

the CRITERION

Pope restores holy days to law code

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—In a surprise move Pope John Paul II restored to the new Code of Canon Law the traditional 10 holy days of obligation to be observed throughout the Latin-Rite Catholic Church.

A planned reduction of holy days universally observed was one of the most widely publicized aspects of the final draft of the code submitted to the pope last year for his approval. Instead of following the recommendation of his commission, however, Pope John Paul reinstated the traditional 10 feast days to be observed as days of obligation in addition to Sundays.

The new code expressly allows bishops' conferences, however, to petition the Holy See for permission to abolish observance of some of these days. In the United States, Catholics have traditionally observed only six as a result of a long-standing permission from the Holy See.

The 10 holy days of obligation are: the feast of Mary, Mother of God, Jan. 1; Epiphany, Jan. 6; the feast of St. Joseph, March 19; Ascension Day, a movable observance 40 days after Easter; Corpus Christi, a movable observance; the feast of the Apostles Peter and Paul, June 29; the Assumption of Mary, Aug. 15; All Saints Day, Nov. 1; the Immaculate Conception, Dec. 8 and Christmas, Dec. 25.

The six holy days of obligation currently observed in the United States are: the feast of Mary, Mother of God; Ascension Day; Assumption of Mary; All Saints, Immaculate Conception and Christmas.

IN THE UNITED States the feasts of Corpus Christi and Epiphany are observed on the closest Sundays. The feasts of St. Joseph and SS. Peter and Paul are observed as feast days but not as holy days of obligation.

Aside from that, the first thing that may surprise the ordinary Catholic about the church's new Code of Canon Law is that there are not many surprises.

For the most part, the code simply puts into legal form many of the changes in church practice which have already come into effect since the reforms of the Second Vatican Council in the early 1960s.

The new code, only the second in the history of the church and the first since 1917, was

promulgated by Pope John Paul II Jan. 25, and the official Latin text of its 1,752 canons went on sale in the Vatican Feb. 1.

The code goes into effect this year on the first Sunday of Advent, Nov. 27.

In another area that affects daily Catholic life, the new code incorporates the basic updating of penitential practices introduced in 1967 by Pope Paul VI.

In that year Pope Paul simplified the complicated rules in the 1917 code regarding fast and abstinence. He made both fast and abstinence universally obligatory for Ash Wednesday and Good Friday. He made abstinence from meat on the other Fridays of the year the general norm, but allowed bishops' conferences to permit alternative forms of penitence on Fridays.

THE NEW CODE retains those 1967 norms, also allowing bishops' conferences to permit alternatives to Friday abstinence.

Following Pope Paul's new norms, the U.S. bishops in 1967 lifted the obligation of Friday abstinence from meat. Catholics who took advantage of the new freedom were instructed to substitute an alternate penitential practice, such as regular works of charity or abstinence from alcohol or other stimulants, although it is unknown how many actually did.

Despite the average Catholic's familiarity with many of the code's prescriptions since they are already part of church practice, the

(See POPE RESTORES on page 13)



ALL ALONE—Brian Ross works by himself in an otherwise deserted classroom at St. Gabriel School. He is not being detained, but simply staying behind to do some catching up during recess. Next week, schools throughout the archdiocese and the nation will observe Catholic Schools Week. See related story and additional photos on pages 14 and 15. (Photo by Susan Micinski)

Proposed bills aim to decrease teacher shortage

Two bills in the Indiana General Assembly are aimed at filling teacher shortages in science and math, but would exclude financial assistance to persons who teach in non-public schools.

The bills were recently approved by the Senate Education Committee.

SB 404 would create an Indiana education loan repayment assistance fund which would "forgive" a part of student loans (up to \$2,000) if the student takes a job teaching math or science in a public school.

SB 575 is similar but is aimed toward current teachers who return to school to become certified in math and science. This bill would create a fund which would allow up to \$1,000 a year, for a maximum of two years, to get the necessary training.

In a telegram to Gov. Robert D. Orr, Archbishop Edward T. O'Meara, speaking for all Indiana bishops, said: "I strongly urge that you use your leadership to encourage the Senate to amend SB 404 and SB 575 to extend forgiveness loans to all Indiana teachers. This would assure that all Indiana children benefit from your efforts to achieve excellence in education."

The Senate Education Committee failed to act on a request by Desmond Ryan, executive director of the Indiana Catholic Conference, that loan forgiveness be extended to all certified teachers.

The two bills are part of an education package supported by the governor to achieve excellence in education and prepare Indiana students to enter the working world of the 21st century.

ICC will attempt to have the bills amended on second reading in the senate. Amendments will suggest that all teachers to be certified in science and math benefit from loan forgiveness.

Parents and teachers concerned about the detrimental effect which these bills could have on students in non-public schools are asked by ICC to contact their senators and urge that they support the amendments to SB 404 and SB 575.

Archbishop urges support of winter fund

Archbishop Edward T. O'Meara has recently announced his support for the Winter Assistance Fund, a special fundraising effort by the city of Indianapolis to provide funds to help the unemployed, handicapped, elderly, isolated and poor who are currently unable to obtain assistance with heat, food and shelter. To help said fund, \$1,000 of archdiocesan money will be donated. The Archbishop encourages all the other pastors in Marion County to cooperate to make this drive a success.

A special Mayor's task force estimates that about \$5 million is needed to keep Indianapolis' urgently needy warm, nourished and sheltered.

While the severest problem involves heating, others need food, temporary shelter and special help.

The objective of the Winter Assistance Fund is to raise enough money to provide emergency assistance to those families and individuals who are in the greatest need. For this, the fundraising goal is \$1 million.

Contributions should be sent to the Winter Assistance Fund, 1828 N. Meridian Street, Indianapolis, IN 46202. All contributions are tax deductible. For further information call 923-1466 (contributions), or 926-HELP or 925-7100 (service).

the CRITERION

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Indianapolis, Indiana

Wheelchair couple seeks accessibility everywhere

Fortville pupils hear disabled speak of barriers

by RUTH ANN HANLEY

"You're young now. Think ahead to when you build your own home. Make it accessible for everyone."

Thus James Pauley, a wheelchair occupant argued for the inclusion of the disabled before an audience of CCD children and their parents at St. Thomas the Apostle parish, Fortville. According to Fr. Joseph M. Kos, pastor, James and his wife Frieda had been invited because of the bishops' call to celebrate life.

Pauley, who was named the governor's Hoosier Handicapped Person of the Year in 1982, works with his wife who also uses a wheelchair, to break down barriers by making offices, homes and especially public buildings accessible to everyone.

On the morning of the presentation, Pauley was in the hospital so he spoke through the tape recorder Mrs. Pauley brought with her.

To prove to the children how wheelchair occupants are constantly frustrated by physical barriers, he cited service stations with curbs leading to rest rooms. He spoke of steps that make buildings inaccessible or bathrooms with insufficient space to maneuver a wheelchair and close the door.

"If you want to invite me or my wife over for dinner, and if we want to use the rest room but it's too small or too narrow, will you tell us that down the road a piece is this restaurant with a great rest room?" he questioned.

"IF YOU ARE building, use ramps rather than steps. Make hallways and doorways wide enough to accommodate wheelchairs," he suggested. If rooms, doors and hallways were widened, they would not only suit the disabled but also everyone else."

To prove his point, Pauley, who was chairman of the Mayor's advisory council on the handicapped, told how the city put in its first curb in 1970 at a downtown medical building. City planners feared spending money on something that would not be used so the first street with a sidewalk ramp was a trial balloon. Soon, however, it was favored by delivery men, mothers with strollers and the elderly. Pauley jokes that he "had to stand in line."

Pauley remembers when he did not depend so much on a wheelchair before the car accident which put him and his wife permanently in wheelchairs.

Even then he had health problems. Haemophilia, an inherited disease, plagued him from birth. "I'm 51 years old," the jovial

voice announces. "According to medical science, I should have gone years ago."

Pauley explains haemophilia as a failure of the blood to clot. "Haemophilia means 'love to bleed,'" he says. "They used to think that a scratch was a terrible thing, but now they know that it is the internal bleeding that is much worse. I used to take aspirin. Then they found it was the worst enemy. We were infusing ourselves in vain. Nothing really helps outside prayer. Through the years I managed to survive many bleeds. And I have a great mother and father."

"BUT I HAVE to cry at people putting labels on other people. We just have to do it: Catholic, black, handicapped, haemophilia."

"One man who looked at me in the wheelchair finally asked if he should call me disabled or handicapped. And I answered, 'My name is Jim.' The number one identification is that you are a human being. That's the same whether anything else is mentioned. Just because you get multiple sclerosis, you shouldn't be put aside. If you were married when you got it, you are still married. You are still the same person. I am still the same to my dogs. They don't say 'I don't want to be with you because you're handicapped.' I make them obey."

"Yet because something happened to me, I fell into one of these groups. If something happens to you and you fall into one of these groups, you too will know it's unfair."

After her husband's talk, Mrs. Pauley commented on the gains handicapped people have made. She was born with spina bifida, but was in and out of the wheelchair until the auto accident. Now sitting in her electric wheelchair she explained the equipment that helps her function. She spoke of a square dance group and swung her bowling ball by a retractable handle. Next she used a pincers to grab items from the floor.

Mrs. Pauley revealed that she works in a small downtown office. On her lunch hour she can go to market because of the ramps from sidewalk to street. In the rain she uses a holder for her umbrella.

"Wouldn't you think that with this chair it's nice I can be out?" she asks the children. "Otherwise I would have to be in bed."

But Mrs. Pauley stressed that the world is only gradually responding to the needs of the disabled.

There are parking places now with the international sign of the disabled. "But if you think there are too many places marked that way," she cautions, "I think we need more. There are disabled people who park at that store with invisible disabilities. For instance, they could have kidney problems which drain one's energy. People with this disorder can walk only 30 or 40 feet a day. So be careful before you judge someone who parks in a reserved spot. You can't always know."

One problem for the handicapped is that sitting in the chair makes them look different. Mrs. Pauley admits that the chair is a hurdle, but that it doesn't signify a lessening of mental ability. How to talk to someone in a wheelchair can be difficult because you are on different levels physically. If possible, the other person should sit down.

Mrs. Pauley enjoys having children talk to her.

"Don't hold them back," she cautioned the adults. "Let them ask 'How do you make that thing go?' We build attitudes when we pull them away from a handicapped person. Just forget the chair. A lot of people wear eyeglasses. Just concentrate on what's sitting in the chair."



A FULL LIFE—Though Frieda Pauley and her husband James were both born with disabilities that are often cause for "therapeutic abortion" today, they show children at St. Thomas, Fortville, that the disabled can live full, productive lives and merely ask that barriers not be placed in their way. (Photo by Ruth Ann Hanley)

Father Shea to present seminar on stories of Jesus here

TERRE HAUTE—Father John Shea, nationally known story-teller, theologian, poet and author, will present a two-day workshop for parish staffs and an evening program "The Stories of Jesus" for the general public here on Feb. 17 and 18.

Sponsored by the Terre Haute Religious Education Center as part of its annual in-service opportunity for parish personnel, Father Shea will give his major presentation to the public at St. Margaret Mary Church on Thurs., Feb. 17 from 7:30 p.m. to 9:30 p.m. with a reception and social hour following.



Participants in the workshop will have an opportunity to explore with Father Shea how people retell sacred stories to gain identity and purpose. The evening will also include the retelling of some of Jesus' stories to gauge their contemporary impact. Up to two hours toward catechist certification can be applied.

Father Shea is professor of systematic theology at St. Mary of the Lake Seminary in Mundelein, Ill., and is director of the Doctor of Ministry Program for the Archdiocese of Chicago. He is the author of numerous books including "Stories of God: An Unauthorized Biography" and "Stories of Faith."

Registration for the workshop may be made by sending a \$3 fee to the Religious Education Center, 2931 Ohio Blvd., Terre Haute, IN 47803. Deadline is Feb. 14.

Letter from the Archbishop

My dear Family in Christ:

In the past three decades the Society for the Propagation of the Faith has grown tremendously. These three decades have demonstrated the remarkable goodness of a great group of priests, Religious and lay Catholics who have prayed fervently, worked earnestly and contributed very generously to the Church's mission cause in the whole world.

Everything that our good lay people have achieved for the Propagation of the Faith is traceable in large measure to the marvelous zeal and interest which have been manifested over the years by our truly dedicated priests and people. It has been the earnestness and the concern of so many that has spelled out the success of the Propagation of the Faith. We and the missionaries are prayerfully grateful to each of you for your part in that success.

