will be reborn, and Poland will be truly Poland again," Haig said.

About 8,000 attended the Chicago rally.

Cardinal John Cody of Chicago had urged Catholic leaders to "cooperate in any way possible to assist the Polish hierarchy and our great Polish people in maintaining their civil rights and dignity."

IN BOSTON Cardinal Medeiros joined political and labor leaders in an appeal for an end to the "sad, cold winter of oppression" in Poland. Sharing the podium with Sen. Edward Kennedy (D-Mass.), Gov. Edward J. King of Massachusetts and labor leaders he denounced the "the dark night that descended so swiftly upon the people of Poland" when martial law was declared Dec. 13.

"Stand up. Band together. Be heard. And identify with the work force of Poland," he urged the audience of about 500 in the Freeport Union Hall, Dorchester, a Boston suburb. He urged them to support Poland's embattled labor movement, "for if labor isn't free everywhere, it might someday be free nowhere."

The cardinal cited five papal encyclicals that have declared the freedom to form labor unions as a basic human right.

"This clear teaching of the church has been known in Poland for a long time, but it has been difficult or even impossible to put into practice in that land."

Noting the spiritual influences in Poland, which is about 90 percent Catholic, the cardinal said, "the role of this same church will be equally vital in eliminating in the days ahead this brutal oppression and martial law."

Calling on the military regime to lift martial law and release Solidarity leaders, Cardinal Medeiros exhorted his audiences "not to

confuse the government of Poland with her people. The people need our help ... our solidarity with them must not only be rhetorical but also economic."

KENNEDY called martial law "repression by proxy." Describing the efforts made to get supplies to Poland, he said, "Whatever else may happen in the months and years ahead, the Polish people will never forget the cargo hulls full of grain, blankets, medicine and clothing that are even now being unloaded on the docks of Gdansk."

Archbishop James A. Hickey of Washington celebrated a special Mass for about 800 people at St. Matthew's Cathedral. He denounced "the prolonged miseries of martial law" in Poland and asked people to pray for Poles "deprived of their basic human rights to participate freely in the destiny of their country."

Bishop Edward J. Herrmann of Columbus, Ohio, state senators and representatives and labor leaders participated in Solidarity activities at the Ohio statehouse rotunda. Gov. James A. Rhodes announced he was banning Russian vodka from state liquor stores.

In Pittsburgh Father John M. Jundzura, pastor of Immaculate Heart of Mary Parish in Polish Hill, Pa., said, "NATO countries agreed with the U.N. imposition of sanctions, but refused to adopt the sanctions with a bulldog's grip. In other words, trade or business with the socialist state will continue."

He said this means that the people of Poland and other Soviet-bloc countries "are like chattel, if not like cattle, to be bought and sold and led to the slaughterhouse."



**CONCERN**—Emily Puchinsky prays for her native Poland during a special Mass at St. Stanislaus Church, Racine, Wis. (NC Photo by Mark Hertzberg)

## Debate over El Salvador heats up along with fighting

by AGOSTINO BONI

A year after the Reagan administration focused on El Salvador as a country needing U.S. military assistance to combat a communist-aided rebellion, the debate over continued aid has heated up in the United States as has the fighting in the Central American country.

As January drew to a close government troops and guerrillas each claimed major victories.

Meanwhile, debate sharpened in the United States as the Reagan administration told Congress that the Salvadoran government is making a "good faith" effort to improve the human rights situation and is, therefore, entitled to further U.S. military aid. But other groups, including the American Civil Liberties Union, accused the Salvadoran government of being involved in massive killings and cover-ups of abuses.

The upturn in fighting since the beginning of 1982 caused Deane R. Hinton, U.S. ambassador to El Salvador, to speculate that a military victory over the guerrillas may be the only option for ending the fighting, although the United States still hopes that March elections for a constituent assembly will be the first step toward a political solution.

"We've never been looking for a military victory," Hinton said. "Now we may be forced to where there is no real choice."

Hinton criticized the guerrillas and opposition political parties for not participating in the elections.

Those refusing to participate say the elections will be fraudulent. The guerrillas and their political allies favor direct negotiations

with the government to work out a political solution. The purpose of the constituent assembly would be to write a new constitution leading to presidential elections within two years.

Hinton's comments appeared in the Washington Post Jan. 31, several days after Reagan told Congress the human rights situation was improving and a State Department spokesman said the administration would seek aid in addition to the \$26 million allotted in the fiscal 1982 foreign aid appropriations.

ON FEB. 1 Assistant Secretary of State Thomas Enders told the Senate Foreign Relations Committee that the administration planned to send immediately \$55 million in military equipment because "the decisive battle for Central America is under way in El Salvador."

Hinton, in the Washington Post interview, doubted that the United States, because of political and economic reasons, would be able to supply sufficient military aid to the Salvadoran government. A current key need cited by Hinton is helicopters, especially after a recent guerrilla attack on an air base which destroyed many of the 14 Huey helicopters used by El Salvador's air force.

The guerrilla raid occurred Jan. 27 and was claimed by them to be a major blow against government troops.

Meanwhile, the government said that on Jan. 31 it launched a successful operation against a guerrilla hideout in which 20 rebels were killed. Many relatives and witnesses, however, denied that the people killed were guerrillas. Several witnesses said women were raped by soldiers during the raid.

A government communique on the raid in a slum area of the capital of San Salvador said those killed were members of the Farabundo Marti Liberation Front, a guerrilla coalition group. The communique said five soldiers were wounded in the raid.

Government opponents have often claimed that government killings of innocent civilians are falsely claimed as victories over guerrillas. During January, guerrillas took several U.S. journalists to the scene of a massacre by the military which they said took place in December. Articles in the New York Times and Washington Post said people identified as survivors claimed that hundreds of civilians were killed by government troops.

On Jan. 28 President Reagan certified to Congress that the Salvadoran government is making progress "to comply with internationally recognized human rights" and to achieve "substantial control" of military abuses. The certification was required by law in order for the Reagan administration to free the \$26 million in military aid. Congress required the certification in the foreign aid appropriations for 1982 because of the widespread reports of human rights abuses.

As part of the improved human rights situation, Reagan cited "substantial new progress" in the investigation of the murders of four U.S. Catholic women missionaries in December 1980. Two days before (Jan. 26) Salvadoran Defense Minister Gen. Jose Guillermo Garcia had said that six suspects would be put on trial soon, but he did not mention a date.

THE REAGAN administration also has indicated that the human rights situation is not

the main concern in determining U.S. support to El Salvador. The overriding issue is what the U.S. government sees as the need to prevent El Salvador from becoming a communist-rule state. Salvadoran Bishop Arturo Rivera Damas, apostolic administrator of the Archdiocese of San Salvador, agreed with Reagan's assessment that the human rights situation was improving. Although abuses still exist, the number of civilian deaths seem to be less, he said Jan. 29.

Bishop Rivera did not say whether he favored continued U.S. military aid. He asked that the superpowers follow a policy of non-intervention, but said this has become increasingly difficult as the conflict has become involved in international superpower politics.

"My view has been all along that the principle of non-intervention be maintained," he said.

In the United States, congressional opponents of military aid to El Salvador greeted Reagan's certification with skepticism.

"I don't know anyone outside the administration who believes what the administration is saying," said Rep. Gerry Studds (D-Mass.).

Studds and Rep. Tom Harkin (D-Iowa) said they would introduce legislation to end U.S. military aid.

On Jan. 28, the American Civil Liberties Union asked Reagan to halt military aid, saying the Salvadoran government was responsible for about 12,500 deaths in 1981. The ACLU's 273-page report on human rights in El Salvador added, "Large numbers of Catholic Religious and lay workers have been killed by the government in what appears to be a general persecution of the church."

# EDITORIALS

## What's the real issue?

The case of Larry Bonvallet demonstrates several problems for readers of the Catholic press. One is the Church's complicated bureaucracy in marriage preparation. Another is the power of the media to draw attention to anyone's problem. A third is the difference between the secular press and the Catholic press.

Bonvallet is the young Presbyterian from Joliet, Illinois, who wants to marry a Catholic nurse but was at first told he could not because he is paraplegic. Or was it because he is impotent? Or was it because he's a paraplegic who is impotent? Or was it because he needed some sort of proof that he is not impotent? Or was it because the Catholic Church is out to get Presbyterians?

The issues are many and complex because of the various press reports. The secular press reported that Bonvallet was told by two priests that he could not be married in the Catholic Church. One priest, it was said, asked Bonvallet for a note from his doctor saying he could engage in sexual intercourse.

The Catholic press reported Bonvallet was told he needed a statement from a physician "attesting to the man's condition." Does this mean his physical condition? His psychological condition? His ability to see or eat or read?

Just what was Bonvallet asked? There is a language gap between the Church's requirement—sexual impotence is an impediment to marriage in the Church—and what was said or requested in this particular case. Bishop Joseph Imesch of the Joliet diocese ultimately intervened saying, "The Church has always upheld the basic right of every person to marry. After consultation with a number of moral theologians, canonists and members of the medical profession, I see no reason why this couple cannot be free to marry in the Church."

Because Bonvallet is a paraplegic, in other words, does not necessarily mean he is impotent.

Among the more bizarre aspects of the story was one report in the secular press that Bonvallet had been asked to prove his potency. How was this to have been accomplished? Moral theologian Jesuit Father Richard McCormick said such a request would mean "asking a person to do something that was unethical." Where would that leave Bonvallet and his fiancée? Is the Church so uncaring?

Such problems are not usual in the day to day operation of the Church. But they help us to conclude several things:

1) The finer points of Church law with regard to marriage can be as great a stumbling block to the faith of the people of God in the Church as the finer points of civil law can be to one's faith in America.

2) Reports, especially in the secular press, have made the priests involved look foolish. Bishop Imesch, on the other hand, looks like a hero. It is undoubtedly true that American bishops are far ahead of the local clergy in their understanding of issues of justice inside and outside the Church. It is nevertheless also true that the American Catholic clergy are trying to perform their work as pastoral ministers with greater demands being made on them and fewer opportunities to stay updated in their knowledge of Church teaching. Priests very often can do little more than meet immediate needs. In other words, the clergy will not only continue to look foolish but will be overworked and kept ignorant until the American hierarchy and the American laity cease placing expectations on them they cannot possibly fulfill.

3) The secular press has its own special jargon and hype. When it wants to make someone look stupid, it can do it better than anyone else. Rather than thinking of it as an immoral institution, the secular press may more correctly be thought of as amoral. The only sacred cow there is its own persistence in making news of anything it wants to.—TCW

## Vision test

On Sunday, January 31 army soldiers in El Salvador killed at least 20 people "in what the government called raids on guerrilla hideouts." Residents of the area said as many as 27 men and women were killed and three sisters were raped before being shot. Earlier last week there were unconfirmed reports of the army massacring hundreds of unarmed men, women and children in an anti-guerrilla sweep through a northern province. Despite these reports President Reagan told Congress that the Salvadoran government's human rights record entitles it to receive American aid.

Our government's position is lamentable and short-sighted. It seems to matter little to know that the Salvadorans suffer not only from the guerrillas but their own military as well. President Reagan seems determined that El Salvador will not be overrun by a Communist influence. But for the Salvadorans the problem is not that simple. No matter which way it goes, the people of El Salvador will lose. They are the ones who are suffering most.

From January to November in 1981, more than 11,000 Salvadoran non-combatants were killed. More than 1,800 persons were listed as missing, and there are close to 620,000 displaced persons, one-third in exile, the rest roaming the country.

Yet now President Reagan wants to resume aid because he has said the government's human rights record is improving. When one sees only red, one misses the other colors of the rainbow. Unfortunately for El Salvador, President Reagan hasn't noticed he needs an eye doctor.—TCW

## WASHINGTON NEWSLETTER

# Urban zones get broad support

by JIM LACKEY

WASHINGTON—In addition to President Reagan's proposed transfer of a number of federal programs to the states another initiative that should be in the news over the next few months is the proposed establishment of urban enterprise zones.

Reagan, in his Jan. 26 State of the Union speech, endorsed the concept, saying the economic incentives which would be provided in the specially designated zones "will help attract new business, new jobs and new opportunity to America's inner cities and rural towns."

Although Reagan's endorsement of enterprise zones in his speech was overshadowed by his more radical proposal for federal-state program shifts, the idea already has drawn a great deal of attention, partly because of its seemingly broad appeal. The two prime congressional sponsors of the zones are Rep. Jack Kemp (R-N.Y.), an economic conservative and ardent supply-sider, and Rep. Robert Garcia (D-N.Y.), a liberal representative of the South Bronx.

But the support isn't universal. Critics wonder if the economic incentives—a series of tax breaks and other attractions geared to bringing new jobs to poverty-stricken neighborhoods—will actually benefit inner-city residents.

And the Reagan administration, according to one report, also is proposing that one of the attractions for business be the availability in the zones of wages below the current \$3.35-per-hour minimum. That idea is bound to stir up objections from groups which traditionally have maintained that subminimum wages exploit the worker.

CHURCH GROUPS for the most part have had little to say so far about the zones concept, pending further clarification of the actual proposal that Congress will consider. Ronald T. Kriemeyer, director of the U.S. Catholic Conference's Office of Domestic Social Development, said that while the "concept is good" there may be little evidence to back the claim that lower corporate tax rates are a strong enough incentive for businesses to locate in inner cities.

Under the Kemp-Garcia plan endorsed by Reagan, up to 25 such zones could be created in each of the next three years. The cost is said to be negligible compared with past inner city economic recovery programs: less than \$1 billion a year once the program is fully operational.

Businesses locating in the designated urban enterprise zones would be given a variety of tax breaks, including tax credits on a portion of wages paid, expansion of investment tax credits for machinery and property purchased in the zone, and elimination of capital gains taxes assessed on property sold in a zone.

Workers also would be allowed a personal income tax credit, and some federal regulations on businesses in the zone would be relaxed.

PROponents of the concept defend the subminimum wages that would be available in the zones because, they say, qualifying to pay subminimum wages would be difficult. A proposal to pay the subminimum would have to



be approved by city and state officials as well as the U.S. Department of Labor, something which proponents say is likely to happen only in the rarest of circumstances.

But there are a number of other criticisms aimed at the proposal.

One concern is that the benefits of the zone would accrue primarily to outside investors unless an encouragement to minority or employee ownership is built in. Another, voiced by the AFL-CIO, is that existing businesses might merely relocate in the zone to take advantage of the tax breaks without hiring any residents of the zoned-off area.