As we come to Membership Sunday for this year (February 13), we turn once again with complete confidence and with utmost dependence on your generosity. We humbly ask that you be mindful of the current great need to sustain the Church's marvelous missionary effort all across Africa, throughout Asia, and beyond the islands of the Pacific.

One hundred and thirty-eight thousand missionaries at work in the world represent our responsibility for the spread of Christ's message. Forty-four thousand native seminarians currently working their way toward the sacred priesthood are a great treasure which our Church surely cannot afford to lose in today's world. Over forty thousand mission schools must be maintained; and meanwhile, 1,023 mission hospitals, 128 leper colonies, and 2,300 orphanages still form essential segments of missionary life and work. For all of these reasons, your sustaining interest in the Propagation of the Faith remains indispensable, as are your prayers, your encouragement, and your personal help.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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



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THE CRITERION

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Early signing of Code of Canon Law causes uncertainty

Church leaders praise document but did not receive text in advance

by JERRY FILTEAU

Pope John Paul II caused considerable uncertainty when he officially promulgated the new Code of Canon Law on Jan. 25, well before the actual text of the code was ready for distribution.

Church leaders in the United States and elsewhere praised the new code highly. They knew basically what it says and does.

But without the final text of the massive document in hand, they were unable to say for sure precisely what the actual law would say on some issues—including points where a major controversy could erupt if the pope decided to make changes in the draft submitted to him.

It was not a question of expecting papal changes in those areas, but rather of not being absolutely certain that no changes had been made.

Even the papal decree of promulgation—the official document that makes the new code effective Nov. 27 and establishes how it takes effect—was not made public until the day after the pope signed it.

Bishops' conferences around the world—which usually get major Vatican texts in advance—had not yet received any copies of the new code, and the Vatican press office could only say that it hoped to have copies available for distribution by Feb. 3. Pope John Paul scheduled a second ceremony for that date to solemnize the promulgation of the new code.

A NUMBER OF church sources, while not wanting to criticize the pope, complained privately that it was a poor way to handle an important church document.

The new code replaces the body of general

law that has governed the Latin-Rite Church since 1917. It is more ecumenical than the old code, more decentralized, more flexible, more collegial and more pastoral. It recognizes lay rights, provides new procedures to protect rights, reduces penalties, eliminates many forms of discrimination against women, and emphasizes throughout that authority is for the sake of pastoral service.

Despite uncertainty about particulars, the basic thrust and contents of the new code were widely known, and U.S. church spokesmen welcomed them.

Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, called the new code's publication a "historic event in the life of the church."

He said the new code "incorporates the insights and provisions of the Second Vatican Council into the law and jurisprudence of the church."

It "reflects a major simplification and streamlining" and is "a more practical, workable document than its predecessor," he said.

BOTH HE AND Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., chairman of the bishops' Canonical Affairs Committee, urged Catholics to study the new law and learn what it means for Catholic life.

Bishop Bevilacqua, whose committee is in charge of national programs to prepare for and implement the new law, stressed that the new code can be "an instrument for continued renewal in the church."

In his promulgation decree Pope John Paul also stressed the theological dimensions of the

new code and its fundamental purpose as an aid to renewed Christian life.

"The code in no way has as its scope to substitute for faith, grace, the charisms and especially charity in the life of the church," he said. But, he added, it should become an "efficacious means by which the church can progress, according to the spirit of Vatican II, and can render itself every day ever more fit to exercise its role of salvation in this world."

Among highlights of the new code are:

► **Decentralization:** While final authority rests in Rome, the basic focus of authority in the church shifts from Rome to the local bishop. The bishop is seen as exercising authority in his own right by ordination rather than by delegation of power from Rome.

► **Collegiality and consultation:** The exercise of authority by the pope and by bishops in their dioceses is seen as collegial and consultative. The new code incorporates into general church law such postconciliar structures as the world Synod of Bishops, bishops' conferences, diocesan priests' councils and pastoral councils, and parish councils. It also emphasizes other consultative structures at the parish and diocesan level.

► **Layty:** Laypersons have their rights expressly recognized in church law for the first time. A number of church positions and functions that were once limited to clergymen but are not intrinsically dependent on ordination are now opened up to laypersons. The new code emphasizes the fundamental equality of all church members by baptism and the responsibility of laypersons to participate actively in the life and mission of the church.

► **Women:** While women cannot be ordained to the priesthood and thus are excluded from

positions of authority requiring ordination, lay women and lay men are basically treated equally in the new code. It eliminates numerous forms of discrimination against women that existed in the 1917 code.

► **Penalties:** Both the number and severity of penalties are reduced in the new code. Where the old code listed 34 crimes punishable by automatic excommunication, the new has six: abortion, desecration of the Eucharist, doing physical violence to the pope, illicitly ordaining a bishop, breaking the seal of confession, or a confessor's giving absolution to his accomplice in a crime.

► **Due process:** Besides explicitly recognizing personal rights in law, the new code provides for protection of those rights by instituting new procedures to appeal unjust administrative acts.

► **Sacraments:** Treated as just one of many things in the old code, the sacraments hold a central place in the structure of the new code, reflecting their central role in the life of the church.

► **Authority:** Conceived chiefly in jurisdictional terms in the old code, in the new code authority is viewed chiefly in terms of pastoral service. While the old code was concerned mainly with protecting the rights and prerogatives of those in authority, the new is concerned chiefly with the pastoral exercise of authority.

► **Theology of the church:** The 1917 code was modeled after European civil law codes and did not reflect a really distinctive theology of the church. The new code reflects clearly a Vatican II theology of the church as the communion of the people of God, participating in the life of Christ as priest, prophet and king.

► **Ecumenism:** While the Code of Canon Law is chiefly concerned with the internal governance of the Catholic Church, the new code eliminates a number of anti-ecumenical rules that existed in the old and shows far greater ecumenical sensitivity in areas where Catholic laws have implications for relations with other Christians, such as in the rules governing mixed marriages.

Document spells out pastoral care of sick

WASHINGTON (NC)—The Vatican's Congregation for the Sacraments and Divine Worship has confirmed use of a new document defining pastoral care of the sick for the United States, and approved new memorial days for three North Americans beatified by the church.

Use of the booklet, "Pastoral Care of the Sick: Rites of Anointing and Viaticum," will begin Nov. 27, the first Sunday of Advent.

The Vatican decision followed approval by the U.S. bishops during their annual meeting in November 1982. Vatican permission for use of

booklet was granted in a decree dated Dec. 11, 1982, while the decree giving approval for the memorial days was dated Dec. 29. Vatican approval for both was announced by the National Conference of Catholic Bishops in Washington Jan. 31.

A final translation, the new "Pastoral Care of the Sick" will replace an interim translation used in the United States since 1974. After consultations with liturgy committees in English-speaking nations, the International Commission on English in the Liturgy prepared the new pastoral care booklet, which includes material arranged for more effective use.

Msrgr. Daniel F. Hoyer, general secretary of the NCCB, said copies of "Pastoral Care of the Sick" will be available after Sept. 1 for use in catechesis and preparation for the Nov. 27 implementation date.

Under the changes in memorials approved by the Vatican, Blessed Kateri Tekakwitha will be honored in an obligatory memorial on July 14, instead of April 17 (when the commemoration was often superseded by Easter-season events). Optional memorials for Blessed Andre Bessette on Jan. 6 and Blessed Marie-Rose Durocher on Oct. 6 also were ratified.

The opening prayer of the Mass for Blessed Kateri Tekakwitha, an Indian woman beatified by Pope John Paul II in 1980, already has been confirmed and approved.

Msrgr. Hoyer said that English liturgical texts for Blessed Andre Bessette and Blessed Marie-Rose Durocher, two French Canadians, are being prepared by the U.S. bishops' Committee on the Liturgy and Canada's National Liturgical Office and Episcopal Commission on the Liturgy. The texts will have to be approved by the Vatican as well. However, French-language texts already have been approved by the Canadian Conference of

Catholic Bishops and the Vatican. Msrgr. Hoyer said that until English texts are approved, appropriate texts may be taken from the Commons of the Missal (Sacramentary and Lectionary).



EXCEPTIONAL EAGLE—Kevin Lee Nelson hugs his parents, Mrs. and Mrs. Wilbur Nelson, after becoming the first student at St. Anthony School for Exceptional Children in Oakmont, Pa., to achieve the rank of Eagle Scout. Kevin, who graduated from the school last June, chose as his service project to work with boys in his troop who are considered severely mentally retarded and helped them win seven badges. (NC photo by John C. Keenan)

Pope backs right of parents to choose Catholic education

VATICAN CITY (NC)—Pope John Paul II backed the right of parents to choose Catholic schools for their children and said the state should contribute to the costs of that education. The pope's comments came during a meeting in the Paul VI Audience Hall with some 10,000 Catholic school teachers from the Rome area. The Jan. 29 event marked the feast of St. Thomas Aquinas, patron saint of Catholic schools. In Italy the national government does not directly subsidize Catholic schools but some provincial and local governments pay the tuition of children from poorer families attending Catholic schools. The public school system in Italy provides Catholic religious instruction, though attendance at such classes is not mandatory, and salaries of those teaching such courses are paid by the state. In Britain, France and other nations in Europe and around the globe, the state does contribute to the support of Catholic and other church-related schools.

POINT OF VIEW

Nuclear arms freeze means halting a race we don't have to run

by Bro. WILLIAM MEWES, CSC

What is the Freeze? It means to halt, to stop the nuclear arms race. We have enough nuclear weapons to destroy Russia and the Soviets have enough nuclear weapons to destroy the United States. Together they might have enough nuclear weapons to destroy the world, to kill every human on the globe, if not directly, then indirectly. Certainly, at the least, the world as we know it would be vastly altered and millions of people killed instantly and more millions killed through a much slower process with much more suffering.

Specifically, the official Freeze statement reads as follows: "To improve national and international security, the United States and the Soviet Union should stop the nuclear arms race. Specifically, they should adopt a mutual freeze on the testing, production and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons. This is an essential, verifiable first step toward lessening the risk of nuclear war and reducing the nuclear arsenals."

This would seem to be something that

everyone in the world could agree to. In fact, the statement was made very clear and simple so that everyone could understand it and agree to it, at least in principle. It is much clearer, for example, than SALT I or II or the START proposal which has so many features that most people don't understand them at all.

RUSSIA AND THE UNITED STATES have been engaged in a prolonged struggle over nuclear superiority. For years the U.S. was the clear leader, but the Soviets wanted to catch up. Now that they have caught up, they seem to be open to a nuclear arms control agreement. At present, both sides are roughly equal in nuclear weapons; both sides are determined that the other side will not get ahead.

Over the years the United States has usually the country to get ahead in this race toward oblivion, but within a short time that little American spurt, followed by the Russian catch-up, has cost both countries dearly, weakened their economies, and caused much suffering through inflation and increased unemployment plus higher taxes. The sensible thing would be for both sides to agree to halt the insanity of this arms race before both sides are destroyed,

either by all out nuclear war or collapsed economies.

Some have either overlooked or denied the statement's clear demand that both "the United States and the Soviet Union should stop the nuclear arms race." It also clearly calls for a "mutual freeze."

The statement also speaks of the freeze being "verifiable." That means that we (the U.S.) can tell if the Soviets are living up to the agreement or not. They can also tell if we are likewise keeping the agreement to freeze the testing, production and deployment of nuclear weapons and of missiles and new aircraft designed primarily to deliver nuclear weapons.

THIS STATEMENT is not calling for trust of the Russians because it is based upon our knowing whether they are cheating or not. This can be accomplished through what is called "national technical means." This term includes spy satellites, aircraft, and ship and shore based listening posts, equipped with photographic, infrared, radar, radio, and other electronic sensors. The satellite based cameras, which cover every inch of the USSR, are said to be accurate enough to capture an automobile license plate on film. "Cooperative" verification measures are negotiated and can take many forms, such as seismic installations, restrictions on concealment practices, on-site inspection and data exchanges.

Another key term in the Freeze statement is "first step." The halt in the nuclear arms race is the first step. Then we can enter into the long, slow process of reversing the race. It's

like two cars racing through the night. They can only see to the end of their headlight beams. The cliff to destruction is down the road, but they don't know how far. First they had better stop before they go over the edge to their finish, then they can begin backing away from the edge.

Up to now, none of the arms control agreements have halted the nuclear arms race between the two superpowers. At present, the only arms control proposal which would stop the race is the Freeze. Other proposals only halt certain areas while they allow the race to continue on in other sectors.

As rational as this proposal sounds, some Americans resist this common sense approach. They want to continue the arms race seeking nuclear superiority over the Soviets. This approach seems to be based upon their mistaken belief that a freeze will leave America weak and that the Russians will then march into our beloved country. Equality in nuclear weapons is not weakness. Some Americans have such a great fear of the Soviets that they are against any military agreement with them no matter what. For them, the only answer is an all out nuclear race even though such a race makes the destruction of the U.S. more and more likely.

Nevertheless, according to polls, and according to the democratic process of referendums, the majority of Americans want the nuclear arms race to halt. They want a freeze. Enough is enough! Nuclear weapons are the number one enemy, not the Russians.

(Bro. Mewes is state coordinator for the Indiana Nuclear Weapons Freeze Campaign.)

WASHINGTON NEWSLETTER

Certification of gains adds to debate

by JIM LACKEY

WASHINGTON (NC)—The Reagan administration's latest certification of human rights gains in El Salvador comes amid a continuing debate over the certification process itself as well as a debate over whether negotiations would be an effective means of ending the Salvadoran civil war.

Critics of continued military aid to El Salvador have gone so far as to say the administration is lying when it says that El Salvador is curbing abuses and moving toward democracy. Administration officials, on the other hand, argue just as forcefully that while the Salvadoran government's record is by no means perfect,



there is identifiable progress in the areas mandated for certification by Congress.

That sort of exchange has brought on a separate dispute: what did Congress actually intend when, late in 1981, it approved the legislation requiring the administration's certification every 180 days to keep military aid flowing to El Salvador?

The Washington Office on Latin America, a critic of the administration's Central America policy, contends that the certification process is being misinterpreted because Congress never wanted simply a showing of incremental improvements in El Salvador. Rather, according to this group, Congress wanted proof that the government of El Salvador was showing both a willingness and ability to respect the human rights of its people.

IT IS ON THIS score that critics of the administration say the State Department is lying when it says progress is being made. The number of reported deaths and disappearances may be declining, these critics say, but that is a function more of the changed nature of the war there and not of any effort by the Salvadoran government to gain control of its armed forces or to implement political reforms.

But the administration says even under more stringent criteria there is progress. The election of a representative assembly last March and the successful effort by the government to sensitize armed forces personnel to the necessity of observing human rights are testimony, the administration says, to the gains for democracy being recorded in El Salvador.

Congress may have the chance later this year to clarify what it wants the administration to show in its semiannual certification reports. Some in Congress have expressed an interest in writing a tougher certification law, particularly since the current law includes no provision for nullifying or submitting administration certification to a vote.

But some in the administration also feel that

congressional opposition to military aid for El Salvador may be abating since in many ways the Salvadoran civil war has been slowly slipping from public view in the past few months.

IF CONGRESS rewrites the certification law, there may be an effort to link future U.S. military aid to the willingness of the Salvadoran government to negotiate with the rebel forces. But that raises a whole new question of what effect negotiations would have.

The administration's view is that negotiations would be counterproductive because they simply would give legitimacy to rebel forces, which in fact do not have popular support. At a briefing for reporters the day the latest certification report was released, State Department officials said the purpose of U.S.

military aid is to help the Salvadoran government hold off the insurgents while getting on with democratic reforms.

Once those reforms are in place, asserted because they will have been rejected in full and fair elections.

But critics of the administration contend that the Salvadoran rebels represent a greater popular force than the administration is willing to give them credit for. Traditionally shut off from the Salvadoran power structure and fearful that its candidates would be assassinated during an election campaign, the Salvadoran left says the only way it can be guaranteed its fair share of political power is through negotiations.

How Congress will react to the latest certification is still anyone's guess. If Congress does not change the certification process, however, the administration is likely to continue to find human rights gains in El Salvador every six months if for no other reason than to help the Salvadoran government keep the rebels at bay.



SESSUICENTENNIAL KICKOFF—Committees involved in planning the Archdiocese's Sesquicentennial celebration to be held in 1984 met Saturday, Jan. 29 at the Catholic Center. Seated here is the Steering Committee: (left to right) Benedictine Sister Ann Janette Gettelfinger, Stephen Noone, Valerie Dillon, Father James Bonke, Benedictine Sister Mary Jeanne Pies, and Providence Sister Loretta Schafer. Father Bonke and Sister Mary Jeanne are co-chairpersons of the entire event. (Photo by Joe Bozzelli)

the criterion

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LIVING THE QUESTIONS

February is the month for being overwhelmed

by Fr. THOMAS C. WIDNER

Looking ahead for the month, according to my American Express appointment calendar, enables the busy executive to get things under control, to assess the work which needs to be done, to facilitate information which must be passed along, etc., etc. Personally, it just enables my sense of being overwhelmed to be overwhelmed sooner. I'd rather not look ahead. That way, when disaster comes, it can overcome me all at once. Why drag it out?



February is the worst possible month in the church year. Why? There is a huge mission appeal this month. It is Catholic Press Month. This week is Catholic Schools Week. Next week The Criterion carries a special wedding supplement. This year Lent begins in the middle of this month. Now do you see why it seems to me that being overwhelmed is a very easy thing to be?

Sorting all of that out, let me speak about Catholic Press Month since that's my vested interest. Everything else in time!

This column is meant to encourage pastors in the archdiocese who generously offer The Criterion to their parishioners. I don't think it is said very often, but their response to us is one way they accept their responsibility as

citizens of the archdiocese and the universal church. For if there is anything The Criterion strives to do, it is to remind its readers of our citizenship in the larger Catholic community.

THE CHICAGO CATHOLIC, the newspaper of the archdiocese of Chicago, is sponsoring a contest among editors to describe a model diocesan newspaper. It has something to do with some public relations for them, but it is an opportunity for me and others like me to consider what I am doing.

So when I think about The Criterion as a model diocesan newspaper, I think of it first of all as a tool which brings Terre Haute Catholics to Richmond, New Albany Catholics to Indianapolis, Lawrenceburg Catholics to Bloomington and so forth. At the same time it is the tool which brings the archdiocesan church to all those people and which brings the worldwide church to everyone as well.

Catholic newspapers were founded in order to maintain the lines of communication among bishop and faithful. In days when communication was difficult, the Catholic paper let pioneers in the boondocks know what was going on in the church they belonged to from whence they came.

Although communication systems are obviously much faster today, Catholic papers still serve that purpose. They let Catholics in a given place know what is happening in the church around them.

But the electronic media has replaced the newspaper in terms of the immediacy of the news. The difference is that the information provided by a weekly Catholic newspaper permits

a publisher to provide more details, more depth. It also enables the Catholic to read about specifically Catholic news not all of which can be found in the daily papers. It also provides a forum for Catholics to exchange opinions and ideas.

SO THE CRITERION is local in that it attempts to tell the archdiocesan church who people are throughout the territory it covers. It is archdiocesan in that it offers the local people information about the church in its central government. It is universal in that it informs both those elements of news about people in the church around the world.

It's that simple, but it's not all that simple.

The principal difficulty is that most of us don't really want to be exposed to very much outside our own home town. There are people in Indianapolis who don't care what happens in Terre Haute, New Albany, Seymour, Connersville, etc. And the same goes for some people in Aurora, Batesville, Spencer, Greencastle, Rushville, etc. Worst of all, there are people who don't want to know what is going on in the church anywhere else outside Indiana at all. Thus, The Criterion often seems imposed because we strive to look at the church not only in our home towns but throughout the country and the world.

It's not likely that an archdiocese with our diversity can become uniform—and that isn't our goal anyway. The Criterion attempts to appreciate the diversity and to tell our readers about it. Some of the specific problems we have in reporting that diversity will be the subject of next week's writing.

Paul VI driving force behind new Code of Canon Law

by JERRY FILTEAUX
(Second of ten articles)

Pope John Paul II promulgated the new Code of Canon Law on Jan. 25. It will become effective on Nov. 27.

The reform—or more appropriately, renewal—of canon law was started by Pope John XXIII and has now been completed by Pope John Paul II, but the bulk of the work on it was done during the 15-year reign of Pope Paul VI.

More than anyone else, the guiding spirit behind the canon law reform was Pope Paul, a withdrawn, austere intellectual, a diplomat and administrator by training but also a man filled with a profound, at times agonized, pastoral sensitivity.

To the average Catholic the new code will make almost no obvious changes in current church law and practice, even though it is drastically different from the 1917 code.

The reason is that most of the changes, implementing the reforms of the Second Vatican Council, were gradually instituted by Pope Paul during his reign.

Between the end of Vatican II in 1965 and his death in 1978 he oversaw and put into law:

- All the major reforms in the liturgy, including reform of the Mass, all the sacraments, the liturgical year and the Liturgy of the Hours.

- The formation and development of the Synod of Bishops and national conferences of bishops;

- Reorganization and decentralization of church power, chiefly in granting more pastoral authority to diocesan bishops and in suppressing or revising an array of laws and practices that interfered with the idea of the primacy of the local church (the diocese) as the fundamental community of faith;

- Sweeping reform of the Roman Curia, the church's central administration;

- Internationalization of the Curia and the College of Cardinals, making the church's central authority more representative of the worldwide church;

- Dismantling of the papal court and many regal trappings of the papacy;

- Norms for the renewal and restructuring, in accord with conciliar decrees, of every one of the world's religious orders;

- Renewal of priestly training and priestly life and ministry, reinstitution of the permanent diaconate as an ordained ministry, and institution of new lay ministries;

- New policies and structures of consultation at virtually every level of church life;

- The development of new norms and practices in administration and in procedural law to protect human rights.

Pope Paul also allowed numerous experiments in local practice, always with careful guidelines for follow-up study and reporting so that the practical experiences, both good and bad, from those experiments

could serve as a basis for further development of the general church law.

He oversaw cautious developments in many areas of church law showing greater sensitivity to the concerns of other Christian churches and to the cultural differences of Catholics in various parts of the world.

With similar caution he advanced the participation of lay persons in church life, always within the limits imposed by the hierarchical structure of church authority. Within those same limits, and given the fact that ordination (and thus membership in the hierarchy) is limited to men, he significantly advanced the participation and equality of women in the church.

While warning frequently against dangers of deviation from church teaching or

separation from the mainstream of church life, Pope Paul also encouraged new spiritual and social movements in the church, such as the charismatic renewal and basic Christian communities, thus affirming St. Paul's doctrine of a diversity of gifts at the service of the one church.

Thus, while Pope Paul did not live to see the completion of the revised Code of Canon Law, he was unquestionably the chief architect of both its spirit and its substance.

The major accomplishment of the new code will not be the creation of totally new law, but rather the integration into a single, unified body of law of the Vatican II-Pauline reforms in the church which are already pretty much in practice.

(Next: A Theology of Law)

Founder of society foresaw our role today

by Fr. JAMES D. BARTON

Sometimes old ideas are the best ideas.

More than a century and a half ago—in 1822 to be exact—a young woman in France was so moved by the poverty and needs of missionaries that she decided to do something about it.

Pauline Jaricot asked a group of poor workers in the local silk mill to join in prayer and sacrifice for the Missions. A prayer each day and a penny each week—a real sacrifice for them—would make them members of a new association, the Society for the Propagation of the Faith.

Well ahead of her time, Pauline Jaricot foresaw what the Church is reminding us of today: that each person, each family, each local Christian community has a rightful and necessary role in the Church's mission of bringing the Gospel to all peoples.

The support Pauline sought was not to be limited to French missionaries. From the very beginning, she dreamed of a means of expressing "love without measure or end."

The time for such wide, unfettered thinking was ripe. Pauline's idea, fulfilled in the newly

formed Propagation of the Faith, spread quickly across France and Europe.

During the first year of the Society's giving history, the huge mission territories of Louisiana and Kentucky received two-thirds of the funds collected. In 1829, the Church in New York was judged to be among the poorest of mission dioceses and received a generous portion of assistance. Many of our own churches, schools and social works were started as a result of help from the members of the Church in Europe who were filled with a missionary spirit rooted in their faith in Christ.

Over the years of this century, the Church in the United States has matured. We have sent our missionaries all over the world. Through the Propagation of the Faith, we have made a generous return to the Lord for our blessings by helping the Church in the Missions to proclaim the message of the Gospel and to care for the poor.