And a third complaint, this time expressed by Rep. Shirley Chisholm (D-N.Y.), is that the tax breaks ought to be limited to small business. Large factories, especially in a computer-and-robot-controlled age, might be able to take advantage of hefty tax breaks but offer little new employment to residents of the zone.

Still, supporters say the concept is worth at least a try. An aide to Garcia once said that every possible federal urban renewal program has been tried in Garcia's blighted South Bronx, but none worked. "That's why we're willing to try this approach."

Despite the criticism Kemp and Garcia have lined up an array of support that should bring the proposal at least serious consideration if not passage in the current Congress. Besides Reagan—the concept once was called "a Reagan natural"—the proposal also has the support of National Urban League President Vernon Jordan and members of the Black Congressional Caucus.

the criterion

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## LIVING THE QUESTIONS

## In ministering to friends one listens and waits

by Fr. THOMAS C. WIDNER

Have you ever had the experience of wanting to help someone with a problem they had, but you didn't know how? Or you didn't know if they would come to you for help? Or you knew there was a problem but didn't exactly know what it was and the other person didn't really want to go into it?

A friend of mine (whom I'll call a usually reliable source) is a good motivator for helping me better understand my own feelings. He recently alluded to some decisions he had made and some difficulties he was having with the decisions. But he said no more than that.

What to do? Ask if he wanted to talk about it? Or bluntly ask what it was? No, I have learned that in a friendship one opens doors to the houses of friends' feelings but one does not walk through them without being invited. So I set about opening a few doors hoping to be let in, hoping to be able to help.

I always have to be careful in offering such help. For I am a helpful person. It's partly in my nature. It's partly my profession. Perhaps I chose my profession wisely because I like helping people. That is to say that I feel needed and wanted when I am asked to help. Unfortunately, I am not always able to accept someone else's refusal to be helped.

That's true of many clergy. And that's not to demean us or to say that we make worse priests. It is a recognizable psychological fact that priests are very often people who need to help people. That's a little different than wanting to help them. For it means that sometimes we try to help people whether we're capable or not, whether they want help or not. And that's why we sometimes get into trouble, that's why we sometimes end up burning ourselves out, that's why we sometimes turn to all sorts of deviations from our vocation to simplicity and celibacy.



MY USUALLY RELIABLE source didn't say a word. In fact, we spent a pretty quiet day together. At some point during that day, I decided that rather than worry about whether or not he was going to cough up his problem, I was going to enjoy the scenery. So I began paying attention to the other people in the restaurant in which we sat. There was a very loud couple speaking Spanish (I thought at first). Then I decided they were speaking Italian. Finally I figured it might be Portuguese.

I wouldn't know Portuguese if I heard it being spoken. I don't know anyone who speaks Portuguese and I never did learn what language the couple was speaking. My friend the source and I finally decided they were speaking a language in which the custom was to always be loud no matter how quiet it was. And then I wondered what it was about their culture which caused them to speak loudly. And I remembered that Americans are pretty good about speaking loudly, especially in cities. It's like there is more competition and so if one is to be noticed and to get one's way, one has to speak very loudly.

So I spent quite a long time with thoughts like this and with observations of a number of people. But I never did that day find out what was troubling my usually reliable source.

AS IT TURNED OUT A couple days later my friend the source and I had a very lengthy and rewarding exchange about what was troubling him. That's not really important right now, however. What I want to say is that I felt pretty helpless the first time we were together. So helpless that I felt hurt and rejected. I asked myself what kind of a friend I was. Why didn't I elicit his confidence? Instead of really being concerned about him, I was concerned about myself.

When I feel helpless, I feel useless. Being a priest that is really the pits for the one thing a priest doesn't like to feel is useless. There have been enough criticisms of our profession the past number of years that make many priests feel useless to some degree or other. For a while it seemed as though psychologists and social workers could take over the functions priests performed. Even though the Church tried to say it wasn't so, many priests saw what was happening.

Uselessness is a tragic feeling for anyone. But there is nothing wrong in my feeling useless. What I had to become aware of though was that it was my feeling. My friend didn't think I was so useless at all. At least that's what I told myself when I later reflected on it. In fact, if I had really been honest with myself, I would have realized that all along. Friends who know each other even a little bit don't have to always be proving their friendship to one another.

AT THAT TIME ALL my friend wanted from me was my presence. He needed and wanted me to be with him. My presence said to him that someone appreciated him. It wasn't necessary that I be able to do anything for him. It was only necessary that I be able to be with him. That is a kind of ministry.

Anyone who visits the sick should be able to understand this. Very often one can only be present with the sick. It is impossible to do anything for them. One cannot always cure a sickness. One can only sympathize and let the sick person know he/she is still appreciated. The troubling thing about being sick is feeling useless. In our society we despise sickness because it makes us useless.

There is truly a ministry of friendship that anyone can be a part of. One doesn't have to be ordained a priest to participate. A ministry of friendship is simply two people encouraging one another, being honest with one another, being present to and with one another. The frankness and the discussion can come later. There are feelings which first have to be dealt with. In order to be able to confide in one another, friends have to be comfortable with one another. And even though friends may have been friends for years, comfortableness will be learned again and again.

I went home that day feeling very despondent. That part of my nature which wanted to be needed went unheard. That part of my nature which sat with my friend's pain was in pain. My uselessness was trying to dominate. All I could do was wait. The thing about being a minister in friendship, you see, is patience. The worry for a minister is that my assistance might be rejected. That is part of the risk one takes. You don't have to be a priest to experience that risk.

## Relating Catholics with creation, Mary and Reagan

by Fr. RICHARD P. MCBRIEN

This week's column touches upon three different, but not unrelated, topics.

1. Catholics and Creation. Few public controversies are rooted in such bad theology as the current debate between the so-called creationists and evolutionists. We Catholics generally have stayed out of this fight, although, I would assume, some evangelical/charismatic Catholics identify closely with the "creationist" position.

The real problem with the "creationist" view is not that it is too unscientific, but that it is too selective in its reading of the Bible.

Suppose we would want to insist that the Bible contains a literal account of how creation occurred. Which account are we to accept? The Bible has several.

Alongside the creation account in Genesis, there are different kinds of descriptions in Job 26 and Isaiah 51:9, which describes God as subduing Rahab, the mythical dragon of chaos. And then there is the account in Psalms 74:13-15.

Catholic biblical scholars have always insisted that the biblical accounts of creation in Genesis and these other sources were meant to be affirmations of faith and hope, not scientific theories about how the world came into being.

In 1948 the Pontifical Biblical Commission characterized the creation account in Genesis 1

in this way: It "relates in simple and figurative language, adapted to the understanding of a less developed people, the fundamental truth presupposed for the economy of salvation, as well as the popular description of the origin of the human race."

The Bible, therefore, says nothing for or against evolution or any other scientific theory. Scientists try to tell us how it happened; the Bible tells us Who did it.

2. Catholics and Marian Piety. The cultivation of Marian devotion would seem to be the least of political acts, and normally it is. One could not imagine an integral Catholicism without some special reference to the Blessed Mother. However, in Mexico, for example, some politically conservative Catholics urge this devotion upon the Catholic population in order to distract them from their economic plight.

There are bishops and priests in Mexico who believe that the cult of the Virgin and local saints serves to deepen the fatalism and passivity of Catholics. They complain about the manipulation of the image of the Virgin, but only in private. Few dare risk offending Mexicans' sensitivities.

Indeed, Mexico is one of the few Latin America countries which is virtually untouched by the theology of liberation, which underscores the responsibility of the church to assist the poor in their struggle against poverty, injustice, and oppression.

Elsewhere in the continent, the Catholic Church has become a staunch defender of human rights and a persistent advocate of social change, but in Mexico most of the Church leaders remain strongly conservative, theologically and politically.

The Mexican situation reminds us that even piety can be political.

3. Catholics and the Reagan Administration. Most U.S. Catholics who voted in the 1980 presidential election voted for Ronald Reagan. One might reasonably assume that not everyone voted for him for the same reason.

Many obviously were simply tired of his predecessor. Others were frustrated with the state of the economy. Still others saw the Republican candidate as promising a welcome change from the permissiveness of contemporary American society.

But undoubtedly there are many Catholics who have since discovered that their own views do not coincide so readily with the new President's. Budget-cutting is fine so long as it is someone else's budget that is being reduced. It is the old story: "Don't tax you, don't tax me; tax that fellow under the tree."

But the Catholics who are perhaps most alarmed by the course of recent political events in this country are those who know something about Catholic social doctrine, and especially about the nature of that doctrine regarding the obligations of the state toward its needier citizens.

The December 21, 1981, issue of the Wall Street Journal puts the matter as starkly as one could: "From a political standpoint, perhaps the most dramatic aspect of the Reagan program is that it sharply favors the rich over the poor." The column contains an analysis of the effects of the budget cuts and the new tax reduction program.

Some activists are saying the same thing when they charge that political forces now in power are "taking from the needy to give to the greedy."

It's always difficult to live up to the highest standards of Catholic morality, even when we agree completely with them. There are Catholics who would like very much to remain in a stable marriage for life, but tragedy often sets in to frustrate their hopes. And there are Catholics who want to be faithful to the Lord's injunction to, in effect, sell all that they have, give to the poor, and follow him. It's not easy.

How much moral energy does it require, however, to resist the temptation to enrich oneself at the expense of those who are needier?

To bring this column full circle, it is significant that Pope John Paul II begins his most recent encyclical on human work with a text from the creation account of Genesis.

## Safety council offers prayer kits

CHICAGO (NC)—The National Safety Council is asking U.S. churches and synagogues to promote highway safety with a National Safety Sabbath observance Feb. 13-14.

The council, a Chicago-based non-profit organization, has sent Safety Sabbath kits to Catholic, Orthodox, Protestant and Jewish religious leaders in the country and asked them to promote the council's auto safety belt campaign by stressing to their members the moral obligation of acting safely.

The kit includes sample prayers for safety and a message from the Rev. Billy Graham.



# TO THE EDITOR

## Quayle says increases 'detrimental'

Thank you for your recent letter conveying your concerns about increases in postage for non-profit organizations effective Jan. 10. I appreciate your concern about the effect of this drastic increase in postal rates on non-profit

publications such as *The Criterion*. I have received similar letters not only from non-profit organizations, but from printers who are concerned about a decrease in demand for their services.

I share the view that this type of increase in postage costs is detrimental to the commendable work accomplished by most non-profit organizations and is harmful to those businesses which offer services to these organizations. I have taken the liberty of contacting the U.S. Postal Service on your behalf and when I have received a response, I will be sure to share it with you.

I also noted your views in support of legislation that would reverse this costly postal increase. Should such a measure be introduced in the Senate, I will be sure to keep your letter at hand as a record of support for such a proposal. Again, thank you for taking the time to share your concern with me.

Dan Quayle  
U.S. Senator, Indiana

Washington, D.C.

## NCCW president files objection

An open letter to Josh Littman, WISH-TV:

On your program Nightbeat, Friday, Jan. 22, one of your guests was a member of Catholics for Free Choice.

As Archdiocesan President of National Council of Catholic Women, representing 11,000,000 members, I strongly object to the fact that many of your listening audience would assume that hers was the opinion of the majority of Catholic women. Numerous members of our organization have called me expressing the same view.

We very much appreciate your interest and concern in presenting all sides of important issues.

Mrs. Patrick (Margaret) Lawley  
Indianapolis

## Jacobs believes in reasonable price

Re: increased postal rates for non-profit publications.

I get your point.

I shall look forward to examining the legislation proposed by Mr. Doyle concerning postal rates for not-for-profit publications. As I read it, Benjamin Franklin meant for them to be delivered at a reasonable price.

Andy Jacobs, Jr.  
U.S. Congress  
Eleventh District, Indiana

Washington, D.C.

Ed. Note: James Doyle, executive director of the Catholic Press Association in New York, is researching possible legislation to alleviate the recent increased postage rates.

## Felter terms war features 'balanced'

Your coverage of nuclear arms and war-related issues is excellent and well-balanced. The "Living Your Faith" (Jan. 22) section presented the "just war" belief very well. Jerry Filteau did another fine job presenting the nuclear arms feature. I certainly hope that the articles spark response in the Catholic community.

Nuclear arms and violence, in general, are problems that need immediate attention. Reaction should be conservative and liberal. It

is necessary to live our faith. There is no easy solution, but Dolores Curran had an excellent point. She should be congratulated in relating "violence" to the home with her article on handguns.

It has been said that "Guns do not kill people... People kill people." I hope that people who fear handguns, like the National Rifle Association, would realize that Mrs. Curran is advocating greater respect for a dangerous weapon.

Paul Karnowski did an excellent job of presenting the gospel. He did not tie it down to a liberal or conservative viewpoint.

In order to show Catholic Solidarity, as inferred by Filteau, the Catholic community should return to meatless Fridays. At the time Catholics abstained, there seemed to be no real purpose. It was just done. Now, it would seem that we have a purpose to abstain and witness to the secular world our belief in world peace. As Fr. Widner points out in his editorial, the U.S. and Soviet Union are playing a dangerous game, a game that the Third World countries will not tolerate.

John W. Felter

Indianapolis



**APOSTOLIC VISIT**—The U.S. Apostolic Delegate, Archbishop Pío Laghi, right, celebrated the feast of St. Meinrad Jan. 21, in the company of Archbishop Edward T. O'Meara, left, and Benedictine Archabbot Timothy Sweeney at the St. Meinrad monastery. The arrival of Archbishop Laghi recalled the visit in 1979 of the former delegate, the Most Rev. Monsignor Jean Paul Jadot for the 125th anniversary of the founding of the archabbey. St. Meinrad was founded by a Swiss order which came to the States in 1854. Its patron, St. Meinrad was martyred for his faith in Switzerland in the 10th century. On the site of his hermitage was built the Abbey of Einsiedeln. It is from that abbey that the first monks came.

## Campus ministry feature congratulated

You are to be congratulated on Jim Jachimik's article on campus ministry in the archdiocese (Jan. 15). I regret that you chose to exclude from your article any reporting on campus ministry at the Catholic colleges in the archdiocese at Marian College and St. Mary-of-the-Woods. It is at these two colleges (along with the public institutions of higher learning) that "the future leaders of our society are being formed."

I think readers of *The Criterion* would be encouraged to know of the quality and variety of campus ministry endeavors at these schools.

A large number of the Marian college community are involved not only in theology classes, but also in liturgical services as musicians, lectors, and Eucharistic ministers. Retreats and prayer groups also are offered, along with a forthcoming series on Christian Peace-making. Some of the outreach programs include Thanksgiving Day and Ash Wednesday fast and almsgiving, along with providing a retreat for inmates at the Indiana Youth Center.

Sister Sue Bradshaw, OSF, Ph.D.  
Campus Minister, Marian College  
Indianapolis

## 'We cannot be pragmatists with life!'

When Jesus cried out on the cross, "My God, my God, why have you forsaken me," he must have had in mind the American Catholic Bishops' statement in support of the Hatch Amendment. My voice, in agony, joins his.

When we learn that we cannot deal with human life as pragmatists? Each state will have the right to legislate restrictions. It is admitted this amendment will not protect all human life. It's expected that under this law only 3% to 6% of the babies that are annually aborted would be killed. And we have the body count: isn't 30,000 dead better than 1,000,000? As I often ask the pro-abortionists, "better than what?"

Right-to-lifers have been called radicals, narrowminded, one-issued idealists. But from this came a groundswell of millions of people who joined pro-life groups, and in less than a decade these same people elected the most favorable Congress our cause ever had. At this time when we are politically the strongest, why are bishops and leaders of national groups willing to settle for less than what we proclaimed we wanted?

To use the power of the Church on this amendment with the rationale that it will eliminate some of the killing is incredible! All life must be defended and fought for, or no life is safe. It is with the greatest sadness that I recognize how short we have fallen in the many

educational endeavors so many have been involved in, and how far we are from growing from anti-abortion to being pro-life.

Julie Scalise  
Ann Quinlan

Elkhart

## Walters grateful for editorial

Thank you for your excellent editorial about racism in the Jan. 15 issue. Even though the situation seems to have been resolved by the Reagan administration, it must be remembered by all of us that such an occurrence within the life of our democracy indicates that we still must be careful about how much we take for granted with regard to civil rights in this country.

I especially appreciate your sentence in the third paragraph stating that our government should not be viewed as supporting those institutions which willfully violate the rights of any of its citizens in this matter.

Jon Walters  
Executive Director  
Indiana Interreligious Commission  
on Human Equality  
Indianapolis



Heavy  
thinking  
at work!

Because of the increased number of Letters to the Editor *The Criterion* is receiving, we request that opinions be kept to a reasonable maximal length of 250 words. The editors reserve the right to edit letters for length and grammatical expression.



# 'Feed the birds! They're calling to you!'

by VALERIE R. DILLON

Another snow-packed, ice-filled weekend... another shutdown of all planned activities outside the house. I spent last weekend alternately slumped in front of the television and the typewriter (no use shoveling 'til all the darned stuff stopped coming down). Oh, yes, I also fed the birds. And fed the birds. And fed the birds.

Did you know that if you "eat like a bird," you're a pig? The fact is, if you ate as much proportionate to your body size as a bird does, you'd be considered a pig by anyone with any social graces whatsoever?

Are you aware that baby birds in a single day eat nearly their own weight in seeds, berries, insects, what-have you? Or that each day a 14-ounce pigeon consumes food equivalent to 1/20th of its weight? If you compare that to a 180 pound man, he'd have to eat nine pounds of food daily (the average person eats three). And can you believe that the chirpy bobwhite will gobble between 5,000 and 15,000 weed seeds in a day? What's more, in wintry cold weather like ours, birds must take in a lot more food and eat more often to keep up their normal body weight of 105 degrees? A small bird may have to eat several times an hour or freeze to death.

So there I was all weekend, crunching through three-foot drifts, to fill up the bird feeder in the backyard. And when the 20-pound bag of seed finally gave out, I cut up bread, English muffins, leftover cold fish, cheese bits, whole wheat rolls, raisins, last week's spotted apples, frozen coffee cake from last Christmas, and this week's hamburger buns.

It all disappeared—don't ask me how. I only saw a few birds swooping and fluttering. Most of the diners were our regular tenants, a lower middle-class family of sparrows who rent our eaves and rainpipes under the roof. And they, my friends, are one bunch of noisy tenants in the early morning hours.

Most of our eaters were nondescript. There were a few doves, gentle birds who never push anyone aside despite their size. There were the usual assortment of crows, grackles and jays, plus the lovely snow-breasted juncos. I spied a pair of cardinals late Sunday, the crimson male and his mate in brownish rose dress. In vain I looked for the sight of a yellow-breasted meadowlark who once had graced us with his presence.



A bird nut, am I? I can see the question forming in your mind. But no, I don't creep through the woods, binoculars in hand, to discover a species rare to the area. I know only that the color, sound and wonder of a small bird delights me.

Did you know that the homely sparrow sings as many as 20 variations of the same song?

Or that in courtship, male birds seek to attract their mates not only by song and colorful feathers but also by dancing? And that once mated, the pairs of many species stay together until death?

Did you know that some birds live as long as 50 years? And that if frightened, a tiny bird may fluff out his feathers trying to look much larger in size?

Isn't it amazing that birds have their own "air conditioning" system: hollow bones and air pockets in their bodies into which they pump cooling air during terribly hot days? And it's impressive that a chickadee can keep his normal body temperature, even in 40-below zero weather?

Consider the bird's layered look for warmth, well known to all skiers... small birds have between 1,300 and 2,600 feathers and there are 12,000 feathers on a mallard duck—no wonder he can brave the ice-covered lake.

Imagine the amazing bobolink who each year makes a 4 to 5,000 mile flight—twice—in order to travel to his winter and summer homes: Canada and northern United States in summer and South America in winter.

Once a little bird came up to my patio window and pecked on it. He wouldn't go away until I replenished the food supply.

Some people don't care for birds at all, but I never met a bird I didn't like. Except once. He was a catbird, determined to steal the eggs out of a nest built by a pair of robins in our front-yard maple. For several days he badgered and harassed the nest as Mother and Father Robin guarded it. Meanwhile, our family stood by, taking turns with the water hose, dousing him whenever he got close. Finally, he flew away. I had to remind myself not to hold it against all birds because of that one's bad attitude.

Who can duplicate the melodious song of a bird at dawn or match his effortless flight to the heavens? What a Creator to have fashioned such a creature!

## check it out...

Charles W. McGinley, has been installed as president of Kevin Barry Division Three, Ancient Order of Hibernians, for 1982.

Father Gerald Kirkhoff, pastor of St. Philip Neri parish, is chaplain. Other new officers are: John Commons, vice-president; James Shanahan, recording secretary; Frank Kehoe, financial secretary; Kevin Murray, treasurer; James Ancelet, chairman of the standing committee; Robert Cottongim, marshal; James Flanagan, sentinel. The annual St. Patrick's Day celebration, scheduled for Sunday, March 14, will include Mass, a banquet and dance at Cathedral High School.



John Nicolucci, senior at Chatard High School, has been named a recipient of a Chick Evans College Scholarship. Nicolucci is one of 11 outstanding Indiana caddies receiving the award administered by the Western Golf Association.

Officers for the board of directors of St. Mary's Child Center for 1982 are: Donald Fleming, president; Johannah Holleran, vice-president; Steve Wagner, treasurer; Betty Moebis, secretary. Other board members are:

Pat Clancy, Mary Beth Crossin, Stewart Hawkins, Roger Nestle, Gary Ruben, Bernie Shank, David Walsh, Mrs. F. Wilhelm, Charles Williams, Patti Wyckoff.

Seventy-two students at Providence High School, Clarksville, have been named to the second quarter honor roll there. The distinction is awarded to students in the top 10% of their class.

Franciscan Sister Sue Bradshaw, campus minister at Marian College, was recently awarded an ecumenical leadership citation from the Indiana Council of Churches in recognition of her work as chairperson of the Advisory Commission of the Indiana Office of Campus Ministry.

Ron Reimer, senior at the U.S. Naval Academy and Indianapolis native, was one of 84 college men from 17 states who took part in service projects in eastern Kentucky during the recent Christmas vacation. The men assisted low-income families in need. The annual project is sponsored by the Glenmary Home Missionaries. Living in a farmhouse near Vanceburg, Ky., the men performed manual labor. They represented 28 colleges, universities and seminaries.



A Mass of Thanksgiving will be offered for Mrs. and Mrs. Charles Landrigan of St. Ann's parish for their 50th wedding anniversary at 10 a.m. on Sunday, Feb. 7. Mr. and Mrs. Landrigan (the former Emma Mattingly) were married in St. Patrick's Church on Feb. 9, 1932. They are the parents of Charles Landrigan of Greenwood and Louise Stumph of Indianapolis. They also have six grandchildren and five great-grandchildren.

A group of five tap-dancers from local schools has won First Place in the 8 and 9-year-old division of the Regency Talent Competition held at the Indiana Convention Center recently. The group includes Dede Esslinger of Little Flower, Shelley Doyle of St. Simon, Kristin Gillaspay of Our Lady of Lourdes, Nina Paquette of St. Bernadette and Jennifer Carey of Moore Head. As top tap dancers from eastern Indiana, they will compete in national competition at St. Louis.

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### Archbishop O'Meara's Schedule Week of February 7

SUNDAY, February 7—Rescheduled Mass and dedication of new parish activity center, St. Martin parish, Martinsville, 9:30 a.m.; Confirmation, St. Agnes parish, Nashville, 2 p.m.; Confirmation at St. John parish, Bloomington, for St. John and St. Charles parishes and the Catholic Student Center, 6 p.m.

MONDAY, February 8—Administration of the ministries of lector and acolyte, St. Meinrad Seminary, 4:15 p.m.

MONDAY, TUESDAY, and WEDNESDAY, February 8, 9, and 10—Bishops, Vocation Directors, and Religious Superiors meeting at St. Meinrad Seminary.

WEDNESDAY, February 10—Confirmation, St. Martin parish, Siberia, 7:30 p.m.

FRIDAY, February 12—NCCB Committee on Evangelization meeting, Chicago.

## THE QUESTION BOX

## Is extreme use of alcohol sinful?

by Magr. R. T. BOSLER

**Q** Is the excessive use of alcohol a sin or a disease? Does a person with a serious drinking problem have a moral obligation to remain sober? We seldom hear this serious problem discussed in the pulpit.

**A** Certainly a person with a serious drinking problem has a moral obligation to remain sober.

However, God alone can determine how guilty of sin such a person may be each time he or she fails to observe that obligation since an alcoholic living with a compulsive need for alcohol to function at all may lack the freedom required for a sinful action.

Alcoholics are fundamentally sick persons; they are also sinful—an adjective that applies to everyone in the human race.

As you hint at in your question, it is difficult to decide how much people's sickness or their



sinfulness is responsible for excessive drinking. The danger lies in concluding that drinkers cannot help getting drunk because they are sick.

The one best qualified to discuss this issue would be a recognized moral theologian who had worked for many years with alcoholics and who himself had conquered alcoholism. Father John C. Ford, S.J., is just such an expert. He is the author of the comprehensive and sympathetic article on alcoholism in the New Catholic Encyclopedia.

Father Ford accepts the findings of medical science that alcoholism is a disease arising from physiological and/or psychological causes.

He concludes that the alcoholic's responsibility for excessive drinking is generally diminished to a considerable extent and sometimes eliminated. However, he notes that the compulsion to drink varies in intensity and that though it is a factor which affects responsibility, it does not automatically negate freedom. Consequently, "each alcoholic, each drinking episode and each act of drinking must be judged separately."

Father Ford accepts, therefore, the growing tendency to describe alcoholism as a triple sickness: of the body, of the mind and of the soul. He finds the position confirmed by the success of the many rehabilitation centers that restore alcoholics to normal life by attacking the threefold cause.

That there is a spiritual and moral dimension in the problem of every alcoholic, Father Ford implies, seems conclusively demonstrated by the phenomenal success of Alcoholics Anonymous (AA), a program of moral and spiritual regeneration.

AAA's 12 steps to sobriety require alcoholics to accept the fact they cannot drink alcohol in any form; that there is no cure for them except to admit they are helpless to overcome their compulsion without aid from God, however understood; that they admit their wrongs to God and those they harmed while drinking, seek constant help from God in prayer to remove their defects of character and devote themselves to carrying the message to other alcoholics.

Much of the success of AA comes from the emphasis on the biblical truth that we are our brother's keeper and that God reaches us through others in community, for the perseverance of AA members depends upon how faithful they are in joining with other alcoholics in supporting one another and upon the cooperation they receive from their own relatives and friends who need to understand the nature of alcoholism.

This leads me to a direct response to your question. The church, through the pulpit and other forms of communication available to it (including this column), should proclaim there is help for the alcoholic and the obligation of the alcoholic to make use of it.

There is no question about the moral obligation to seek help. The help is as available as the telephone. In the directory of any sizable city in the world, numbers will be listed under AA and/or Alcoholics Anonymous. There will also be telephone numbers for alcoholic treatment centers and the telephone number of Al-Anon, a program for the family of the alcoholic.

(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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## Rate increase is 'a blow'

WASHINGTON (NC)—The postal rate increase that went into effect Jan. 10 "is a major blow to the ability of the non-profit and religious press in the United States to speak its mind and message," Archbishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, said in a letter to the nation's bishops.

In his letter, released Jan. 29, the newly named archbishop of Louisville, Ky., urged immediate and long-term steps to address "this grave situation."

The rates went up quickly when Congress eliminated from budget legislation the funds that were to subsidize the non-profit press while new, higher mail rates were gradually imposed between now and 1987.

However, second- and third-class non-profit mailers still pay a lower rate than other groups. "There is a distinct possibility that future budget-cutting efforts will center upon the remaining subsidy, so this contingency should be included in future planning," Archbishop Kelly told his fellow bishops.

He recommended that the bishops consult with diocesan newspaper staffs to discuss ways of overcoming the financial crisis and to increase circulation.

He also suggested that the bishops issue a statement on the need for the Catholic press in their dioceses and communities.

"Many bishops have made such statements in the recent past but the urgency and severity of the present crisis suggest the need of a new communication from you to your pastors, clergy and people," Archbishop Kelly wrote.

"Catholic newspapers and other publishers are already responding positively and creatively to this problem," he added. "They need and merit our assistance."



# LIVING YOUR FAITH

## Seeing with faith is press's goal

by BISHOP NORBERT F. GAUGHAN

The Gospels say those who "see" Jesus as the Redeemer are making an act of faith. This "seeing in faith" is a hallmark of John's Gospel. Only those chosen by the Father can truly see Jesus; seeing is "to believe in Him and in the One Who sent" Him. The others who can see Him in the flesh but do not believe in Him are "blind." The prologue to his Gospel states: "we have seen His glory" (some had not), and Christ's last words (C. 20, the original conclusion) relate Christ said to Thomas: "You became a believer because you saw Me. Blessed are they who have not seen and believe."