But we are not the only ones engaged in this "from home" type of mission support. Far from it!

The Propagation of the Faith is active in some 90 countries, 60 of them in the Missions. Ghana and Japan, Bolivia and Bangladesh,

India and Kenya join us in prayer and sacrifice for those millions who still stand in need of Christ's healing and freeing message of God's love.

Pauline's idea just can't be hemmed in. In 160 years, her association of "prayer and pennies" has grown to become the universally important means of fostering mission spirit and the principal means of supporting the Church in service to the human family across the mission world.

Today the Propagation of the Faith invites you to begin or renew your membership in the Society as a generous sign of your membership in the Body of Christ.

As a member of the Propagation of the Faith, you join hands and hearts with all followers of Our Lord. As much as you give in prayer and sacrifice, so much more do you receive. You receive the grateful prayers of those you help, and the deep satisfaction of knowing that you are answering the perennial call of Christ to His followers to bring all peoples of the world into the loving fold of His family.

Sometimes old ideas are the best ideas—like membership in the Propagation of the Faith.

NOTES ON BLACK HISTORY

Washington's role in history misunderstood

by VIRGIL T. MADDEN

Booker T. Washington, the most powerful black leader of all time, is often misunderstood for his role in black American advancement because of the ambiguity in the role he himself created. Washington viewed himself as the Negro of the hour; he felt the major problem with the Reconstruction Era was its emphasis

on political means and civil rights action rather than economic means and self-determination.

This was the beginning of a new philosophy for black advancement, impressed through the Atlanta Compromise Address and his autobiography, "Up From Slavery," its general thought being 'social peace' to continue the evolution.

The Atlanta Compromise laid the

foundation proclaiming that in "purely social" matters "we can be as separate as the fingers, yet are as the hand in all things essential to mutual progress." Washington felt he was offering the black race solid economic and educational progress. He founded Tuskegee Normal and Industrial Institute in Alabama in 1881.

It was less important "just now," he believed, for a black person to seek admission to an opera house than to have the money for the ticket. Booker T. Washington, with his ability to be master of public relations, built a nationwide machine with the responsibility for balancing all spectrum of society dealing with blacks. With this he downgraded politics as a solution to black problems and did not recommend politics to young blacks but industrial education. He also downgraded intellectual blacks.

However, not all blacks agreed nor approved of Washington's philosophy and style of black achievement. One of the first to challenge him was William Monroe Trotter, a Harvard graduate who spoke of Washington's "crime of race, ridicule and belittlement." Other black intellectuals who challenged Washington's conservatism and hold on the improvement of blacks through

accommodation were called radicals.

Washington dealt with his critics through financial support of newspapers, etc. In return they would publish words of praise of him and denounce his critics. Thomas Fortune's New York Age was one such paper until it broke with Washington. Washington's role in black history was not always that of the accommodationist. What he could not do publicly he did privately. For example, he worked alone with the Afro-American Council on the court case to test constitutionality of the Louisiana Grandfather clause, providing financial support from his private funds, carrying it to the United States Supreme Court.

Author Louis Harlan summed up Washington and his style best by stating: "Like Fredrick Douglass before him and Martin Luther King after him, he had the program and strategy and skill to influence the behavior of not only the Afro-American one-tenth, but also the white nine-tenths of the American people. He was a political realist."

Washington's style as master of diplomacy and public relations was a balance of time to Martin Luther King's mass media communications in promoting equality for all blacks, although their ideological philosophy was different.

TO THE EDITOR

Few care to stand up and be counted

The St. Simon's Sunday bulletin informed us: "We need you!" Stand up and be counted against abortion. Attend the Rally for Life to commemorate the 10th anniversary of the Supreme Court decision legalizing abortion: Saturday, Jan. 22, War Memorial, Meridian and Michigan Sts., 12 noon to 2 p.m.

Well, there were fewer than 400 of us from Indianapolis and environs there to stand up and be counted—small wonder Congress isn't convinced. The War Memorial was the proper setting, however, to tell sad stories of the deaths of babies.

One of the speakers reminded us that we are our brother's keeper. Those 12 million

destroyed babies were our brothers. The speaker also noted that Christ didn't die on the cross for us to hide and keep our mouths shut.

In Sunday's Indianapolis Star we were informed that Bob Packwood, Republican senator from Oregon, said, "This is Right to Life's last Congress. They know it. They lost badly in the House and if they cannot get some kind of victory, they are finished."

Every literate Christian should get his head out of the sand and write his congressman this month to support the passage of a Human Life Amendment.

Arthur L. Beriault

Indianapolis

Wilkes support Right to Life actions

Dr. and Mrs. Jack Wilke were speakers at Immaculate Conception Academy, Oldenburg, recently. Dr. Wilke is president of national Right to Life and is spending much time in Washington, D.C., supporting the Right to Life actions, endeavoring to help pass the Human Life Amendment to end legalized induced abortion. The Wilkes reside in Cincinnati.

Dr. Wilke spoke about abortion as it is and noted that babies born with Spina Bifida can have corrective and life-saving surgery to lead normal lives.

Pro-life people, show your respect for Dr. Wilke and his wife. When you write your congressmen and senators to object to

abortion, to ask them to support a Human Life Amendment, write a note of thanks to Dr. Jack Wilke.

Crisis Pregnancy Hotline in Batesville, Dearborn County Right to Life, Southeastern Indiana Right to Life representatives and parents, students and teachers at the Academy attended the meeting.

Right to Life groups in Indiana and Crisis Pregnancy Hotline provide films and speakers for interested groups. Call 812-654-3707, Right to Life Southeastern Indiana. We will contact your area group.

Peggy Hudepohl

Sunman

Sisters deplore use of nuclear weapons

In recent action by the Sisters of St. Francis, a statement putting our congregation on record against the use and production of nuclear arms was drawn up and approved. Of the 558 Oldenburg Franciscans, 470 sisters participated in the voting; 78 percent of those voting approved the statement.

The statement reads: "We, the Sisters of St. Francis, Oldenburg, strongly condemn any use of nuclear weapons as a danger to the survival of God's creation. We oppose the continued production and stockpiling of these weapons as an unjust use of global resources, a tragic furtherance of the arms race, and as posing a constant threat to peace through accident, miscalculation or design."

The statement is the result of many months of prayerful study and reflection by the

Congregation regarding the nuclear arms race and its subsequent threat to human existence. The months of preparation had been initiated last July during the Congregation's Chapter, the assembly of representatives that sets the direction and goals of the Congregation over a four-year period.

We see our stand against the use, the production and proliferation of nuclear arms as a necessary and responsible position. Our statement and its issuance is also in basic agreement with the recent Catholic Bishops' second draft of the proposed Pastoral on War and Peace, Vatican Council II's documents, "Gaudium et Spes," and "The Church in the Modern World," and recent Papal statements.

Sr. Jacquelyn McCracken, OSF
Director of Communications
Sisters of St. Francis

Oldenburg

Make a difference?

I have for a long time felt that the TV programs are becoming so full of promiscuity, and wholeheartedly agree with what Mr. Breig had to say in his Jan. 14 article.

I would like to know what can we parents do to let TV writers know how we feel about this, and that we do not condone such behavior.

Can you please publish the addresses for CBS, NBC and ABC networks? Surely we can make a difference if many people write and voice their feelings.

Mrs. O. Elsner

North Vernon

(Editor's Note: Address comments on network TV programs to CBS at 51 West 52nd St., New York, NY 10019; NBC at 30 Rockefeller Plaza, New York, NY 10020; and ABC at 1330 Avenue of the Americas, New York, NY 10019.)

Student responds

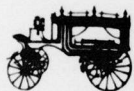
As a loyal freshman at Roncalli High School, I have the following comments to make:

Our Roncalli High School Student Handbook (page 2) aptly explains the reasons for the change in name of our school. Perhaps Mr. Virgil J. Kappes would like a copy of this handbook.

Personally, I feel it is unfair to compare the faculty and students of Chartrand with the present faculty and students here at Roncalli. I am sure that Pope John XXIII (Roncalli) and Bishop Chartrand are not concerned about so-called "rank and file," as they look down on Roncalli High School in 1983, with its monumental accomplishments!

Leslie Dwyer

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CORNUCOPIA

Society needs a fifth virtue

by CYNTHIA DEWES

Mystical numbers have always been a big deal in religion. Mystical implies mystery, naturally, and Zoroastrians, astrologists and the like depend on them. Even in the Christian churches we seem to admire threes and sevens rather a lot.

You know, the three persons of God, the seven sacraments, the seven capital sins, the seven gifts of the Holy Spirit. And the four (four?) cardinal virtues.

Speaking of them, can anyone under the age of 40 remember what the four cardinal virtues are? The seven capital sins, maybe. We all tend to be aware of, if not actively engaged in, the capital sins. (And isn't it a telling fact that there are seven memorable sins, but only four virtues?)

At any rate, the cardinal virtues are something else. There are three virtues that come readily to mind, as itemized in St. Paul: faith, hope and love (formerly known as charity).

But the classical, cardinal virtues are: prudence, justice, temperance and fortitude.

Maybe it's time we made that five. There remains one unheralded virtue that seems to me to deserve a brette too. Namely, Common Sense.

Common sense is what separates dreams from reality. No real evil comes from lack of it, but lots of aggravation does. If you have it, you're lucky and most likely were born with it. If you don't, you may not be aware of it but everyone around you will soon know.

A person with common sense is the one to have around in times of stress. It is a virtue which implies calm assessment of possibilities, reasonable action, fairness and dependability.

This is not to say that common sense is always a quality superior to, say, imagination. Plain sense without humor or playfulness can be pretty dull. Safe, maybe, but dull.

Somehow (and this may be terminal middle age talking) it seems to me that fewer and fewer people display common sense today. Look at what passes for value judgment on TV: soap opera characters discussing the problems of avoiding herpes or unwanted pregnancy, but never a mention of sexual abstinence or even responsibility.

Other presumably respected experts in pop psychology leap at us from the pages of the morning newspaper, claiming that divorce is a rite of passage on the road to successful marriage.

Our junk mail is full of requests from well-meaning people for funds to save every animal

in God's creation . . . and to support abortion "rights."

It beats me. Where are people learning to be human beings these days? On second thought, let's not make common sense a cardinal virtue. Let's make it Pope.

check it out...

✓ A one-day conference on Ending Hunger in the Eighties will be held Monday, Feb. 14 from 9 a.m. to 4 p.m. at Christian Theological Seminary, 1000 West 42nd St. Anyone concerned about hunger and strategies to end it may register for the conference by sending \$5 payable to IICHE (Indiana Inter-Religious Commission on Human Equality) Hunger Action Program, 1100 W. 42nd St., Indianapolis, IN 46208, before Feb. 7. Call 924-4226 for more information.

✓ Also in connection with world hunger, Bread for the World will hold monthly meetings at 8 a.m. on the second Saturday of every month at Shapiro's, corner of S. Meridian and McCarty Sts., beginning Feb. 12th. For more information call Randy Kinnick 787-2858 or Dave Meier 253-9799.

✓ A three-part lecture series on Ethnic Indiana will be offered by the Indiana State Museum on the following Sundays: Feb. 20, Mar. 6 and Mar. 20. James J. Divita of Marian College will deliver the second of these lectures, entitled "Italians in Indiana." Registration for the entire series is \$5, to be sent before Feb. 15 to the ISM, 202 N. Alabama St., Indianapolis, IN 46204. For further information call Kathleen McLary at 232-1637.

✓ Alan G. Lisle, director of development and college relations for Marian College, has been named Communicator of the Year by the Indianapolis chapter of the International Association of Business Communicators. Lisle now serves as Indiana chairman of the public information committee of the American Cancer Society, and also edits a newspaper for church elders.

✓ Indianapolis native David Reuter has been appointed full time lay Marriage and Family Counselor at Alverna Retreat Center. Reuter worked two years for Catholic Community Services in Riverside, California as a Family Therapist, and is a clinical member of the American Association of Marital and Family Therapists. He holds degrees from Loma Linda University and the University of Steubenville, of which his wife, Jane Cartenuto, is also a graduate. For appointments, call 257-7338.

✓ The 39th annual Triad Concert will be held Friday, March 4 and Sat., March 5 at 8 p.m. in the Murat Theater. Free reserved seat tickets may be obtained from any performing member of the fraternal organizations which make up the chorus: the Murat Shrine Chanters, the Atheneum Maennerchor, or the Columbians; or call 635-2433.

✓ Martin Center College, 3553 N. College Ave., will hold its first Open House on Sunday, Feb. 13 from 2 to 4 p.m. Call 923-5349 Ext. 5347 for more information.

✓ A day of renewal entitled "Somewhere Along the Road," for persons who have been baptized or received into the church within the last four years, will be held on Saturday, Feb. 19 from 9:30 a.m. to 3 p.m. at St. Andrew Parish. Registration fee is \$7 (\$5 in group of 5 or more) to be sent before Feb. 10 to Christian Leadership Center, 3200 Cold Spring Road, Indianapolis, IN 46222. Call 924-3291, Ext. 206 for more information.



other older adults with aging problems. Call Sue Reilly at 251-2245 for more information.

✓ Adult Scripture Study I, a ten-evening group study series sponsored by Christian Leadership Center, will be held on Thursdays from 7 to 9 p.m. from Feb. 17 to April 28 at the Center at Marian College. Cost is \$30 (\$20 for Senior Citizens) and \$15 for materials. Register before Feb. 10 at the Center or call 924-3291, Ext. 206.

✓ Kevin M. Zahn will be installed in a third term as president of the St. Patrick's Division Number 1, Ancient Order of Hibernians on Tuesday, Feb. 15 at K of C Council 437, 1305 N. Delaware. Other 1983 officers elected are: Father Michael Bradley, Chaplain; Thomas Brady, Vice-President; Charles Murphy, 2nd Vice-President; Christopher Zahn, Recording Secretary; Sean Gudat, Financial Secretary; Virgil Rohrmann, Treasurer.

✓ Mr. and Mrs. Robert McMillan and Mr. and Mrs. Earl O'Neill celebrated their 60th wedding anniversaries on Jan. 31. Both couples are members of St. Augustine Parish, Jeffersonville.

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Archbishop
O'Meara's Schedule

Week of February 6

SUNDAY, Feb. 6—Visit to St. Christopher's Parish, Indianapolis, for installation ceremonies of Fr. Michael Welch, pastor—8:30 a.m. Mass—Preach; 10:30 a.m. Mass of Installation.

MONDAY, Feb. 7—Ministries of Lector and Acolyte ceremonies, St. Meinrad Seminary, St. Meinrad, 4:15 p.m.

MONDAY, TUESDAY, WEDNESDAY, Feb. 7, 8, 9—Bishops, Religious Superiors, Vocation Directors Meeting, St. Meinrad Seminary, St. Meinrad.

FAMILY TALK

Choice is a two-way street

by Dr. JAMES and MARY KENNY

Dear Mary: I was married at 18, right after high school. I had very good grades in school and always wanted to be a registered nurse. But then came the children, one after another, until I had four. My oldest is now out of school, and the others are in grades nine, 10 and 12.

I expressed my desire to return to school to my husband, and he won't hear of it. It's not the money; I need the personal satisfaction of using the grades and talents God has given me. I feel that I am young yet and have a lot to offer the nursing world.

My husband thinks he must be the sole breadwinner. His problem is that nurses make more pay per hour than he is making. We had a big argument, and I decided that it's not worth breaking up a marriage over, but I'll never get to be the whole person I want to be, which is sad and wrong. I'm sure there are others just like me.

Answer: While many feminists would deplore your choice, the very notion of choice means that we can go either way. You choose marriage even though you must forgo personal goals. Personally I applaud and agree with your choice, while I fully support the right of others to make other choices.

Often, when family responsibilities are heavy, someone must forgo personal goals in favor of family goals. What is so regrettable in your case is that the choice seems so unnecessary. You could have both!

I doubt that there is a good solution for you. You seem to have explored the situation already. However, here are some possibilities.

1. Become a nurse's aide at a hospital. Your husband might tolerate the idea of a short training period. Aides do not have the status or income of nurses. However, having been hospitalized myself recently, I discovered anew that aides interact with, comfort and support patients, perhaps as much as nurses do. Such a position might threaten your husband less, although he would still have to accept you as a breadwinner.

2. Become a volunteer. Volunteering is not highly popular today. Yet, as budget cuts hit schools, health care and social services, volunteers become even more necessary. Since you are looking for personal fulfillment, do not settle for a volunteer job where you stuff envelopes. Find an area that challenges you and offers you satisfaction.

3. Ask someone else to talk with your husband. While you have been unable to change your husband, perhaps he would be more

receptive to others. Surely some of your friends include couples where the wife works. Perhaps a man friend whose wife works could share his

feelings with your husband and give him a different perspective.

Other husbands and wives can learn from your problem. Growing, developing and changing are part of everyone's life. The more one loves a spouse, the more one should welcome and encourage that spouse's growth.

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

1983 by NC News Service

OBITUARIES

† BAUMANN, Catherine M., 85, St. Roch, Indianapolis, Jan. 19. Mother of Barbara Beckner, Anna Adams and Helen Grist.

† BISCHOFF, John W., 59, Holy Guardian Angels, Cedar Grove, Dec. 13. Husband of Lucille; father of Sandra Hill, James, John and Paul Bischoff; brother of Matilda Mosier and Emma Peisor.

† BROCKMAN, Walter, 79, St. Anthony, Indianapolis, Jan. 29. Husband of Margaret; father of Robert Brockman; brother of Edward Brockman.

† BULLOCK, Leo F., 85, St. Roch, Indianapolis, Jan. 26. Husband of Ann; father of Bernice Sanders, Dale, Joe and Dick Bullock; brother of Edith Wendish, Thelma Clark and Effie Murray.

† COYLE, Marie M., 84, St. Christopher, Speedway, Jan. 21. Mother of Joan Vondersaar.

† CROWE, Josephine M., 52, St. John, Bloomington, Jan. 26. Wife of Richard; mother of Nancy, Michael and Joseph Crowe; sister of Regina Reavis, Mary Ellen Worthington and Howard Wallace.

† EDEN, Gerald, 56, Immaculate Conception, Millhouses, Jan. 22. Husband of Dorothy; father of Linda Clark, Mark and Tony Eden;

brother of Evelyn Fry, Verna Capicky and Ralph Eden.

† FRY, Mary C., 90, Immaculate Conception, Millhouses, Jan. 25. Grandchildren survive.

† FULLER, Mary Elizabeth, infant, St. Andrew, Richmond, Jan. 19. Daughter of Mr. and Mrs. David Fuller; sister of Christopher and twin of Ann Kathryn who died Dec. 29; granddaughter of Mr. and Mrs. Paul Fuller and Ruth Conley.

† GREIWE, Jeffrey Carl, infant, St. Mary, Greensburg, Jan. 8. Son of Richard and Deborah Greiwe; brother of Kyle Greiwe; grandson of Mr. and Mrs. Carl Greiwe and Mr. and Mrs. Maurice Nieman.

† GRIFFIN, Bernard J., 66, Our Lady of Lourdes, Indianapolis, Jan. 22. Husband of Ruth; father of Patricia Casanova; brother of Mary and Bernard Griffin; son-in-law of Nellie Fralich.

† HABING, Julia E., 70, St. Andrew, Richmond, Jan. 17. Mother of Peggy Nicholson, Linda Hays and John Habing.

† HENDRICKS, Mary Alice, 89, St. Roch, Indianapolis, Jan. 22. Mother of Mary Alice LaRoche and Jack Hendricks.

† OGDEN, Patricia Ann (Trish), 38, St. Malachy, Brownsburg, Jan. 26. Wife of Charles; mother of Meghan, Bridget and Marie Ogden; daughter of Edward and Patricia Ryan; sister of Michal Lee Erickson, Richard and Dr. Robert Ryan.

† PACETTI, Grace F., 78, St. Joseph, Shelbyville, Jan. 3. Sister of Hazel Ray and Walter Copple.

† RANDOL, Robert A., 59, Our Lady of Lourdes, Indianapolis, Jan. 22. Husband of Elizabeth; father of Mary Randol; brother of Virginia Steinhauer and Frank Randol.

† ROGERS, Alberta K., 68, St. Joseph, Shelbyville, Jan. 13. Wife of George Rogers, Sr.; stepmother of George (Buddy) Rogers, Jr.; sister of William Oswald.

† SCHANTZ, Catherine, 87, St. Martin, Yorkville, Jan. 16. Sister of Mary Neurohr, Margaret and Helen Schantz.

† SCHIPP, Edwin, 71, St. Paul, Tell City, Jan. 18. Husband of Laura; father of Ruth Dilger, Pearl Birchler, Ginny Ludwig, Betty Howland, Dorothy Malone, Martha Brown, Phyllis Sprinkle, Dennis, Mike and Kenny Schipp; brother of Albertine Heilers, Emil and Hubert Schipp.

† SHOWALTER, Pauline, 75, St. Gabriel, Connersville, Jan. 25. Mother of Ralph, John and Dr. Bradley Showalter; sister of Irene Chamness, Joe and Keith Peronnette.

† TROY, Odella A., Little Flower, Indianapolis, Jan. 25. Sister of Ann Barnhart and Leo Bruns.

† WHYSONG, Donald W. (Curly), 70, Little Flower, Indianapolis, Jan. 15. Husband of Laura; father of Mrs. Hurman (Mac) Walden; Kay Ludwig, Dale and Fred Whyson; brother of Luetta Mads, Alice Brooks, Ethel Whipple, Pauline Mergy, Evelyn Hovarter and Robert Whyson.

† WILLIAMS, Virginia, 68, Holy Guardian Angels, Cedar Grove, Dec. 4. Wife of Stanley J.; sister of Teckla Payne, Walter, Charles and Clifford Doerflin.

† WILSON, Kenneth Michael, 33, St. Mary, New Albany, Jan. 19. Son of Kenneth and Geraldine Wilson.

Rites held for Father Sahn

The funeral liturgy was celebrated for Father Cornelius A. Sahn, 73, at St. James Church, Indianapolis, on Monday, Jan. 31.

Father Sahn, a priest of the Evansville diocese, died on Jan. 27. He retired from active service in 1969 and had been assisting at St. James parish since coming to Indianapolis several years ago to reside with his sister, Mrs. Frances Krebs.

He was the founding pastor of St. Theresa parish, Evansville, and spent 22 years there. He also served in parishes in the archdiocese at Cedar Grove, Shelbyville and Siberia.

In addition to Mrs. Krebs, other survivors include two sisters, Renaida and Florence Sahn and three brothers, Victor, Lawrence and Romuald Sahn.

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Diocesan Director

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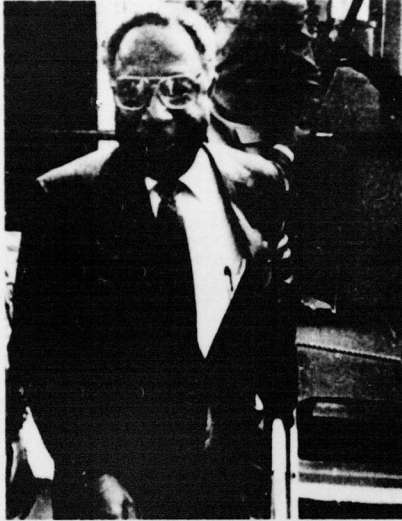
ST. MARY OF THE WOODS—The Mass of Christian Burial for Providence Sister Francis Eleanor Feeney, 81, was held in the Church of the Immaculate Conception here on Jan. 29. She died on Jan. 27.

The Chicago native entered the Congregation of the Sisters of Providence in 1921 and made her first profession of religious vows in 1924.

Sister Francis Eleanor taught at St. Anthony, Indianapolis, and a number of other schools in northern Indiana and Illinois.

A nephew, Jack Feeney of Plainfield, Ill., survives.

Pathways of the Spirit



WHO WE ARE:—“Roots” author Alex Haley steps off a plane in Annapolis, Md., near where his ancestor Kunta Kinte first stepped off a slave ship onto American soil. Haley’s work sparked renewed interest in the process of discovering who we are. Ever since the book and television series, court houses and libraries have been busy digging out records for people researching their family trees. (NC photo from UPI)

Family of faith shares church’s history

by PATRICIA DAVIS

Several years ago when Alex Haley’s “Roots” appeared, the response was widespread and enthusiastic. Readers of the book and viewers of the TV program explored an Afro-American tradition rich in moments of birth and coming-of-age, of love and loyalty, separation and exile, betrayal and loss.