This is not a visible perception of which John is speaking. We see rightly when we see Christ with the eyes of faith. This faith is not belief in the incredible, the simply marvelous. It is perceiving a heavenly reality behind the miraculous, i.e., what Jesus continues to reveal about God and Himself, through the activities of the community of believers today. But people must always come to faith first through the visible.

The healing of the blind man is important in the Gospels. Luke's version (19, vs. 35 ff.) differs in a way. His blind man needs help from others. His friends first tell him to be quiet, then when Jesus calls him, they help. But even if they see, they do not have faith. The blind man receives sight because his faith is greatest. What happens to him in turn impresses the others, who as yet have not found faith in Christ.

THE CATHOLIC press has chosen for its February 1982 observance the theme: "See the world through eyes of faith." The question immediately comes to mind: Does this mean to see the world as it really is, or to see the reality behind the real: God, Jesus, His Son, and their Spirit Who "over the bent world broods with warm breast and with ah! bright wings" (as poet Hopkins puts it)?

One thing is certain, it does not mean to see the world through rose-colored glasses. Some, even Catholic leaders, would have the Catholic press do just that. Paint lovely pictures, tell warm stories, hide the sins, faults and failings of humans. This is in the "let's pretend" mode to ignore the real. Nor does it indicate we are to see the world distorted as if by amusement park mirrors. There is a brand of journalism, mostly secular, sometimes "religious," which believes the function of the press is to show the wars, the meanness, the nasty contrivances that arise when men pursue private enterprises for power or fiscal gain. In short, they want to depict a world without redemption and man steeped in sin; they are not friends of the Catholic press.

What about those over-zealous souls who ask the Catholic press to tell the story of humans as if they were angels, to concentrate on the miraculous to the point of unreality? These want "blind" faith, which is without man's reason, his intelligence, his talents. The



MESSAGE MOBILE—The driver of this well-decorated car in Delray Beach, Fla., doesn't have a newspaper in which to spread the Good News,

but he has discovered a novel way to get the job done. Does he charge for advertising? (NC photo by P.J. Heller)

Gospels never portray blind faith; faith is never blind, but another way to see the real. Even those who want the Catholic press to portray the world in monochromes—blacks and whites with no in-between shadings—demand that we deny the Gospel.

THEY HAVE FALLEN prey to a very ancient heresy which held that Jesus never became a real man. But Christ did; and when He embraced our creature-state, He gave us reason to believe in it. He still invites disciples to utilize human skill to the utmost, to discover all they can about God's world and creation.

This is where the Catholic press can truly shine. It speaks the real about the world that "God so loved" as to send His Son. It tells the truth about man, made by God, fallen into sin, redeemed by Christ's passion and death. It speaks of human struggles and tribulations with hope, for they are seen in the light of the Resurrection.

Catholic papers, journals, newsletters, magazines tell the truth about the Church: it is made up of human beings and it is not God but it is the instrument of Christ, its Head. It shows life's great moments transformed by Christ's coming, to become our sacraments: birth, growth, nourishment, marriage, healing, worship. It does all this and more when it invites us to find beneath the appearances of the world the permanent, the lasting.

We must be warned: the world "which did not receive Him" is not impressed. It asks us to pay our way, to prove our message. We are called to sacrifice, to face hardship in telling that story week after week. The Catholic press

always needs the support and encouragement which only Catholics can give. It needs it more than ever.

But with Gerard Manley Hopkins, the Catholic press wants us to believe: "The world is charged with the grandeur of God." If we see the reality of God behind our world, then we are the ones spoken of in the first letter of Peter

(1,8): "without having seen Him you love Him; though you do not see Him, you believe in Him." That can be our joy, our salvation.

(Bishop Gaughan is auxiliary bishop of the Diocese of Greensburg, Pa.; chairman of the Communication Committee of the United States Catholic Conference; and Honorary President of the Catholic Press Association.)

## Catholic press spreads good news

by Fr. NORMAN J. MUCKERMAN, CSSR

In the New Testament there are more than 150 references to faith. Some of them are the words of Jesus Himself; most of them are found in the writings of His apostles, men inspired and fired by the Spirit to teach as Jesus taught.

It was through the Spirit and through these writings, the nascent Catholic press, that the "good news" was confirmed and spread. And through the centuries that followed, even to the present, the process has continued. Today, this combination of Spirit and written word is needed possibly more than ever before, if people are to "see the world through the eyes of faith."

Unfortunately there are today too many agents and influences that seek to distort or even block our vision. It is the high mission and special privilege of today's Catholic press to point out and make clear the way that leads to the Father and his own eternal Word. The Catholic press will do this in lasting and permanent fashion by giving its readers the truth

that sets them free, "forming and informing" them, "reaching and touching directly their superior faculties" as Paul VI once declared to a group of Catholic journalists.

We should be very grateful, I think, that here in America this unique mission of the Catholic press can be fulfilled. We have a free, strong, growing Catholic press. In many other parts of the world, this is not the case. In some countries the Catholic press is not even allowed to exist; in others it is completely controlled or so severely restricted that some publications must potential subscribers on a waiting list.

The results of such limitations on the Catholic press are reflected in the diminished vitality of the Church in those countries. Here in America, as we celebrate Catholic Press Month this February, let us resolve to be more aware of the role the Catholic press plays in bringing to our Church, our nation, and indeed to a darkening world the bright and shining light of truth and the piercing vision of faith.

(Father Muckerman is the editor of *Liguori* magazine and president of the Catholic Press Association of the United States and Canada.)

# Criticism in Church deemed appropriate

by Fr. RICHARD P. McBRIEN

Few of us enjoy being criticized. Neither do we like to hear criticism of favored people and projects.

The emotional response of some Catholics to criticism within the Church ranges all the way from anger to weariness. Some Catholics wish the critics would be quiet, go away, or, failing the first two options, be suppressed.

It's not that these Catholics are against criticism in principle. On the contrary, they engage in it themselves. For example, they resent criticism of the pre-Vatican II Church, but they are generous with their own criticism of the post-Vatican II Church.

If criticism has no place within the Church, then it is inappropriate across the board. Not even critics can be criticized. We should simply "offer up" the annoyance and pain of their criticism and leave the rest to God. But, of course, that is not the way it happens.

The word criticism is derived from a Greek word meaning "to separate" or "to decide." A critic is one who, like the Lord of the parable of the sheep and the goats in the 25th chapter of St. Matthew's Gospel, separates the good from the bad. Criticism, therefore, requires the ability to discern real quality in the midst of mediocrity, or worse.

All criticism is based on criteria. A criterion is a standard, a means of judging, of discerning and separating good from bad.

THOSE WHO OPPOSE criticism in principle oppose the right and duty of any one of us to exercise judgment. Presumably, each one of us must simply eat what is put on our plate, as it were. One is never to raise a question about the menu or the quality of performance in the kitchen. Every meal is the best it can possibly

be. It is exactly what we need at this time and in this place.

The assumption that criticism is always out of place, especially in the Church, is rooted in a fundamental theological error; namely, that the Kingdom of God has already come, at least in the Church. The assumption denies the weakness and sinfulness of those of us who constitute the Church, clergy and laity alike.

If, however, the Kingdom has not yet come, and if the Church is still on pilgrimage, full of saints and sinners alike, then the Church, like the rest of the world, is always in need of improvement.

Indeed, that is precisely what the Second Vatican Council taught in its Dogmatic Constitution on the Church: "... the Church, embracing sinners in its bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal" (n. 8).

The no-criticism-at-all-costs approach also breaks down ethically. If one is silent in the face of an injustice done to another, then one at least passively contributes to the injustice itself. Our refusal to use whatever resources we have only insures that the other will suffer the injustice rather than be liberated from it.

THIS IS NOT to say that every perceived injustice is a real injustice, nor that every criticism is an accurate or even a fair one. I am not defending here every kind of criticism and critic.

Criticism can be misdirected, and critics can be irresponsible. To suggest otherwise is to fall into the same trap that I identified earlier; namely, that the Kingdom is already here, at least for certain selected critics.

No one—liberal, conservative or centrist—is exempt from the impact of Original Sin. No

one, therefore, is immune from the effects of sin in the formulation of criticism.

For some of us, of course, criticism is fine so long as it is not directed at ourselves, or our preferred people and projects. And so we come full circle: it is not criticism and critics that we reject, but certain kinds of criticism and certain kinds of critics.

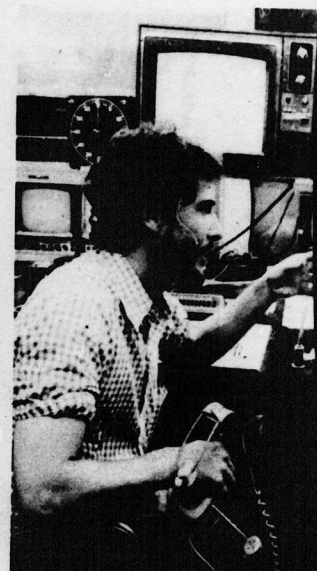
Most Catholics, one would hope, rejoice in the fact that the Church is big enough to embrace a wide variety of peoples and a broad spectrum of views. And most of us admire those who have the courage of their convictions. Indeed, those who do not we consider cowards or hypocrites.

Critics of Church leaders, like Catherine of Siena, have been canonized as saints. And Church leaders themselves have functioned as critics. Archbishop Oscar Romero, of El Salvador, paid for his criticism with his life.

Had Archbishop Romero assumed that criticism which is negative, anti-institution and anti-authority is never to be expressed, he might still be alive. But he would have been less the Christian leader he was, and the Church, not only in El Salvador, but in the world at large, would have been the poorer for his reticence.

Some of my readers will disagree with this column. That is their prerogative. But they should be aware of what they are doing; they are "criticizing" it. Welcome aboard!

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CABLE EDITION—Scott Goodman of Teleprompter editor of The Catholic Voice, newspaper of the Oak Edition. The half-hour news program produced events in the Oakland area. It is one of the new up audience. (NC photo by John Wright.)

## Games reveal aggressiveness

by ANTOINETTE BOSCO

We've trained our kids to play cops and robbers, cowboys and Indians" and other versions of good guys vs. bad guys. They use water pistols or toy guns and they imitate the strategies and mannerisms of their movie and TV heroes.

The popularity of such combat games probably indicates that aggressive action—one person pitted against another—is a pretty basic human trait. Seeing kids playing such battle games isn't considered a cause of worry or a sign of psychological disturbance. After all, they learned about the battle games from adults who make the guns, the games and the movies that feed the I-win, you-lose competition.

Furthermore, everybody expects that the kids will eventually outgrow cops and robbers, calm their aggressions and get on with the business of growing into responsible adults, taking on new kinds of acceptable games of winning and losing like bridge, tennis and golf.

Well, there may be some detours along the way, at least for the generation of kids now in certain colleges. Some are in an environment where a new version of cops and robbers is played. It's a game strictly of winners and losers. There's no motivation for eliminating the rival other than to conquer. The goal is winning. The action is symbolic killing.

It is a game and is played like this. One student rounds up players—other students—who pay a dollar or so for their weapon, usually a small plastic gun. To win, a player has to

## the word

February 7, 1982  
5th Sunday in Ordinary Time (B)  
Job 7:1-4, 6-7  
I Corinthians 9:16-19, 22-23  
Mark 1: 29-39

by PAUL KARNOWSKI

My wife and I subscribe to the "bottomless-well" theory of household chores: the laundry hamper never empties; dust balls are forever congregating behind closed closet doors; and, overnight, dirty dishes mysteriously reappear on our kitchen counter. Maintaining a household, we both agree, is unadulterated drudgery.

In today's first reading Job applies the "bottomless well" theory to all of life: "Is not man's life on earth a drudgery? Are not his days those of a hireling? He is a slave who longs for the shade, a hireling who waits for his wages." At the conclusion of a long and weary day, a day filled with tedium and monotony, we would probably agree with Job's assessment. Life is bleak.

But give us a day of sunshine, a day of relaxation, a day to spend with the ones we love, and our hearts sing a different song. Life is grand and the blues are blown away.

Most of us pass our time oscillating between these two irreconcilable extremes. Life seems

like a battle between sorrow and joy, a wrestling match between drudgery and enjoyment. We are asked to be rubber men and rubber women as we stretch our lives in both directions at once.

But Jesus asks us to do no such thing. In today's gospel we hear how Jesus healed Peter's mother-in-law. She was suffering from a fever, and "He went over to her, grasped her hand and helped her up." No one celebrates the healing, no words of thanks are offered. Instead, Mark tells us, "she immediately began to wait on them." It's back to the routine for her.

Jesus doesn't pretend that His "healing" eliminates drudgery and monotony: we need look no farther than Peter's mother-in-law. But His outstretched arm imparts an inner peace, a peace that allows us to face the unpleasant. The touch of His hand stabilizes our erratic bouncing between joy and sorrow. When we reach out and take His hand our frantic search for life's answers can cease: the healing power of His love has broken our fever.

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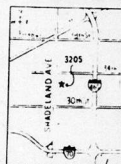
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# New rates may affect non-profit services

by BRIAN BAKER

ALBANY, N.Y. (NC)—The postal rate hike which more than doubled some rates Jan. 10 may cause significant cutbacks in non-profit services and force many non-profit agencies to close, according to the directors of two associations representing non-profit groups.

At the same time, congressmen offer little hope that the cut in postal subsidies for non-profit groups will be reinstated or that the cut will not be deeper in 1983.

According to Robert Blum, board chairman of the National Society of Fund-Raising Executives, the combination of cuts in federal monies available to non-profit agencies and the increase in postal rates is a "double whammy" which will force 10,000 non-profit groups throughout the nation to shut down.

He said that federal budget cuts are forcing many organizations to seek approximately a 27 percent increase in private donations if they are to remain financially viable. That is a difficult target because private giving can usually be expected to increase by only 10 percent a year, he said.

In addition, non-profit mailers will now have

to pay 27 cents per pound instead of the old 15.8 cents for third-class mail fund solicitations.

"One of the few alternatives small non-profit agencies without a sophisticated fund-raising base have is direct mail solicitations. But now even that has been pulled out from under them," he said.

Doubtful that the postal subsidy can be restored, he said he saw no solution for the financial problems which will plague some non-profit agencies. Local agencies which had received federal grants will be the most severely affected, he said.

George Holloway, executive director of the National Catholic Development Conference, also said he sees no solution. His association represents some 300 religious communities, dioceses and non-public religious schools. He estimated the postal hike will cost them an additional \$10 million this year.

"This is going to be a great burden, especially for religious orders which do a large part of their fund raising through direct mail," he said.

He cited the predicament of one large religious order, which he declined to identify.

The order customarily sends out 1.5 million pieces of mail in solicitations at Easter time. If the letters had been sent prior to Jan. 10, the postage would have cost \$58,000. Now, an increase of 55 percent will bring the cost to more than \$100,000.

"The Reagan administration has not only cut back on federal grants for non-profit hospitals, colleges and social service agencies, but it has cut the legs out from our own ability to raise money," he said. "It's a tremendous blow and we haven't felt the full impact yet."

The postal rate increase is also hurting the non-profit press.

George Foley of Troy, N.Y., editor of the National Hibernian Digest, is one editor facing problems. His bimonthly magazine has a circulation of 30,000 in 30 states. He estimates that the postal increase will cost him approximately \$1,000 more per issue.

"I don't know how we're going to handle it," he said. "We knew this increase was supposed to be phased in gradually by 1987 and we had been doing some belt-tightening. But to have them change their minds and clobber us with this unexpectedly is just raising havoc."

Congressmen, while sympathetic, often do not support restoring the postal subsidy or are pessimistic about its chances.

Rep. Gerald Solomon (R-N.Y.) does not support restoration of the subsidy but thinks that parcel post rates should be increased instead of those for second-class non-profit mail, said Gary Holmes, an aide.

Another congressman, Rep. Samuel Stratton (D-N.Y.), sees little hope for restoring the subsidy because "it's expensive" and because Congress already faces a \$100 billion deficit, Carol Cooke, an aide, said.

## Pope: 'Catholic press essential in world of strong media'

by NANCY FRAZIER

VATICAN CITY—The Catholic press is essential in a world where the mass media are among "the strongest powers that affect the destiny of humanity," Pope John Paul II said recently.

Speaking to bishops from the Emilia-Romagna region of Italy, the pope said that "the Catholic newspaper is not a superfluous thing but a necessary instrument for evangelization."

"Today more than ever one sees the importance of the formative work of the Catholic press, aimed at enlightening consciences, at dissipating false interpretations, insinuations and manipulations, in respect for the opinions of others and in faithful dialogue, backed by the conviction that each man, redeemed and loved by the Lord, is called to truth," he said.

"It must always be concerned, in fact, with educating the reader, maturing in him or her that healthy mentality which classifies the facts according to superior principles," the pope added.

Pope John Paul said the Catholic press is important "for the diffusion of Christian principles and for the defense of Catholic positions in society... and for the formation of a healthy and open public opinion on every good cause."

He praised the Italian national Catholic newspaper, *Avvenire*, which is currently edited by a priest from the Emilia-Romagna region, Msgr. Emilio Tonini.

Pope John Paul's talk to the bishops, who were in Rome on their "ad limina" visits made every five years, also stressed the importance of good homilies in evangelizing.

"Among various modes of evangelization, homiletic preaching has an eminent place, because of its integral part in the eucharistic celebration and its direct link to the liturgical proclamation of the word of God," the pope said.

"It is necessary, above all, to understand and keep in mind the socio-cultural context in which the faithful live in order to be able to offer an effective teaching consistent with reality," he added.

The pope urged priests to prepare for their preaching duties through "a faithful adhesion to the authentic and perennial magisterium (teaching authority) of the church, in order to

never confuse souls with hypotheses and erroneous doctrinal interpretations" or with a global vision that does not take into account humanity's relationship to God.

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## s to be basic

survive, that is, avoid being murdered by symbolically killing off the other players. The maneuvers involve stalking one's victims, stealing up on them, even entering their dormitory rooms and bathrooms. The best killer wins the game and gets a prize.

The game has been called "killer," "assassin," "KAOS" and "murder." It is common among college students on campuses from New York to California.

The game made news recently when a student from California State University in Long Beach, carrying a plastic replica of an M-1 rifle, was accidentally shot by an armed campus security officer who mistook the toy weapon for the real thing.

I talked to a number of students who play "murder" and asked them why. They told me it was fun, a way to meet new people, a way to get rid of monotony and boredom. They seemed to see nothing wrong, bizarre or sick about this game. None thought it could help cement an attitude that violence is acceptable.

It's fun and games, the hunt and the kill, harmlessly acted out. It's highly sophisticated cops and robbers. That is what a psychologist professor said in his evaluation of "murder."

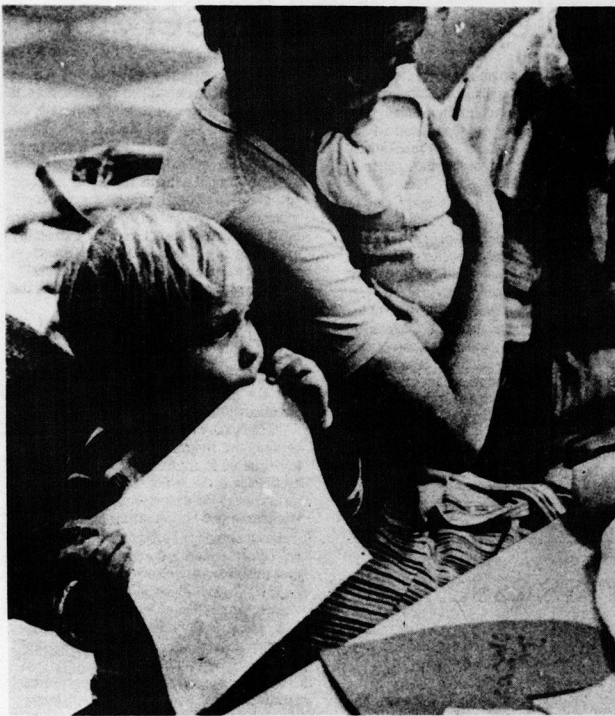
I hope he's right. But even if what he says is true, I shuddered when I heard about the campus game.

I hate the idea that symbolic violence can be in the same frame of reference as fun. I call that a sick concept, if not psychologically, then morally.

The basic human right is the right to life. Any violence against life, even if it is symbolic, is find revolting.

After college, I expect the "murder" players will grow up, get on with the business of maturing and becoming productive, positive members of the human race. Maybe they'll forget that they thought it acceptable behavior and great fun to stalk, follow, harass and pretend to "kill" a fellow student.

But let's hope the next generation of college students gets back to stuffing themselves into telephone booths.



HEART'S NOT IN IT—Valentines are okay, but chewing on a church bulletin has more appeal for this toddler. Dolores Curran today discusses the plight of young mothers with happy marriages yet who ask "Is that all there is?" (NC photo by Anne Bingham)

## Sharing the feelings of one adopted but very loved

by Dr. JAMES and MARY KENNY

Many people have written about adoption, including adoption workers, adoptive parents, biological parents who have given up children for adoption. Less often we hear from those most concerned, the adopted children themselves.

In this column, thanks to the generosity of one of our readers, we share a letter from a young man to his parents, written while he was an exchange student in South America.

"The things I have been seeing are breathtaking. Thank you so much for all the financial support!! I guess it sounds like I'm trying to say something. I think what I am trying to say is that I really realize how the two of you really do all for Elaine (his sister) and me.

"I am only ashamed that it has taken me so long and so many years of my life to realize this and then finally to express myself. Thank you for all you've done for me and I only hope when I return to you two I can do some things to fully express my appreciation.

"I'd like to talk about something we have never really talked about before. I have come to realize just how special and lucky I really am.

"You see, I have thought a lot lately about my being adopted, and I feel now that I am the most lucky person in the entire world. Just let me explain.

"You two had to really have wanted children. You both went to a lot of trouble to receive adopted kids, and I am so grateful you did.

"I love you both so much!!

"I realize for married couples it is easy to just jump in bed and have sex. For you two it

was different. I realize I can be no accident child. Darn, what I said wasn't how I wanted to write it. It is hard to explain in words.

"I hope you understand a little bit better just how much I love you both.

"I realize we yell at each other at times, but I realize when you yell at us you are trying to teach us something. I am just so tired of hearing the needless arguments I hear every day. Things are not bad here, but I realize how much better they are at 'Ole Home Sweet Home.'

"Thank you again for everything. Merry Christmas. Happy New Year. Love, Dan."

The rest of the story comes directly from the young man's mother, who shared his letter:

"He came back to us only for a year. This past May he and his friend were killed in an accident.

"At our son's Mass, Father told us that we could have stayed without children and never known our son's love at all. So we miss him and loved him so much our life will never be the same without him. But thank God we have our beloved daughter, who also loved him and misses him.

"We all have had to accept God's will and pray that someday soon we shall all be with our son and other loved ones in his heavenly home. How blessed we are to have adopted our two children.

"My husband and I had so much love to give and share, we could have never stayed without our beautiful children—we thank the Lord daily. Maybe these words of our son may help adopting parents."

(Reader questions on family life and child care to be answered in print are invited. Address questions: The Kennys; Box 67, Rensselaer, IN 47978.)

## Intimacy often lacking in good marriages

by DOLORES CURRAN

Maureen is a woman like many today. She married for better or for worse in a High Mass with a nuptial blessing. She's a loving mother of five well-adjusted children and has a husband who works hard to support their family. As the song goes, "Who could ask for anything more?"

Well, Maureen could, for one. She's joined the legions of men and women who say to themselves daily, "There's got to be more to life than this." She's feeling the familiar symptoms of breakout leading to outside job or college and feeling guilty for wanting this.

"I know I should be satisfied," she says. "I have a nice home, good kids and a husband who works hard." She paused and sipped her coffee. When she continued, her voice had a new note to it, one of pleading, of despair and of anger.

"But that's just the point. He's got his work. When he comes home, he watches TV. He doesn't have anything to talk to me about. I don't feel like I can ask him to be interesting just to make me happy. But when I think of the long years ahead, with just him and me and the dog, I just can't stand it."

Maureen articulates an increasingly common phenomenon—the spouse in a union that is good in every way but intimacy. Not sexual intimacy but marital intimacy. An intimacy that initiated their marriage in the first place and has become simply boring.

Given time, the boredom becomes so oppressive that it turns to active dislike. "When I tell my husband I need more," a woman complained in a letter to me, "his only suggestion is to go out to dinner. So we go out and sit and look at each other and realize how bored we really are with each other. But if I say anything about it, he says, 'Well, what do you want? I took you out to dinner.'"



Looking for more out of life isn't a female prerogative. Women just talk about it more. Men are asking the same question with more frequency. "Is this all there is? How can I live thirty more years like this?" And alternatives are explored: a new car, a new job, a new marriage.

In the movie, *Four Seasons*, the husband who couldn't go on living with a woman whose life revolved around photographing vegetables models this dilemma poignantly. His solution? A voluptuous new wife half his age who gave him experiences and feelings he once had in his marriage but that he and his wife allowed to wither.

What do we say to these people? Deepen your faith? It's not enough. Many have rich faith lives, but they're alone in their faith as they are alone in their marriage. "I didn't marry to be lonely," Maureen says simply as she dons her coat to find meaning in church volunteer work alone.

Marriages didn't used to last fifty years. Couples were too busy keeping bread on the table to worry about keeping a relationship alive. All that has changed in thousands of marriages today that are successful in economic terms and empty in intimacy terms. Philosopher Abraham Maslow says that we're the first generation in history to be beyond sustenance enough to focus on relationships.

The answer for Maureen? A marriage enrichment weekend or course. A couples' retreat. A mutual effort to recapture what they once had.

Maureen has suggested all these but her husband isn't interested. He doesn't see anything wrong with their marriage. So what do we tell Maureen? To offer it up?

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**CATHOLIC TV OFFERING**—In town to boost their new Catholic evangelistic program, *The Glory of God*, on Channel 40, Father John Bertolucci, moderator, and Bobbie J. Cavnar, overall co-ordinator, chat with Sister Sue Jenkins, local promoter for the program.

## Archbishop to head new financial commission

WASHINGTON (NC)—Archbishop Edward T. O'Meara has been named to head a committee of U.S. bishops seeking to increase financial help for the Holy See from American Catholics.

For several years the Holy See has been operating in the red. Its annual deficit last year was estimated at about \$25 million.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, announced that the NCCB had established an Ad Hoc Committee on Economic Concerns of the Holy See to seek ways to increase American assistance to the church's central offices at the Vatican.

Others named to serve with Archbishop O'Meara were Archbishop John L. May of St. Louis, Bishops John S. Cummins of Oakland, Calif., Joseph F. McGuire of Springfield, Mass., and Joseph A. McNicholas of Springfield, Ill., and Auxiliary Bishop John McCarthy of Galveston-Houston, Texas.

The major U.S. Catholic contribution to the work of the pope and the running of the Holy See comes from the annual Peter's Pence collection, which is taken up around the world to assist the pope. In recent years, the NCCB said, American Catholic contributions to Peter's Pence have averaged about \$5 million a year.

Archbishop O'Meara said that "historically, the Catholics of the United States have been extremely generous," but he expressed hopes that the Peter's Pence collection will be "even more successful" in the future.

"The financial difficulties of the Holy See are increasing rapidly as a result of inflation and the rising cost of living at the very time that demands on the holy father and the Holy See's administrative offices are also growing," he said.

"In this connection," he added, "I note the many continuing and emergency appeals for assistance which come to the pope from every quarter of the globe, the many services rendered to the universal church by the administrative agencies of the Holy See, and the extraordinary expenses associated with the holy father's journeys in the cause of world peace."

The new NCCB committee was established at the request of the 15-member international Council of Cardinals formed last year by Pope John Paul II.

The council, which includes American Cardinals John Krol of Philadelphia and Terence Cooke of New York, was set up to examine the organization and finances of the church's central administration and to recommend ways of overcoming its growing annual deficit.

When the council met for the first time last July it reported that the Holy See's projected 1981 deficit was \$25 million.

The council itself grew out of an extraordinary meeting of the world's cardinals called by Pope John Paul at the end of 1979 to discuss, among other things, the growing financial difficulties of the Holy See.

That meeting marked the first time the Holy See released publicly figures on its total financial situation. It said it expected its 1979 deficit to be slightly over \$20 million.

At the 1979 meeting Pope John Paul told the cardinals that "fables spread about the Holy See's finances have occasioned not a small amount of damage," and he stressed the importance of "forming correct public opinion in the church and in all Catholic society as regards this theme."

The secrecy surrounding the Vatican's finances has long been a source of contention, and many observers believe that Pope John Paul II favors greater public accountability.

That feeling was also shared by a majority of the Council of Cardinals, Vatican sources said after the council's meeting last July.

After the 1979 meeting of cardinals, Cardinal Krol told reporters in Washington that openness about Vatican finances is "the only basis on which an appeal (for funds) will be credible."