We learned the value of the unique story of each individual, each family, each people. We sensed how, despite our differences, some dimensions of life are shared by all.

Haley’s work sparked renewed interest in the process of discovering who we are.

Annually the Smithsonian Institution in Washington, D.C., sponsors a Folklife Festival. The area where visitors can see family scrapbooks and record their own spoken history has become a popular spot.

As a child I loved hearing about the youth of my parents and grandparents. My father was born to an Irish immigrant couple who settled near Boston. The oldest son, my father left school at 13 and worked to send his brother and three sisters through college.

My mother’s mother remembered a pampered childhood in Kentucky before hard times sent her family to Michigan. There she worked in a factory and as a rural mail carrier.

Looking back, I have a fresh appreciation for all my parents gave to my brother and me.

My own children cherish stories of their birth or adoption. The first child was named for an ancestor who signed the Declaration of Independence. A daughter was born three years later while we were living in Japan. Another daughter bravely traveled from Korea to begin a new life halfway around the world.

Such stories shape our family.

As Christians we belong to the church, a family of faith with its own heroes and scoundrels, matriarchs and ne’er-do-wells. We need to hear these stories, too. For by telling our tales, we discover and claim our identity.

An important chapter of the Christian story involves the church fathers—those writers and theologians and often bishops in the first Christian centuries.

(See FAMILY OF FAITH SHARES on page 10)

Augustine had pastoral spirit

by Fr. ALFRED McBRIDE, O.Praem.

The spirit of the church fathers was a pastoral spirit, a spirit of service.

We remember them as theologians, giants like Augustine, Ambrose and John Chrysostom. But their contemporaries experienced them as magnificent preachers, teaching the word to “everyman” and nurturing the faith of listeners.

In our specialized age, theologians work in universities and address special audiences. But the church fathers worked among the people. Their teaching blended with their pastoral experience and practice.

In his parish church at Hippo in North Africa, Bishop Augustine sat on a chair while he preached. His congregation either stood or sat on the floor of the church. So Augustine was at eye level with his congregation barely five yards away.

He spoke to them spontaneously and with enthusiasm, believing that his people would identify with a man excited about his teaching. He would well agree with Abraham Lincoln’s preference for the preacher “who looks like he is fighting a swarm of bees.”

Augustine felt real excitement for his people. He expressed his feelings about peace and fear and guilt.

His congregation was not austere or silent. They were much more like the audiences that still exist in backwoods “revivalist” churches today. But his parishioners did not indulge in the wider forms of behavior often associated with such churches.

Augustine was eloquent and brilliant. He looked at a people that would react with shouts, groans, laughter and applause. The sermon experience was a mixture of entertainment, instruction and motivation to faith.

And the sermons were long—often several hours in length, with breaks, of course. They were a combination of adult education, spiritual uplift and seminar, all compacted into one experience.

Augustine realized, however, that his task was not just to stir up emotion. His goal was to distribute food, the Bread of Life.

So he took off from the biblical idea of “breaking bread” and “feeding the multitudes.” His sermon was a multiplication of the loaves of wisdom, faith and understanding.

He wrote: “I go to feed when I preach. I am your servant, the bringer of food, not the master of the house. I lay out before you what I have drawn from my prayer and study.”

He wrote to St. Jerome, “I could never be a detached student of the Bible. If I gain any knowledge of the Bible, I pay it out immediately to the people of God.”

Thus Augustine was typical of the spirit of the church fathers: Feeders of the flock, shepherds who took an intense pastoral interest in their people.

These church fathers did not separate theologizing from their pastoral work. They felt the richness of their insights resulted from a direct interplay between their studies and their involvement in the tears and laughter, tragedies and triumphs of their people.

Augustine had a way of looking at the Bible as the One Word of God, even though it was written in many different books and diverse styles. To him this One Word was expressed in a river of images that opened up the mind and heart to God. They all hinted at the divine.

For Augustine, the Bible contained the hidden will of God. He did not ask so much what the biblical text said, as he demanded, “Why is it saying this?” Or better yet, “Why is God saying this word to me now?”

Like a child who asks the basic question, “Mummy, why is a cow?” Augustine runs through a biblical text demanding again and again, “Why? Why? Why?”

He could reduce his audience to tears. But Augustine was a star preacher also because he had a relaxed style. He would settle back in his chair and get his listeners to identify with his excitement at unraveling a difficult text.

“Let me try to tease out the secrets of the psalm we just sang. Let me chip a sermon out of them to satisfy your hearts and minds and ears,” he would say.

And he did so hundreds of times. He involved the people as a good pastor: “Knock and it shall be opened to you. Know by showing interest. Knock for me by praying for me that I find something worthwhile telling you.”

That down-home spirit is his pastoral spirit—the spirit of the church fathers.

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Church fathers show deep faith

by NEIL PARENT

Ignatius, Clement, Cyprian. Do these names sound familiar to you? They should.

Although the names aren’t in common usage today, we hear them regularly along with the names of other saints in the Mass.

Ignatius, Clement and Cyprian are fathers of the church.

The fathers are Christians who made a significant contribution to the understanding of faith during the first Christian centuries. The title is in keeping with the ancient custom of calling teachers “fathers” of the intellectual and spiritual lives of students.

The period of the fathers is generally thought to begin with Clement’s writings around the year 96 and to conclude sometime in the seventh or eighth century.

Initially the title “father” was reserved for bishops. But by the fourth century, it was applied to others as well. In fact, Augustine, a bishop, first applied the term to Jerome, who was not a bishop, because of his eminence as a scripture scholar.

Some early first-century writers like Ignatius and Clement were assigned the title “father” partly because of their proximity to the apostles. Traditionally, they are believed to have known an apostle or to have received instruction from an apostle’s disciple.

Later fathers gained their title by vigorous defense of the faith against pagans and other critics. Still later, church leaders came to be viewed as fathers because of their outstanding contributions to theology.

As the fledgling church grew, Christian leaders turned their attention to the continuing need for greater understanding of the mysteries of the faith. Cyprian gained his reputation this way.

The title “father” was also assigned to some who were intimately connected with the important early councils of the church, especially those in the third and fourth centuries at Nicaea, Ephesus and Chalcedon. These councils of church leaders

served to officially articulate doctrines dealing with God, Christ, salvation and the church.

Some fathers received the title in a formal way, by declaration of a pope or council. Others were classified as father more informally when a pope or a council referred to them with this title. Still others gained this reputation through a kind of popular consensus over a period of time.

It is important to note, however, that the fathers were not simply early, outstanding theologians. They were Christians of deep faith, and recognized as such by their contemporaries. Although not all have been formally canonized, the fathers are remembered for their great dedication to the Gospel.

The fathers played key roles in shaping Christian thought during the church’s formative stages. Hence, they are seen as authoritative witnesses to the faith. They not only gave Christians a body of literature which embodies early beliefs and traditions. They also are a court of appeal when there is disagreement among theologians.

The spirit of the fathers is a spirit for our times as well. Their works are full of insight that is relevant now. Listen to the eloquent words of Cyprian, bishop of Carthage in the mid-third century:

“It is patience that both commends us to God and saves us for God. It is that same patience which tempers anger, bridges the tongue, governs the mind, guards peace, rules discipline, breaks the onslaught of lust, suppresses the violence of pride, extinguishes the fire of dissension, restrains the power of the wealthy, renews . . . the indivisible love of husbands and wives.”

In today’s fast-paced world, we may be more disposed to respond to events with unbridled instinct than with grace and thought.

Cyprian’s words, part of our beautiful tradition, are a fitting reminder of a Christian way of life that is as valid today as always.

Family of faith shares (from 9)

Probably the best known was Augustine. But others also exercised great influence through their preaching and writing. One was St. John Chrysostom.

John was born in 349 to Christian parents in Antioch, a center of culture and controversy. His mother, widowed shortly after his birth, saw to it that John received a fine education, including training with the leading pagan orator.

He was baptized the Easter he was 19. Then he lived for some years as a desert hermit where his ascetic practices were extreme

enough to leave him with permanent health problems.

In 386 John was ordained a priest and began his brilliant preaching career in Antioch, which later earned him the title "Chrysostom," which means golden mouthed.

While not an organized thinker, his homilies were so full of feeling and imagery, so practical in relating the Scriptures to ordinary life, that he developed a deep rapport with his listeners. His preaching retains its appeal 15 centuries later.

John was chosen bishop of Constantinople in

397 and immediately plunged into the midst of political and ecclesiastical intrigues. He labored to reform the clergy and curb church expenses while relieving the suffering of the poor.

Zealous but tactless, John was blunt in speech and action. He condemned extravagance, offending those in high places, including the Empress Eudoxia.

Church opponents then convened an illegal synod to depose him and, after riots and bloodshed, John was exiled by the emperor.

Banished to the extremity of the empire, he died on the journey there in 407 A.D.

Today we recognize our debt to St. John Chrysostom, our ancestor, for helping hand on the faith to us. He instructs us still on our duties as Christians:

"Let us remember what privileges God has bestowed on us. Let us give thanks; let us glorify him, not only by faith, but also by our very works, in order that we may obtain blessings also in the world to come." (Hornby 46 on John)

FEBRUARY 6, 1983
Fifth Sunday in Ordinary Time (C)
Isaiah 6:1-2, 3-8
I Corinthians 15:1-11
Luke 5:1-11

THE WORD

by PAUL KARNOWSKI

If bad news sells a newspaper in the heavens as well as it does on earth, imagine the size of the celestial paper. Imagine the hundreds of angelic editors as they assign to the thousands of heavenly reporters, the millions of bad-news stories that unfold on earth in a single day. Picture the unlucky angel who delivers the bulky product to the divine throne each morning; as he pulls the morning paper out of the back of his pickup truck, he mumbles something about more bad news.

He's right. Every person on earth is mentioned in everyday's edition. All of us are unworthy of the glance that God gives us over His morning coffee.

Sometimes we would prefer that God never got to our stories; we would prefer that He throw the paper down in disgust before He got to the parts about our excessive pride or our slovenly ways. It's easy to understand why: if God deemed us unworthy of His attention, life would be a lot easier for us.

Look at today's readings. Consider how much easier life would have been for the prophet Isaiah if, when Isaiah pronounced

himself unworthy of God, God would have agreed and looked elsewhere for a prophet.

Or consider the pain and suffering which St. Paul would have been spared had he disqualifed himself from apostleship on the grounds of his previous persecution of the Christians.

And imagine St. Peter's idyllic life—if he would have only stuck to fishing.

None of these men would have been as accountable to God if only God had discounted them on the basis of their personal "bad-news."

When God (who is quite aware of our unworthiness) calls us to a personal relationship with Himself, we cry "unworthy," not so much because we believe it, but because we want to be worthy of something or someone on our own account—without reference to someone bigger than us. Inflated by our self-importance we look for self-worth.

But we look in vain, because our only real worth comes from the person before whom we are all unworthy. He who reads our "bad news" every morning has the only news worth reading. And His news is good news.

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THE QUESTION BOX Why believe modern the

by Msgr. R.T. BOSLER

Q I am still disturbed over your statement that Jesus did not enjoy the beatific vision while he was on earth. If earlier theologians said one thing and modern theologians say another, why should we believe the moderns? I have been asked to trust priests, theologians, etc., when they contradicted other priests and theologians. People who ask me to trust them either try to sell me insurance or to seduce me.

A I like your spunk and am grateful to you for this chance to carry on our discussion.

I want to begin by saying you should not believe everything priests or theologians say—least of all this one—but you may find it rewarding to keep an open mind as you listen to their explanations of the Catholic faith.

In these columns on the human knowledge of Jesus, I have carefully refrained from asking you to believe me or modern theologians.

You and I and theologians, old and new, who are Catholics can accept the defined doctrines of the church and still differ in our theological explanations of them.

Theology is one thing; the doctrine of the church is another. However, doctrine can

only be explained theologically. And there's the rub.

It is so easy to identify a theological explanation with the faith itself. And theologians, bishops and even popes can be guilty of it.

Christians can agree upon the doctrine about Jesus: The Man of Nazareth was divine in the fullest sense and at the same time human in the fullest sense. The unity of the divinity and humanity in Jesus in no way lessened or reduced his divinity and in no way lessened or absorbed part of his humanity.

How this can be, we humans will never fully understand this side of eternity. It's a mystery, we say. We believe it.