Archbishop O'Meara said that in addition to exploring ways of increasing the Peter's Pence collection, his new committee "also intends to look into other possible ways of making the church in the United States even more sensitive and responsive to the very real needs of the holy father and the Holy See."

## Father Bertolucci conveys Catholic image on TV

by RUTH ANN HANLEY

Father John Bertolucci, 43-year-old priest from the diocese of Albany, N.Y., has broken through the pattern of Protestant TV evangelism, to bring Catholic programming to the PTL network which goes into some five million U.S. homes.

The new program, sponsored by the St. Francis Association for Catholic Evangelization (F.A.C.E.), and entitled "The Glory of God," can be seen in Indianapolis on Channel 40 at 7:30 p.m. on Wednesdays.

Father John's popularity as a speaker has risen dramatically since his association with the Charismatic renewal. He attributes it to an experience of the Holy Spirit in 1969 which he describes as "a profound touch of God." A teacher and psycho-therapist and trained in biblical anthropology, he recalls that even in the early years of his priesthood people commented favorably on his preaching, but after that deep experience, "the gift of inspired preaching was affirmed in me . . . I noticed that my preaching was more Scripturally based . . ." he admits.

He lives now in a Franciscan community on the University of Steubenville campus where he teaches theology.

During a visit to Indianapolis in early January to launch his show, he took part in the following Criterion interview.

**Question:** Did the lack of Catholic evangelists on TV influence your decision to go into television?

**Answer:** Not from a personal viewpoint, but rather as one of those things others have fostered in me. Others kept saying "come on get going . . . It's never been my style to make these decisions."

**Question:** But there really aren't any other Catholic programs like yours, are there?

**Answer:** Well, I know of other Catholic programs such as the Christopher program, There's Insight, put out by the Paulists. There's Father Powell in Chicago and Father Manning in California . . . but if you're speaking of a program with strictly an evangelic thrust, ours is the only one I'm aware of.

**Question:** Watching you on your program as compared with your preaching, one notices that you have two different styles. On TV you are more conversational, more low-key.

**Answer:** Others say that. When people see me on the program and at a major conference, they can see there's a different dynamic operating. I think it's because you don't preach in front of a camera. There has to be the right setting.

**Question:** You've been called the Billy Graham of the Catholic Church. And I've heard criticism that "his style of preaching with an emotional appeal fires a response that doesn't last, like seed falling on good ground it doesn't get nurtured."

**Answer:** If I were going to be critical, I would be critical of some of the other kind of preaching that does not move hearts. And I think sometimes the other side of the coin—if there is another side of the coin—is there is often preaching in our church and in other churches that is very heady, trying to change lives through intellectual concepts and that doesn't work. Peoples lives are only changed when they encounter the living God. And inspired preaching is designed to help people. Faith comes through hearing and what is heard and what is preached is the word of God.

Now I would agree that there has to be more than that moment when one makes a decision for Jesus Christ. But even the Billy Graham association teaches that people have to then go

and be funneled into their churches so as to be fed. So I think the criticism is faulty.

In the Catholic Church we have another problem. We have a lot of people who may go to church but who haven't had a personal experience of Jesus Christ, do not know him in a vital, vibrant, powerful way. They're living a mediocre, powerless life. That's not a condemnation of the Catholic Church, but within our church observation will tell us there's a great need for renewal.

**Question:** Since so few human enterprises start without previous building blocks, I'd like to know if you were influenced in any way by the TV presentations of Bishop Sheen.

**Answer:** Only by way of admiration. Sheen is Sheen and Bertolucci is Bertolucci. I'm sure he's had some effect. As a child, when we got our television we all gathered to watch him and he's someone I've deeply admired. But I certainly made no conscious effort to imitate anyone.

**Question:** Are you startled or overwhelmed when you realize people are being affected by your preaching?

**Not while I'm preaching; it all comes afterwards. While I'm preaching I very much enjoy being used by the Lord. It's what we call an anointing. It's afterwards, when I sit down and realize what is happening and the responsibility that is mine as a preacher, that I feel a bit overwhelmed . . . which is why I now live in a monastery.**

I'm well aware that the preaching and teaching and the television and radio ministry has about it certain glamour and a certain public presence and I desire to be protected from some of that. By "that" I mean even the ministry I engage in—the St. Francis Association for Catholic Evangelization.

**Question:** You are still actively engaged in parish work in Steubenville and you are also teaching. How long will you be able to keep these activities with your television schedule?

Probably in the future there will have to be a lessening of the teaching. I enjoy teaching. It's also a good way to keep your feet on the ground. Our university is a very Christ-centered university. Most of our students are evangelized and openly pray and study the scriptures . . . I don't think there's another Catholic University like it in the states, if within the world. We're very proud of our students and I believe Father Michael Scanlan (president) has done that and that one of the reasons God has called me to be there is to support him. So I always want to be part of the University of Steubenville.

**Question:** Do you have any other goals outside these ministries?

**Answer:** I feel God has called me to minister to my Hispanic brothers and sisters. In 1983 I hope to take a semester to learn to teach in Spanish. Even though I come from an Italian-American background, I feel a strong call to preach in Spanish.

**Question:** Can you give us a final idea of what exactly we will be seeing on "The Glory of God?"

**Answer:** The thrust of the program will be to appreciate our heritage, the way God has worked in the church throughout the ages and to appreciate what He's doing today. Obviously we can't film the past, but we can film such shrines as the North American martyrs. As we speak of the past our real purpose is especially to reach out to Catholics who might not know the church through the centuries, Catholics who have fallen away or left the church. It's always a hope that the people who are watching will come to personal grips with the person of Jesus Christ to really consider the Spirit working in their lives in a powerful way.

# The ACTIVE List

## February 6

Secunia High School, 5000 Nowland Ave., Indianapolis, will administer its high school placement test at 8:30 a.m. A \$30 fee covers the test and registration fee applied toward tuition.

\*\*\*

The Fifth Wheelers will meet at 1520 E. Riverside Dr., Indianapolis, at 8 p.m.

\*\*\*

Cathedral High School, 5225 E. 56th St., Indianapolis, will administer placement tests in the school library at 8:30 a.m. Fee: \$25.

## February 7

A card party sponsored by St. Theresa Auxiliary Knights of St. John will be held at 2 p.m.

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in Little Flower parish hall, 1401 N. Bosart, Indianapolis.

\*\*\*

A sausage festival will be held in Father Gootee Hall at St. Paul parish, Sellersburg, with serving to begin at 5 p.m. and games starting at 6:30 p.m.

\*\*\*

Teresa Albert, soprano, will present a recital at St. John Church in downtown Indianapolis at 4:30 p.m. There is no admission charge.

## February 8-11

The following classes will begin during the coming week at St. Vincent Wellness Center, 622 South Range Line Road, Carmel. Call 317-946-7037 for exact dates: Rhythmic Exercise, Preparation for Childbirth, Well Woman Workshop: Enhancing Your

Effectiveness, Blood Pressure Screening, Wellness Lifestyling Assessment Day and Relaxation Training.

## February 10

St. Mark parish luncheon/card party will be held in the parish hall, Edgewood and U.S. 31S, Indianapolis, beginning at 11:30 a.m.

\*\*\*

The Archdiocesan Council of Catholic Women will meet in the Knights of Columbus Hall, 1305 N. Delaware, Indianapolis, at 10 a.m.

## February 11

United Catholic Singles' Club (ages 35-65) will have a dinner meeting at the north side K of C, 71st and Keystone, Indianapolis, at 7 p.m. For

## Hospital Guild to host sale

St. Vincent Hospital Guild members are checking out cupboards, investigating cedar chests and searching through their attics for that "something

special" for their "Cherished Collectibles Sale and Luncheon."

This annual event will be held Feb. 10 at Windridge Manor House Club. The sneak preview and social hour will begin at 11:30 a.m. with luncheon at 12:30.

Chairwomen this year are Miss Laura Schild and Mrs. Mark E. Martin. Back by popular demand will be auctioneer Richard Veneman, husband of guild member Alice. Proceeds from this and other Guild activities benefit St. Vincent Hospital and its patients.

reservations call 546-7569 or 542-9348.

## February 12

"A Liturgy for Lovers," an evening of renewal for married couples, will be held at St. Philip Neri Church, Indianapolis, with a Mass at 8:30 p.m. Couples from other parishes are invited.

## February 12-14

A married couples' retreat directed by Fr. Joseph McNally will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Phone 317-545-7681 for reservations.

\*\*\*

A vocation retreat for Catholic male high school seniors or older will be held at Mount St. Francis Retreat Center, west of New Albany, beginning at 8 p.m. on Friday. For reservations call 812-923-8145 or 812-923-8819.

## February 13

The Hispanic Ministry workshop will be held at Marian College Clare Hall from 9:30 a.m. to 3:15 p.m. Open to both Hispanics and non-Hispanics, the workshop provides preparation for work among the Hispanic community within the church. Contact Father Mauro Rodas or Brother Tom Carroll at 637-3963 for more information.

## February 14

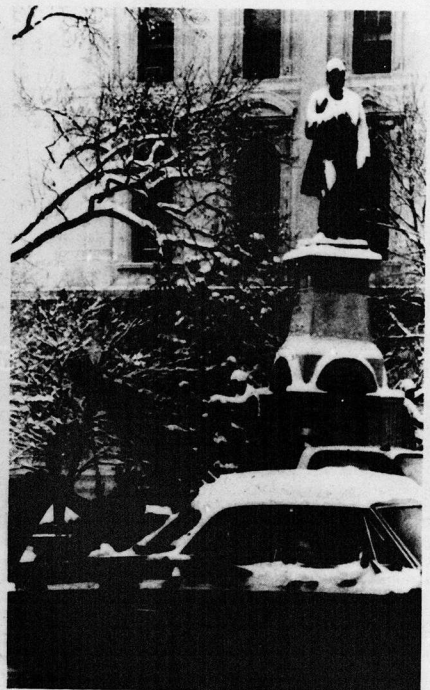
The Benedictine Oblates will hold a meeting at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, from 2 to 4 p.m.

\*\*\*

Dan Hinkel, guitarist, and Ellen Henkel Woody, vocalist, will present a program at St. John Church, Indianapolis, at 4:30 p.m. Public invited.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.  
TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; 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, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. 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.



NO HELP HERE—Thomas Hendricks, an early Indiana governor, looks on, unperturbed, from his perch at the State Capitol as traffic problems snarl at his feet. Present-day citizens, looking for improved conditions, have had no encouragement from the weather watchers. Some have even predicted "the worst March ever." (Photo by Ruth Ann Hanley)



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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: Belleville/Indianapolis

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

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# Is climbing the family tree a way to fame and fortune?

by ALICE DAILEY

Everywhere you turn, more and more people are climbing on the Family Tree bandwagon. Tracing ancestors stands to rival video games in popularity. There may be danger therein though—we may have to hush up what was uncovered. On the other hand, maybe a link to greatness will turn up.

In my case it certainly isn't the link with Great Uncle Henry, who, the story goes, had a love affair with fishing and ale, though not necessarily in that order. One day, while casting from a river bank, he took a nip too many and slid into the water. Fortunately his cries were heard, but his fishing ardor was greatly dampened.

Then there was great Uncle George, a furnace tender in a factory. A zealous worker, they say, so zealous that he leaned a

bit too far into the furnace one time. Poor Uncle George! One bundle of energy I would

have liked to have known was Cousin Liza (with a z). An old photo shows an impish little lass with dancing eyes and imperious mien. This one, 'tis said, was a headstrong character who ignored all warnings and ate too far into the watermelon rind. She died of "cholery marbles."

An ancestor in the flesh was Aunt Ann. "In the flesh" is a meager interpretation; she was so wide that streetcars had to be boarded sideways. Aunt Ann's eyesight was none too great, so

when she had visited us it was my job to escort her to the streetcar stop and make sure she got on the right car. With a shove from me and a pull from the driver, she made it. At times like these I lived in mortal dread that a classmate or two might pass by. I protested to my mother.

"Shame on you," she snapped. "As good as that poor woman is to you children!"

This was true. Aunt Ann always slipped us candy money when we visited her and we

could do anything we pleased there. Running in one door and out the other was great fun; so was turning up the volume on her player piano until it rivaled the noise from a nearby brass works. Aunt Ann never protested. It was Mom who hauled us off the bench and closed the piano lid with finality.

I have often wondered what my unseen forebears looked like. Did they possess my less-than-patrician features or were they gorgeous beings? Were they (hah!) disgustingly rich or just above poverty level? There had been hints from time to time of a wealthy "Auntie Brown" out in Texas whom none of us, including my father, had ever seen. For the most part she was a mythical creature who didn't really exist. But one day Dad received a letter which read in part, "Mrs. (Whoever) Brown has passed away. She died intestate, and a search is being made for all rightful heirs. You, as her nephew, stand to share in the estate."

From then on Dad dreamed of running barefoot through his money. He planned to set up all of his children in swanky

homes. But it seemed that Auntie Brown's kin had been highly fertile and highly restless; something like 55 heirs, scattered all over the country, were located through the passing years. By the time the law, the tax people and heaven knows who else, finished dipping into the money, my poor father had departed this life and his heirs each received a whopping \$200! It had been a fascinating dream.

So on with the search. Since my ancestors were said to have come from the British Isles and the area around France would it be gall to presume kinship with some historical Gauls? Or with Harry Lauder? Could there possibly be a tenuous link with Prince Charles, or even better, with the great and glorious Saint Patrick?

## Franciscan honored as distinguished teacher

Franciscan Sister Joanita Koors will be one of the first 12 recipients of a Distinguished Teacher Award from the National Catholic Education Association (NCEA).

The new award will be presented at the NCEA convention in Chicago, April 12-15. To be eligible, a Catholic teacher must have taught for at least 10 years.

Sister Joanita, a first grade teacher at Sister Elizabeth Ann Seton School, Richmond, was nominated by fellow teachers. The teachers, her principal, parents and students then wrote to recommend her for her special gift of "improving student self-esteem."

Sister Joanita will present a paper at the Chicago convention on this topic.

Through her years of teaching she says she has tried "to work every day to make the students feel good about themselves." She wants them to believe that they "can do a good job, to feel success."

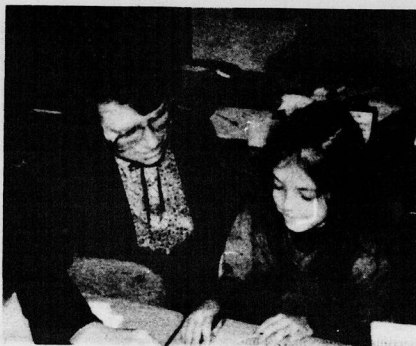
One project she feels contributes to developing self-worth is choosing a different good citizen every week. Another is to use parent helpers. "I've been using them as much as possible as it gives each student more individual

time and attention," says Sister Joanita.

Another principle she tries to follow is "to always stay on their level."

Sister Joanita, whose mother Mrs. Alvin Koors lives in Greensburg, entered the Franciscan community at Oldenburg in 1965. She has taught in elementary grades for 14 years, including service at Our Lady of Perpetual Help in New Albany and at St. Gabriel and St. Michael schools in Indianapolis.

At the education convention,



**SUPER TEACHER**—Sister Joanita Koors "keeps it on a first grade level" for Laura Kitchin, one of her students at St. Elizabeth Ann Seton School. Sister Joanita has been chosen for a Distinguished Teacher Award by the National Catholic Education Association.

Sister Joanita will represent one of twelve regions throughout the United States—that of Illinois, Indiana and

Wisconsin. An announcement of the award winners will be included in the NCEA's quarterly journal, Momentum.

## OBITUARIES

† ANNA, Joseph A., 64, St. Mark, Indianapolis, Jan. 29. Husband of Marguerite; brother of Lena M. Rink and Josephine Schoettke.

† BORGES, Margaret (Tiny), St. Martin, Martinsville, Jan. 29. Mother of Theresa Bales, Veronica Jones, Loretta Ratliff, William Rose and Henry Rose, Jr.

† BRAND, Edward A., 87, St. Roch, Indianapolis, Jan. 27. Husband of Cleste; father of George M. Brand and Frances Whiteside; stepfather of Betty Hussion, Patricia A. McQueen and Wesley Bickers; brother of Joseph, Leo and Margaret Brand.

† COGSWELL, Ethella (Cureton), 64, St. Mary, New Albany, Jan. 29. Mother of Dr. Terrence Cogswell; sister of Ann Bricker, Ruth Stoy, Marcella DeVilla and Jane Overholser.

† GRIFFIN, Jerry T., 70, St. John, Indianapolis, Jan. 28. Husband of Mary; father of James W., Jerry T. and Michael E. Griffin.

† HOLLE, William H., Holy Name, Beech Grove, Feb. 2. Father of Mary Lou Huston, Doris Kornbroke, Harold and William Holle.

† HOLLOPETER, Herschel A., 92, St. Patrick, Terre Haute, Jan. 26. Husband of Hilda; father of Jane Adamson; stepfather of David Lee Lindley.

† KELLY, Arthur B., 63, St. Matthew, Indianapolis, Jan. 30. Husband of Charlotte; father of Kathleen McIntosh, Christopher and Colette Kelly.

† LENFERT, Leo (Boots), 59, St. Mary, New Albany, Jan. 27. Husband of Mary Ellen (Levell); son of Mr. and Mrs. Ben Lenfert; brother of Alma Henry, Jane Holz, Rosalie Swadish, Paul and Robert Lenfert.

† MAURER, Ferdinand A., 80, St. Andrew, Richmond, Jan. 27. Husband of Helen; father of Dorothea Rühm, Patricia Weiss, Helen Glosson, Robert and James Maurer; brother of Sister Anisia, O.S.F., Francis and Elizabeth Maurer.

† MORRIS, Kathleen Marcella (Malee), 81, St. John, Indianapolis, Jan. 29. Wife of Robert E. Morris.

† MURPHY, Edward A., 63, St. Andrew, Indianapolis, Feb. 3. Husband of Bernice; father of Kathleen A. Sheehan and Michael J. Murphy; brother of Alice Battista.

† NADORF, Louise (Weisenberger), 89, St. Mary, New Albany, Jan. 23. Mother of Margaret Ferber.

† O'FARRELL, Regina B., 79, Little Flower, Indianapolis, Feb. 3. Mother of Robert and Timothy O'Farrell.

† PARKS, Jeffrey A., 20, American Martyrs, Scottsburg, Jan. 25. Husband of Catherine Ann (Manago); son and stepson of Mr. and Mrs. Eliza Miles.

† PURICHA, Angelo S., 86, St. Anthony, Indianapolis, Jan. 30. Husband of Josephine; father of Nula Harmon, Catherine Dugar, Spiro, Michael, Stephen, Carol and Joseph Purichia.

† REJKO, Thelma L., St. Lawrence, Indianapolis, Jan. 29. Wife of Michael; mother of Joan Vaughn, Bernadine Miller, Barbara and Michael D. Rejko; sister of Nona Cooper and Muriel Brewer.

† RENE, Estell, 70, St. Mark, Indianapolis, Feb. 3. Wife of Nicholas J.; mother of Carol Miller.

† RYAN, Eva E., 86, Holy Family, Richmond, Jan. 26. Father of Anna Barbara Toschlog, Yvonna Palmer, Eileen Green and Joe Ryan; brother of Louise Harman.

† SCHALER, Catherine H., 72, St. Roch, Indianapolis, Feb. 3. Wife of Walter H. Sr.; mother of Robert P., Joseph S. and Walter H. Schaler, Jr.; sister of Frances Kuckler and Virginia Andrews.

† SCHEIBELHUT, Ruth, 81, Our Lady of Lourdes, Indianapolis, Jan. 27. Mother of Mary Griffin and Leo Scheibelhut.

† SCHULER, Norman (Dutch), 67, St. Francis Xavier, Henryville, Jan. 23. Brother of Robert Schuler.

† SULLIVAN, Marie J., Immaculate Heart, Indianapolis, Jan. 26. Sister of Arthur J. Sullivan.

† WALSH, George R., 64, Sacred Heart, Indianapolis, Feb. 2. Brother of Mary and Frank Walsh.

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## IN THE MEDIA

## Drama offers nostalgic whimsy

by HENRY HERX

NEW YORK—"American Playhouse" continues its varied mix of new dramatic works, this time with a wry bit of nostalgic whimsy called "Any Friend of Nicholas Nickleby Is a Friend of Mine," airing Tuesday, Feb. 9, 9-10 p.m. on PBS.

Set in a 1930s Illinois town, the story is about a 12-year-old boy whose tranquil summer is transformed by the arrival of a stranger with the name of Charles Dickens. Called Pip by the stranger, the boy is engaged to take down dictation for a new novel entitled "A Tale of Two Cities."

The youngster becomes so absorbed in the progress of the novel's exciting plot that he has no time for his chums or his job at the barbershop. It is the barber, a lonely man without any family or sense of humor, who tries to destroy the boy's faith in the stranger.

There is a logical explanation for all the intriguing developments that follow from what at first seems such a perplexing situation. However, it is not the logic but the story's playful blending of fantasy and reality—of what was and what might have been—that makes this exercise in creative imagination so pleasurable.

Based on a Ray Bradbury story, the production is steeped in nostalgia for the past as idealized by the memories of youth. Ralph Rosenblum directed with suitable attention to the story's mood of mystery and marvel. Supplying the human warmth underlying the action is a fine cast, especially Fred Gwynne as the stranger and Brian Svrusis as the youngster.

This is the kind of fantasy with various levels of meaning that can be shared by the entire family and perhaps lead to some enjoyable later discussion.

\*\*\*  
Sunday, Feb. 7, (ABC)

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"Directions" Voodoo worship and the Roman Catholic Church in Brazil is the topic for this week's program. (Please check local listings for exact time in your area.)

Sunday, Feb. 7, (CBS) "For Our Times" The weekly religion program reports on the efforts of the black religious community in fostering urban renewal. (Please check local listings for exact time in your area.)

Sunday, Feb. 7, 8-11 p.m.

(NBC) "The Day the Bubble Burst." The stock market crash on Black Tuesday in October 1929 and some of the events and the people involved in it are dramatized in this production based on a recent book with the same title.

Sunday, Feb. 7, 8 p.m. (ABC) "Superman" (1978) Christopher Reeve stars as the Man of Steel in this entertaining film version that tends to run out of steam about two-thirds of the way through. Some violence

but restrained. A-I-I, adolescents and adults. (In two parts.)

Monday, Feb. 8, 8 p.m. (ABC) "Superman" (1978) The conclusion.

Wednesday, Feb. 10, 8:30 p.m. (CBS) "Hooper" (1978) Burt Reynolds stars as a Hollywood stuntman who has to contend with a young rival to his pre-eminence in his craft. Little more than a collection of stunts and bar-room brawls, the movie is filled with profane language and is otherwise morally offen-

sive because of its attitude toward the reckless endangerment of human life. O, morally offensive; PG, parental guidance suggested.

Thursday, Feb. 11, 9-11 p.m. (PBS) "The DuPont-Columbia Awards in Broadcast Journalism." Live coverage of the presentation of these 1980-81 awards for American television's outstanding news and public affairs programs will include excerpts from both national and local winners.

Saturday, Feb. 13, 9 p.m. (CBS) "The Parent Trap" (1961) Contrived and mediocre Disney comedy starring Hayley Mills as twin sisters, separated by a divorce, who concoct a scheme to reunite their parents, Brian Keith and Maureen O'Hara. A-I, general patronage.

## Christopher awards go to Cagney, 'Today'

NEW YORK (NC)—Veteran film star James Cagney and NBC's "Today" show are to receive special Christopher Awards, Father John Catoir, director of The Christophers, announced.

The 77-year-old Cagney, who made his first television appearance 25 years ago on a Christopher program, is being honored "for his singular contribution to the dramatic arts." "Today" is being cited "for 30 years of five-day-a-week reporting on our nation and our world."

Father Catoir said also that seven books for adults, four books for children, four motion pictures and 12 television specials have been selected for Christopher Awards. The awards will be presented at special ceremonies in New York on Feb. 25.

First given in 1949, the awards honor books, films and television specials which affirm the highest values of the human spirit, exhibit artistic and technical proficiency and attain a significant degree of public acceptance.

The award consists of a bronze medallion bearing on one side the Christopher motto: "Better to light one candle than to curse the darkness," and on the other a picture of Christopher (Christ-bearer) carrying the Christ child.

This year 78 awards will be given to writers, producers and directors associated with the chosen works. Among them will be Fielder Cook, honored for his

work with the NBC special "Family Reunion," who will be receiving an award for the ninth time. He won his first award in 1952.

Of the seven books for adults, two deal with life as experienced by victims of Soviet oppression. One is "Within the Whirlwind," Eugenia Ginsburg's posthumously published account of life in Soviet prison camps. The other is "Refusenik," by Mark Ya. Azbel, an account of the pressures facing the Soviet Union's Jewish citizens and the obstacles facing those who decide to emigrate.

A third book, "Righteous Gentile," by John Bierman, tells the story of Raoul Wallenberg, a Swedish diplomat who was swallowed up in the Soviet prison camp system after saving the lives of 100,000 Hungarian Jews during the closing days of World War II. This is the third year in a row that a book dealing with some aspect of the Holocaust, the Nazi campaign of genocide against the Jews, has won a Christopher Award.

Another book honored, "Asking for Trouble: The Autobiography of a Banned Journalist," by Donald Woods, is the account by a South African editor of the events that led him to flee his homeland after incurring the wrath of the government because of his opposition to apartheid, South Africa's system of strict racial segregation.

Among the winning television specials is the PBS program, "James Cagney: That Yankee Doodle Dandy."

CBS broadcast five of the 12 programs selected for awards.

Among the award-winning films is "The Boat is Full," which deals with the attempts

of refugees to find sanctuary in Switzerland.

Following is the full list of winners:

**Special awards:**  
—James Cagney; NBC's "Today" show.

**Books for adults:**

—"Asking for Trouble: The Autobiography of a Banned Journalist," by Donald Woods (Atheneum).  
—"The Fragile Curtain," by Karen Burton Mains (David C. Cook Publishing Co.).  
—"A Miracle to Believe In," by Barry Neil Kaufman (Doubleday).

—"Pioneer Women: Voices from the Kansas Frontier," by Joanna L. Stratton (Simon and Schuster).

—"Refusenik: Trapped in the Soviet Union," by Mark Ya. Azbel (Houghton Mifflin).

—"Righteous Gentile: The Story of Raoul Wallenberg, Missing Hero of the Holocaust," by John Bierman (Viking Press).

—"Within the Whirlwind," by Eugenia Ginsburg, translated by Ian Roland (A Helen and Kurt Wolf Book. Harcourt Brace Jovanovich).

**Books for children:**  
—"My Mom Travels a Lot," by Caroline Feller Bauer, illustrated by Nancy Winslow Parker (Frederic Warne).

—"Even If I Did Something Awful," by Barbara Shook Haven (Atheneum).

—"A Gift of Mirrors," by Malcolm MacCloud (Atheneum).

—"The Islanders," by John Rowe Townsend (Lippincott).

**Motion Pictures:**  
—"The Boat is Full" (Quartet Films).

—"Chariots of Fire" (A Ladd Co. and Warner Bros. Release).

—"Gallipoli" (Paramount).  
—"Heartland" (A Levitt-Pickman Release).

**Television Specials:**  
—"Bill" (CBS).  
—"Bitter Harvest" (NBC).  
—"Close Harmony" (WNET-PBS).

—"The Color of Friendship: An ABC Afterschool Special" (ABC).

—"Crisis at Central High" (CBS).

—"Family Reunion" (NBC).  
—"James Cagney: That Yankee Doodle Dandy" (PBS).

—"A Long Way Home" (ABC).

—"The Marva Collins Story" (CBS).

—"Miracle on Ice" (ABC).

—"The Patricia Neal Story" (CBS).

—"The Pride of Jesse Hallam" (CBS).

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# church in the world

## Honduran leader pledges just society

TEGUCIGALPA, Honduras (NC)—President Roberto Suazo Cordoba of Honduras in his inaugural address pledged government efforts for "a stable society based on justice" to spare his nation from the violence surrounding it in Central America. Addressing 50,000 people, including delegates from 54 countries, President Suazo said, "We must work to establish a society without the privileges that aggravate the people, and fill the gap between extreme poverty that hurts and opulence that offends. A Catholic, the 54-year-old physician started the ceremonies Jan. 27 by making the sign of the cross. The inaugural ended with a Te Deum presided over by Archbishop Hector Santos of Tegucigalpa.

## Pope praises Solidarity

VATICAN CITY (NC)—Pope John Paul II on Jan. 31, praised the now banned Polish trade union movement, Solidarity, as a defender of "the fundamental rights of workers" and thanked everyone who has given spiritual or material aid to his native Poland. In his noon Angelus talk before more than 60,000 people in St. Peter's Square, the pope said that workers have fundamental rights "and the right to defend these rights through autonomous trade unions."