But faith seeks understanding. Throughout the long history of Christianity, Believers have divided on how they sought it.

One side felt it was more important to explain how Jesus was human even though divine; the other, how he was divine even though human.

The Catholic approach stressed the divinity. Great emphasis was laid upon the doctrine that the one who spoke and acted and died on the cross was God as the person responsible. Therefore, Jesus must always have been fully aware of who he was.

Though there was nothing in Scripture about it, claiming the beatific vision and special infused knowledge for Jesus seemed the theological explanation best able to safeguard the doctrine.

This theological explanation became so





Prophets affected by historical events

by Fr. JOHN CASTELOT

The Old Testament prophets were primarily preachers. They delivered their messages to the people as the occasion demanded.

Only later, as circumstances permitted, did they, or their disciples, write them down for posterity.

Therefore, the prophets might have prepared one sermon now, another later, until

they had a whole collection at hand. Often it was left to a later editor to arrange this collection in some sort of order.

However, that editor didn't always line them up in chronological sequence. He may have been guided by another principle, like similarity of topic or subject matter. Such principles had advantages, of course, and disadvantages.

For the prophets were eminently men of their times, vitally interested in the national and international situation. As a result, their messages were conditioned by historical circumstances. If they are to be understood right, they must be read against the background of those circumstances.

Isaiah has no exception to this general rule. Far from it! He was alert to all the latest developments, and those developments are reflected in his sermons.

Careful scholarship has succeeded in rearranging his sermons so as to situate them in the framework within which they were originally delivered. This has contributed immeasurably to our understanding of them.

Thus Chapters 2-5 and 9:8-10:4 of the Book of Isaiah contain sermons delivered during the first part of Isaiah's ministry, during the last years of King Jotham and the first year of Ahaz, about 739 to 735 B.C.

These chapters reflect a period of prosperity. The luxury and sophistication of the age are reflected in the dress and manners of the well-to-do ladies of Jerusalem. The Holy City is aping the paganized culture which Amos and Hosea castigated so fiercely.

Boaz never took advantage of poor and powerless

by JANAAN MANTERNACH

Boaz was a wealthy man. Everyone in Bethlehem knew Boaz as a very good man. He owned many fields and had much power in the town. But he never took advantage of the poor or powerless.

Many men and women worked for Boaz. They plowed his barley and wheat fields, gathered the harvest and cared for his farm equipment. Boaz treated his employees justly and kindly.

One day Boaz went out to look over the harvest. He noticed a beautiful young woman gathering grains the others missed. He had not seen her before.

"Who is that young woman?" Boaz asked. "Her name is Ruth," came the reply. "She came back from Moab with Naomi. She comes early in the morning and works until evening. She hardly rests a moment."

Boaz walked over to Ruth. "Don't go to work

in anyone else's fields. Stay here with the other women workers. No one will harm you."

At meal time Boaz called to Ruth, "Come here and have some food with me." Boaz shared his roasted grain with her.

Boaz liked Ruth. Ruth worked hard in Boaz' fields until the harvest was over. She came to like Boaz a lot.

At the urging of Naomi, her mother-in-law, Ruth went to Boaz one evening. Ruth found Boaz already asleep. She lay down at his feet and slept there.

Boaz woke up in the middle of the night. He was amazed to find Ruth there. She woke up too. "I am your servant," she said to Boaz. "Will you take me as your wife?"

"May the Lord bless you!" Boaz answered. "I will do whatever you ask. The whole town knows what a good woman you are. But you have a closer relative than I am who has the right to marry you if he wishes. Stay here tonight. Tomorrow I will settle the matter."

In the morning Boaz gave Ruth six measures of barley to take to Naomi.

Boaz went quickly to the city gate, where people went to settle legal matters. Boaz found Ruth's relative. "Come sit beside me!" Boaz invited him. The man sat down. Boaz picked 10 older men to be judges and witnesses and explained the case.

"Our relative, Naomi, is now poor. Her husband died. So she is selling the land that belonged to her husband. According to our laws you are a closer relative than I. You have first rights to the land. You also have the right to marry Ruth, whose husband would have inherited the land. But he is dead."

Boaz waited anxiously for the relative's answer: "I cannot marry Ruth, nor take the land. You have the right to claim them both."

Boaz was overjoyed. "You are witnesses," he said to the 10 men. "Today I claim the land of Naomi. I also take Ruth as my wife. Do you witness this today?"

The 10 witnesses said, "We do." Boaz married Ruth and they were very happy. Soon Ruth was a mother. They named the baby boy, Obed. Boaz praised and thanked God.

Obed grew up and became father of Jesse. Jesse became the father of David, who became King of Israel.

Part I: Let's Talk

Activity: Draw a family tree depicting a few of the descendants of Boaz and Ruth. For assistance with this, look at the list of names provided in Chapter 1 of the Book of Matthew. You may find the list quite interesting.

Consider, with your family, drawing a family tree to include some of your own ancestors.

Questions: How did Boaz meet Ruth? Why did he decide to marry Ruth? Why did Boaz hurry to the city gates?

Part II: Parent and Teacher Notes

Story Background: The ancient Hebrew inheritance laws were aimed at providing for the surviving widow and ensuring continuation of a family line. Ruth, widow of Naomi's son, had a right to benefit from her husband's inheritance. She also had a right to marry a close relative to continue the family line. Both Boaz and Ruth respect each other's rights and responsibilities as well as the right of the unnamed relative. They become, in God's plan, ancestors of King David and of Jesus Christ.

Scripture and Us: Do you respect the rights of others to what is theirs? Boaz' story remains an example of respect for others. Would you take and enjoy what belongs to another if no one ever would find out?

Discussion points and questions

1. The fathers of the church lived in the early years of the church. Can you search out some of the special problems the church faced then? How do you think the fathers of the church were affected by any of those problems?

2. From Father Alfred McBride's description, what sort of a person was St. Augustine?

3. As Father McBride explains it, how did St. Augustine approach the Bible and its study?

4. What happened to St. John Chrysostom at the end of his life, according to Patricia Davis?

5. What name does Ms. Davis say that

St. John Chrysostom came to be known by? What does the name imply?

6. At what point, according to Neil Parent, did the title "father of the church" come to be applied to people who were not bishops?

7. What are some reasons why the fathers of the church are valued, according to Parent?

8. What kind of people did the prophet Isaiah live among, according to Father John Castlot? How do we know?

9. What connection do you see between the fathers of the church and your life today?

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...ologists?

common it was considered certain and entered into papal and Vatican documents.

Nevertheless, since Vatican Council II directed theologians to use modern sciences, such as psychology and above all the new Scripture sciences, to explain better the doctrines of the faith, our most respected Catholic theologians are making attempts to find new theological explanations of how the human knowledge of Jesus could have been a divine experience.

Modern studies of human consciousness have raised new questions for our theologians. In responding to them, they are not trying to water down the doctrine about Jesus. They are striving to take seriously the words of Pope John XXIII at the opening of the council:

"The substance of the ancient doctrine of the deposit of the faith is one thing, and the way in which it is presented is another... (it) should be studied and expounded through the methods of research and through the literary forms of modern thought."

Theologians and other Christian teachers will disagree on how best to do this. They must be free to make mistakes. That's how they advance our understanding of the faith.

Trouble arises when priests and other teachers of religion present these explanations as the faith itself. I hope I don't make that mistake.

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

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St Thomas Aquinas Parish

Indianapolis, Indiana

Fr. Martin Peter, pastor

by SUSAN MICINSKI

"The liturgy here draws the people," said Father Martin Peter, pastor of St. Thomas Aquinas Church. "We really celebrate and the community joins in. People are happy and excited. They feel a sense of hospitality and welcome which is all very inviting."

Father Peter indicated that there has been a lot of emphasis over the years toward having good liturgical celebrations. This has been a high priority of the pastoral staff.

Yet the key to good liturgy is the assembly, continued Father Peter. And the type of liturgy celebrated "depends on where the congregation is." He also added that "the liturgies and homilies need to speak to the people where they are—you don't just stay at a theoretical level—you try to address them to the lives of the people and what the message of God has to say to them."

According to Father Peter, the people do not come to St. Thomas because it is an obligation; they come because they want to be here. In fact, this could be carried a step further by saying that the people want to be here because "they feel a tremendous sense of ownership towards St. Thomas."

A few years ago a survey was taken at St. Thomas regarding its liturgy. Of all the available boxes a respondent could check to describe the liturgy there, no one checked the one entitled "boring."

SO WHAT KEEPS the liturgies from being boring?

"We have been blessed with open and progressive clergy leadership for over 20 years," remarked Father Peter. "As a result, the letter and the spirit of Vatican II has been implemented and put into practice."

What exactly does this mean?

"Namely, that the people are the church and involvement is the key issue. Clergy leadership has encouraged it. Msgr. Bosler got this started in the 60's," responded Father Peter.

Father Peter, pastor of the north side parish for the past 11½ years, admitted that "my style is very much being an enabler; one who encourages lay involvement and people to use the talents that God has given them."

This idea of "being an enabler" is used by Father Peter not only in regard to the laity, but also in regard to the staff. He said, "I do my best to hire people competent in their areas. For example, I'm not involved in the daily running of the school."

According to Father Peter, there is a con-

stant flurry of activity at St. Thomas. There is always something going on at some time of the day in the parish center. "There could be a Bible study, phones and doorbells ringing, in addition to four or five meetings all going on at the same time," he explained.

What kind of people belong to St. Thomas Church?

ED ALEXANDER, youth minister at St. Thomas, feels that there is a real mix for the congregation. "A lot of times a parish of this nature is made up of just young people. That is not the case here. We've got young, old and every age in between."

Father Cosmas Raimondi, associate pastor of St. Thomas, said that "a lot of the people who belong to St. Thomas are interested in growing in their faith and living that faith in the world. They are committed to making St. Thomas a real community to really bond people together. These people are not afraid to take leadership roles."

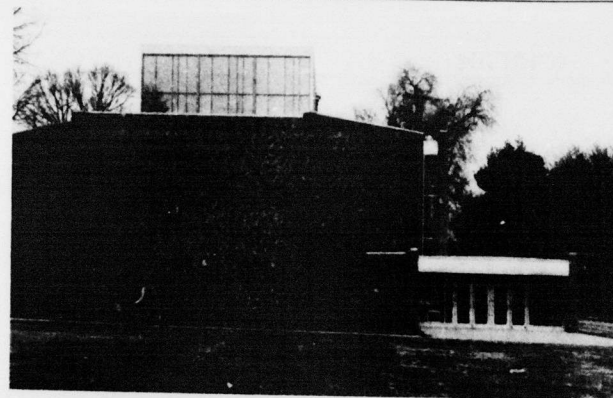
"I think that we reach a lot of people who are alienated from the Church, such as singles," commented Father Peter, and also "those who don't feel like a part of many parishes—those who are separated, divorced or gay. I'm not so sure a lot of people here who are being touched by the gospel would be touched as much if it weren't for St. Thomas."

"One of our primary services here at St. Thomas is the evangelization of the untouched Catholics; people with Catholic backgrounds, but those who haven't found the Church helpful in their lives," added Father Peter.

Both Fathers Peter and Raimondi indicated that St. Thomas encourages the development of small groups. This way each group feeds and helps another.

BY BREAKING the congregation down into smaller groups, "you have some relationship with those people other than just going to Mass with them," explained Father Peter. He said that this all is part of the sense that the people are the Church.

Father Raimondi agreed with the small group theory. "Yes, you do see people gathering in groups even before Mass on an informal level. There is a lot of noise, talking and activity," he said. And this kindred spirit is carried into the Mass, too. "The people are able to laugh when something funny happens; they are able to applaud when applause is appropriate. And this is all done spontaneously, too. The people are able to respond to the dialogue and the prayers. Everybody joins hands for the 'Our Father.' Some people may



say we are innovative here, but nothing we do is contrary to Rome or is anything that could be called gimmicky."

The Butler University students are also an important part of the St. Thomas parish family. According to Father Peter, "the Butler ministry has been and continues to be a presence ministry, rather than a programmatic one. There is a discussion group, but a great deal of the time is spent informally with the students."

Father Raimondi mentioned that the Butler students are involved with the pre-school and CCD programs. "We try to be responsive to the Butler students by tying together the parish and the university, and I'd say rather successfully at that."