## Dozier's rescue termed 'great joy'

VATICAN CITY (NC)—Pope John Paul II praised the recent rescue of kidnapped U.S. Brig. Gen. James Dozier as "a moment of great joy" Feb. 1 and said it shows that "the scourge of terrorism can be brought to an end." At an audience in the Vatican's Consistory Hall, the pope said the rescue "has renewed our conviction that non-violent means are the one way to achieve long-lasting political and social reforms in any country." Dozier, who had been held captive since Dec. 17 by left-wing terrorists, was rescued Jan. 28 in Padua, Italy, by Italian police.

## Mubarak meets with Pontiff

VATICAN CITY (NC)—Egypt's President Hosni Mubarak had a 34-minute meeting with Pope John Paul II on Jan. 30. Although the Vatican issued no official statement on the topics discussed by the pontiff and the Egyptian president, Vatican sources said subject matters may have included the resolution of the Palestinian question, civil strife in Lebanon, the status of the city of Jerusalem and the situation of Moslems and Christian Copts imprisoned in Egypt for provoking sectarian strife.

## Pope's trip estimated costly

LONDON (NC)—How much Pope John Paul II's visit to Britain will cost is still uncertain and, given the decentralized way the visit is being funded, the answer could even remain uncertain long after the pope leaves. He will visit Scotland, England and Wales May 28-June 2, according to announcements issued by the bishops of each region. The estimated cost to the Catholic Church will be about 6 million pounds (\$11.3 million), according to church sources organizing the trip.

## Father Hoye new secretary

WASHINGTON (NC)—Father Daniel F. Hoye, 36, associate general secretary of the National Conference of Catholic Bishops-U.S. Catholic Conference (NCCB-USCC) and a priest of the Fall River, Mass., Diocese, has been chosen the new general secretary

of the NCCB-USCC. His appointment, effective immediately, was officially announced Feb. 2. Father Hoye succeeds Archbishop Thomas C. Kelly who will be installed as the head of the Archdiocese of Louisville, Ky., on Feb. 18. As general secretary, Father Hoye is the chief administrative officer for the NCCB-USCC.

## Abortions for Indians halted

WASHINGTON (NC)—The Reagan administration has published a new rule prohibiting the government's Indian Health Service (IHS) from funding abortions for American Indians except in life-of-the-mother cases. The new rule, which is effective Feb. 26, was proposed in 1981 because of what the Reagan

administration called the clear intent of Congress that abortions be funded only in limited circumstances. Under the new rule, Indian women, just as any other female U.S. citizen, could still obtain an abortion by using non-federal funds.


## Defends sex education guidelines

WASHINGTON (NC)—Archbishop Thomas C. Kelly, former general secretary of the U.S. Catholic Conference (USCC) and recently appointed archbishop of Louisville, Ky., has defended the USCC's guidelines on sex education, saying they are not definitive and are only intended as an aid for teachers. "They do not give directives to educators but offer suggestions which must be weighed and interpreted in a prudent, tentative and even cautious manner," said the archbishop in a statement on the guidelines. The USCC published the guidelines in May 1981 and critics have since charged that they omit essential elements for a Catholic approach to sex education and could be harmful to the formation of "truly Catholic adults."

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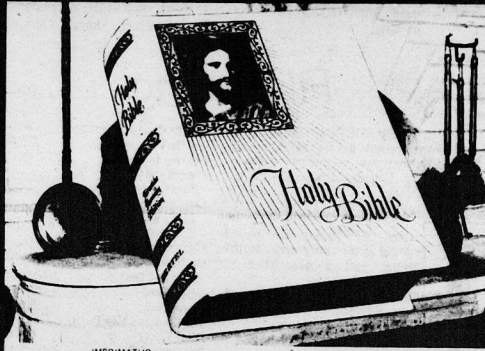
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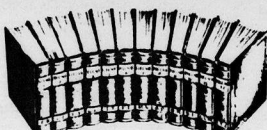
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## VIEWING WITH ARNOLD

## 'Sharky' a slick, lurid cop movie

by JAMES W. ARNOLD

Burt Reynolds' "Sharky's Machine" is a vivid and indulgently lurid example of the slick modern cop movie, struggling to achieve respectability with art and social relevance amid the heavy debris of pop sex and violence.

This time Reynolds is director as well as star; last time, in the disastrous "Paternity," he was just along for the ride. He certainly knows what he's doing, and has himself dubbed this one, in frank self-mockery, "Dirty Harry Goes to Atlanta."

Well, that's not quite right. There is some of the tough supercop Clint Eastwood style in "Sharky." But it has more levels and surprises. Occasionally ludicrous and pretentious, it has little bits of a dozen movies, ranging from "Laura" and "The Big Sleep" to "The Godfather." It's unlikely, though, to do much for the tourist trade in Atlanta.

The basic plot offers Reynolds as Sharky, a good cop who bends a lot of rules, leading his vice squad "machine" against a sleek-and-sleazy racket boss (the aging great Italian star Vittorio Gassman) who thinks he owns the city and is now reaching higher by trying to elect an ambitious politician (Earl Holliman) governor.

But the real villain is Gassman's enforcer, a stone-faced, drug-addicted psycho (Henry Silva) who is all but indestructible. Silva has been playing this part in films for 20 years, but this is his apogee, his "Citizen Kane."

WHENEVER the film slows down, we simply switch to Silva



wasting someone. The whole climactic final sequence involves a chase and shootout through the upper stories of the Hyatt tower, in which Silva, carrying around more bullet wounds than a Marine practice target, decimates cop after cop until Sharky finally blows him out through a window.

Like the hero, we hate Silva so much we almost panic when it appears he's going to commit suicide and deprive us of catharsis.

Sharky first catches on to all this wickedness when he stakes out the luxury apartment of a \$1,000 call girl (newcomer Rachel Ward) who proves to be the connection between Gassman and Holliman. In this artiest and most ambitious section of the film, a kind of voyeur's dream, we're asked to believe that the hero falls in love with the girl as he listens to her voice and watches her activities through high-powered scopes and cameras.

At one point, both detective and girl go to sleep in their separate apartments humming a duet of "My Funny Valentine," which appears to be her favorite song.

MS. WARD, of course, turns out no "ordinary" hooker—her repartee is more like Radcliffe and she wants to get out and become a dancer—and she eventually warms to Sharky when he takes her to his old homestead for protective custody, reminiscences about his boyhood, and shows her his artistic wall carvings.

"You're a strange guy, Sharky," she says. "I guess I am," he replies shyly, in dialogue that will not recall visions of Bogart and Bacall.

You'll note that the movie has a firm grip on the basic appeals of prurience and mayhem, and there is lots more. E.g., the generally kinky setting of vice squad activity; a police informant gets kung-fu'd to death; and in the very opening sequence, Sharky chases

and kills a drug dealer who is holding a pregnant woman hostage in a crowded bus. The script misses few possibilities for spice or blood, including a grisly sequence in which the macho hero loses a few fingers to a persistent sadistic interrogator.

Mostly then, "Sharky's Machine" is not a very nice movie. Its image of the world is decidedly dark, in which brave, cynical, wise-cracking cops, hardly moral paragons themselves, shoot it out with creeps in a society riddled by corruption, decadence and insanity. The public is easily conned by phony politicians and elegant

mobsters. Almost everybody dies; the corpses and blood splashes litter the screen like the counter of a fish market.

On the plus side, some care is given to dialogue and characterization, with Bernie Casey especially good as Sharky's college-educated partner who works hard at Zen and mind control. The camera work by William Fraker ("Close Encounters," "Cuckoo's Nest") is flashy and means to draw lots of attention, e.g., a copter shot that floats right up to the Hyatt's ascending glass elevator so we can see the movie characters inside. Neat trick, but most of the time "Sharky's" appeal is much closer to the ground.

(Very sexy, very violent police entertainment; street language; some good stuff, but not enough; not recommended).

USCC rating: A-3, adults.

The Last 10 Films Reviewed by James Arnold  
(ranked for overall quality from best to worst)

Prince of the City; Reds; Absence of Malice; Gallipoli; Time Bandits; Ragtime; Taps; Rollover; Sharky's Machine; Modern Problems.

## 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.

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).

Absence of Malice ..... A-II (PG)  
All Night Long ..... O (R)  
All the Marbles ..... O (R)  
Alligator ..... A-III (PG)  
Allegiance ..... O (R)  
Altered States ..... O (R)  
American Pop ..... A-III (R)  
An American Werewolf ..... O (R)  
Amy ..... A-II (G)  
Any Which Way You Can ..... O (R)  
Arthur ..... A-III (PG)  
Atlantic City ..... A-III (R)  
Back Roads ..... A-III (R)  
Beyond the Reef ..... A-III (PG)  
Blow Out ..... O (R)  
The Blues Brothers ..... A-III (PG)  
The Boat Is Full ..... A-II (R)  
Body Heat ..... O (R)  
The Border ..... A-III (R)  
Cafe Express ..... A-III (R)  
La Cage aux Folles II ..... A-IV (R)  
Caligula ..... O (R)  
Camouflage ..... A-III (R)  
Cannonball Run ..... A-III (PG)  
Carbon Copy ..... A-III (PG)  
Cattle Annie and Little ..... O (R)  
Brickies ..... A-III (PG)  
Caveman ..... A-III (PG)  
A Change of Seasons ..... O (R)  
Charlots de Fire ..... A-I (PG)

Charlie Chan and the Curse ..... A-III  
of the Dragon Queen ..... O (R)  
Cheaper to Keep Her ..... O (R)  
Cheech and Chong's ..... O (R)  
Nice Dreams ..... O (R)  
Chu Chin and the ..... A-III (PG)  
Philly Flash ..... O (R)  
City of Women ..... O (R)  
Clash of the Titans ..... A-III (PG)  
Continental Divide ..... A-III (PG)  
Cutler and Bone ..... A-III (R)  
Death Hunt ..... A-III (R)  
Death Valley ..... O (R)  
The Devil and Max Devlin ..... A-II (PG)  
Dirty Tricks ..... A-III (R)  
The Dogs of War ..... A-III (R)  
Dragonslayer ..... A-III (PG)  
The Earthling ..... A-II (PG)  
Endless Love ..... O (R)  
The Elephant Man ..... A-III (PG)  
Escape from New York ..... A-III (R)  
Eye of the Needle ..... O (R)  
Eyes of a Stranger ..... O (R)  
Eyewitness ..... A-III (R)  
Excalibur ..... O (R)  
The Fan ..... O (R)  
The Final Conflict ..... O (R)  
First Monday in October ..... A-III (R)  
Flash Hawk ..... A-I (G)  
For Your Eyes Only ..... O (PG)  
Fort Apache: The Bronx ..... A-IV (R)  
The Four Seasons ..... A-III (PG)  
The Fox and the Hound ..... A-I (G)  
The French Lieutenant's ..... A-III (PG)  
Woman ..... O (R)  
Funhouse ..... O (R)  
Galaxina ..... A-III (R)  
Gallipoli ..... A-III (PG)  
Ghost Story ..... O (R)  
Going Ape ..... A-III (PG)  
The Great Muppet Caper ..... A-I (G)  
Halloween II ..... O (R)  
The Hand ..... O (R)  
Happy Birthday to Me ..... O (R)  
Hardly Working ..... A-II (PG)  
The Haunting of Julia ..... A-III (R)  
He Knows You're Alone ..... O (R)  
Heartland ..... A-II (PG)  
Heavy Metal ..... O (R)  
High Risk ..... O (R)  
Honky Tonk Freeway ..... O (PG)  
The Howling ..... A-III (R)  
Imprisoned Channels ..... A-II (PG)  
The Incredible Shrinking ..... A-III (PG)  
Woman ..... A-III (R)  
Inside Moves ..... A-III (R)  
It's My Turn ..... A-III (R)  
Knight Riders ..... O (R)  
The Last Metro ..... A-III (PG)  
The Legend of the ..... O (R)  
Lone Ranger ..... A-III (PG)  
The Lion of the Desert ..... A-III (PG)  
Looker ..... A-III (PG)

Looney, Looney, Looney Bugs ..... A-I (G)  
Bunny Movie ..... A-I (PG)  
Man of Iron ..... A-II (R)  
Mel Brooks' History of ..... O (R)  
the World, Part I ..... O (R)  
Modern Romance ..... A-III (R)  
Mommie Dearest ..... A-III (PG)  
Night Crossing ..... A-I (PG)  
The Night the Lights Went ..... A-III (PG)  
Out in Georgia ..... A-III (PG)  
Nighthawks ..... A-III (R)  
Nine to Five ..... A-III (PG)  
Oblomov ..... A-III (R)  
On Golden Pond ..... A-III (PG)  
On the Right Track ..... A-III (PG)  
Only When I Laugh ..... A-II (R)  
Ordinary People ..... A-III (R)  
Outland ..... A-III (R)  
Paternity ..... A-III (PG)  
Phixote ..... A-IV (R)  
Polyester ..... O (R)  
Popeye ..... A-II (PG)  
The Postman Always Rings ..... O (R)  
Twice ..... A-III (R)  
Prince of the City ..... A-III (R)  
Private Benjamin ..... O (R)  
Private Eyes ..... A-II (PG)  
Private Lessons ..... O (R)  
Pursuit of D.B. Cooper ..... A-III (PG)  
Raiders of the Lost Ark ..... A-III (PG)

Raggedy Man ..... A-III (PG)  
Raging Bull ..... A-III (R)  
Ragtime ..... A-IV (R)  
Reds ..... A-3 (PG)  
Shoot the Moon ..... A-III (R)  
Silence of the North ..... A-II (PG)  
S.O.B. ..... O (R)  
So Fine ..... O (R)  
Southern Comfort ..... A-III (R)  
Squeeze Play ..... O (R)  
Str Cray ..... O (R)  
Strange Behavior ..... O (R)  
A Stranger is Watching ..... A-III (R)  
Stripes ..... O (R)  
Superman II ..... A-III (PG)  
Taps ..... A-II (PG)  
Taurus, the Ape Man ..... O (R)  
Tattoo ..... O (R)  
Teach ..... A-II (PG)  
Thel ..... A-III (R)  
Time Bandits ..... A-III (PG)  
Tribute ..... A-III (PG)  
True Confessions ..... A-IV (R)  
Under the Rainbow ..... A-III (PG)  
Vice Squad ..... O (R)  
Victory ..... A-I (PG)  
Whore Life Is It Anyway? ..... A-4  
Windwalker ..... A-II (PG)  
Wolven ..... A-III (R)  
The Woman Next Door ..... A-IV

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