Another successful program at St. Thomas is that of youth ministry. Ed Alexander, who has been the youth minister at St. Thomas since July of '82, is responsible for planning the religious education of grades seven through twelve. He is presently working on the Confirmation program for next winter. He said that people often ask him what a youth minister does. "It's hard to give a simple answer; I'd have to say I'm a person who wears many hats—working with students, faculty, parents and other youth ministers. I just hope the kids see me as a peer."

St. Thomas dates back to 1925. In that year Bishop Joseph Chartrand bought the property from W.O. Polkenhorn and Mr. and Mrs. John D. Barrett. The residence on the property at this time was occupied by the Newman Club and was known as Newman Hall.

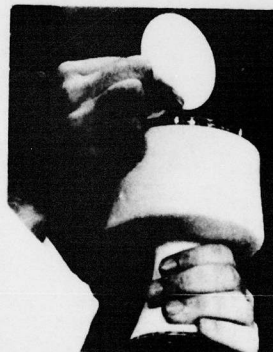
Father Joseph Barrett Tieman was appointed to be the founding pastor of St. Thomas in August of 1938 by Bishop Joseph E. Ritter, then Bishop of the Diocese of Indianapolis. Father Tieman began construction of a temporary church and it was dedicated on the second Sunday in May 1939. This church was 40 ft. x 123 ft. and cost \$15,000.

In 1963, the parish council, serving under Father Bosler, retained Evans Woolen as architect for the final development of the parish property. Plans were made for an addition to the school, a new rectory and church. The new church was dedicated on May 24, 1969. This date coincided with the 25th anniversary of ordination of then pastor Father Joseph Dooley.

Father Martin Peter came to St. Thomas Aquinas in August of 1971. At that time, he and Father Dooley became co-pastors of St. Thomas. In July of 1978, Father Dooley was reassigned to St. Mary's, leaving Father Peter as pastor. Father Raimondi came to St. Thomas as associate pastor in 1979.

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Televised Mass



WTHR-TV, Channel 13

Indianapolis

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Date

Feb. 6
Feb. 13
Feb. 20
Feb. 27

Celebrant

Fr. Karl J. Miltz
Fr. William Munshower
Msgr. Francis Tuohy
Fr. Michael Welch

Congregation

Students at Roncalli High School, Indpls
Holy Spirit Parish, Indpls
St. Mark Parish, Indpls
St. Gabriel Province, Sisters of Providence



LUNCH MEETING—Keeping the lines of communication open is important to the members of St. Thomas Aquinas parish. Getting together for a lunch meeting are, seated left to right: Marilyn Freeman, executive secretary; Father Marty Peter, pastor; Father Cos Raimondi, associate pastor; Kathy Griffin, school principal; and Ed Alexander, youth minister. Standing is Charles Wyeth, liturgy director. Not pictured is Providence Sister Connie Kramer, D.R.E. (Photo by Susan Micinski)

Brebeuf seniors find work in emergency room rewarding

by SUSAN MICINSKI

Mike Gamage and Mike MacNulty, two seniors at Brebeuf Preparatory School, have come to realize that working in the emergency room of a hospital is not all the blood and gore that the television shows would lead us to believe is the norm. Both of these young men who are volunteers at St. Vincent Hospital and Health Care Center spend four hours every Wednesday at the facility.

Originally the pair started working at St. Vincent's as part of a volunteer services class which is a senior religious formation elective course at Brebeuf. According to Father Paul O'Brien who coordinates this effort, this class which close to half the seniors in any given year would take, is part of the religion program because doing volunteer work is greatly related to the way that Jesus gave himself freely and helped people.

During the semester the boys logged in a total of 50 hours of service. In addition to the

work they did at the hospital, they kept a journal of their experiences and met periodically with Father O'Brien to discuss their individual assignments. Now, even though no longer working for class credit, Gamage and MacNulty continue to work at the hospital. Why?

"I keep working at it because of what I get out of it—the enjoyment of helping people and knowing that they appreciate your help," explained Mike Gamage. He also expressed an interest in a medical career so this would be the ideal environment to explore that interest further.

"I'VE GOTTEN to know a lot of the doctors and nurses here. All the medical personnel are really enjoyable to work with. At this point, I think I would like to be a doctor, but I'm not really sure what area to specialize in," continued Gamage.

Mike MacNulty said that he continues to work because "it doesn't take much of yourself to help others a lot. I would encourage other people to do some volunteer work, because no matter how small the amount of time you give—it's worth it."

When asked whether or not he is considering a health field as a profession, MacNulty indicated that he had not given it a lot of thought, but definitely "I would not want to be a surgeon; I haven't got the stomach for it! Maybe a family practice doctor is a possibility." He did add that presently his greatest interest is in engineering.

But let's return to the earlier subject of blood and gore. If the television shows make an emergency room more exciting than what it is in reality, what exactly does go on there and what sort of activities do volunteers engage in?

According to Mike Gamage, he has not seen that many traumatic sights since he has been working in the emergency room. He has,



EMERGENCY ROOM VOLUNTEERS—Diane Batza, Program Director for Emergency Medical Services at St. Vincent Hospital and Health Care Center, discusses jobs to be done with Brebeuf students Mike MacNulty (center) and Mike Gamage (right). (Photo by Susan Micinski)

however, seen some amputated fingers and holes in legs. "The first few times I saw that sort of thing it bothered me; it still gets to me a little bit even now," he said.

MIKE MacNULTY concurred. "I did see some construction workers with their fingers cut off. I saw one guy in a room, and I wasn't quite queasy, but just about to that point! Another time I saw a lady who had been in an accident." The woman had lost a lot of blood and continued to bleed profusely, MacNulty said.

As far as work the boys do as volunteers,

they both indicated that they take patients up to their rooms or take them for X-rays, run errands, send blood and urine samples up to the lab, bring things back from the pharmacy and a lot of other small things.

Patricia Phillips, manager of the emergency room, said that the volunteers are "an invaluable asset to us. They transport patients, run errands, make beds, clean up rooms and pick up supplies. They're 'go-fers,' but much more. They're all really nice kids who love to learn."

Phillips added that since the hospital has (See BREBEUF SENIORS on page 17)

Pope restores (from 1)

new document will usher in some changes from present practice.

Fundamentally, the new code's approach is to use law not as a restrictive means, but as a channeling of responsibilities in order to respect the rights of all and to further the apostolic mission of the church.

Many of the previous code's penalties were abrogated by subsequent particular legislation. The Vatican ruled in 1974, for example, that the automatic excommunication decreed in the 1917 code for joining the Masons did not apply unless the particular lodge joined was anti-Catholic.

Still another liberalization in the new code is its attitude toward cremation, which under its precepts is permitted, so long as the person does not intend by that choice to signify his opposition to the Christian faith. Here again, the new law is simply codifying accepted church practice, since in 1963 the Vatican ruled that the 1917 prohibition against a Catholic funeral for one who had opted for cremation applied only to those who had done so for anti-Catholic reasons.

In some cases, the 1983 code introduces a new specificity. While it retains the church's current prohibition against the involvement of priests and nuns in factional politics, it adds "labor unions" to the areas in which such political activity is proscribed—all with the proviso that in certain circumstances church authorities might deem such activity as legitimate, either for the protection of the church's rights or for the common good.

Participation in Washington March for Life pays off for Perry County residents

by PEG HALL

"Like a piece of sand in a pebble of humanity." Mildred Graves, mother of eight, grandmother of three more, described how she felt in the throng which marched on Washington, D.C., on Saturday, Jan. 22, for the pro-life cause.

She wasn't supposed to be there, this farmer's wife and member of tiny St. Mark's Parish in a town too small to appear on some maps.

Instead, three other members of Right to Life in the southern Indiana county of Perry were scheduled to ride 20 hours on the chartered bus, sleeping through the night if they could, to arrive on time for the March for Life in the nation's capital.

When one person had to cancel out, she was invited, and she was floored. At first, she thought fellow parishioner Jo Ann Lutgring was asking if she'd like to go to Washington, Indiana.

Then, "Oh, my gosh, Jo Ann, let me catch my breath," she said. "I always thought if I ever get the chance, I'd like to do that," she explained how she came to be suddenly on her way to the pro-life rally on a bitter cold day right after an ice storm.

It wasn't that she hadn't been to Washington, D.C. before. She had gone as a 4-H leader not as a demonstrator in support of a cause she believed in deeply and in protest against a Supreme Court ruling.

With her were Mrs. Lutgring, who has five children, and Joyce Ubelhor of Holy Cross Parish in St. Croix. Mrs. Ubelhor is the mother

of 11 children and, like Mrs. Graves, a grandmother. The chartered bus held 41 passengers, some of whom got on as it stopped at Indiana towns and cities along the way.

The throng which converged on the Ellipse was overwhelming, it was impressive. "It made me feel very humble to see all the different types of people—crippled people with walkers or in wheelchairs, parents pushing strollers or carrying babies in backpacks, old people as well as a lot of young ones. Really, I was surprised at the numbers of young people," Mrs. Graves said.

Following prayer and speeches "we didn't see the beginning of the parade. We just moved along. We didn't see the end when we got to the Capitol," she said.

Ann Minnis, legislative vice-president of Indiana Right to Life, who also boarded the bus with them as it began the trip from Evansville, described a scene along the route of the march. "A young woman with flying blonde hair waved her arms" and demanded over and over, "It's our bodies. Why can't we do what we want with our own bodies?"

A young man who looked to be in his late teens went over to talk to her. "He wasn't afraid. He knew what he stood for," Mrs. Minnis said.

Mrs. Lutgring and Mrs. Ubelhor expressed their reasons for taking part in the March for Life. Mrs. Lutgring made the effort simply because she believes in respect for human life. It was not a political act for her.

A member of Right to Life since December when she was invited to a meeting, Mrs.

Ubelhor said, "I believe the pro-life cause is right. I want to help make a change."

Mrs. Graves said, "All you can do is try, and keep working at it and pray. You have to instill in your kids respect for life and faith in God." She's speaking from experience. "Very much so. A lot of times I've said, 'Whatever God wants, He'll help me,' and He has."

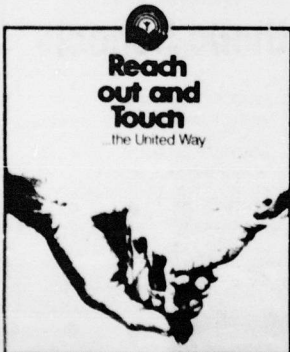
Mrs. Minnis said she doesn't believe that women freely choose abortion. It's forced on them by a society which "withdraws love and understanding and care from them," and urges them to decide for abortion when they can't cope with pregnancy, she said.

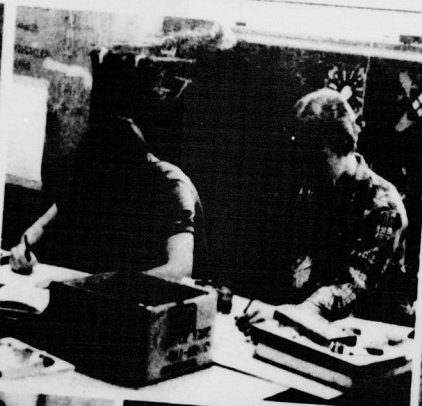
Most of those who oppose abortion also work with pregnant women to help them find alternatives, she said, because they suffer perhaps more than the aborted persons.

"All society suffers from abortion because, basically, disrespect for human life has caused this," Mrs. Minnis said. More suffering is ahead for aborted fetuses, deformed infants, the elderly and all the handicapped unless the Supreme Court's action is reversed, she said.

"When you begin to look at anybody as less than a person, defining which human beings are persons and worthy of protection, you can logically eliminate many people—not only unborn people because of their residence in the womb, but also people who have managed to escape the womb and are found to be imperfect by somebody else's definition."

Mrs. Graves said, "There were all types there" in the March for Life—"just plain ordinary good people. It gave me a good feeling just to be there. It made me feel at least I tried to do something," she said.





THE NORTH DEANERY CATHOLIC SCHOOLS

— proclaim —

"In God we trust...
and teach"

St. Andrew School — Kathleen Booher, *principal*
St. Joan of Arc School — Kathleen Fleming, *principal*
St. Lawrence School — David Dunne, *principal*
St. Luke School — Sondra Wellman, *principal*
St. Matthew School — Sr. Rosemary Eyler, SP, *principal*
St. Pius X School — James Leffler, *principal*
St. Thomas Aquinas School — Kathy McVeigh Griffin, *principal*
Christ the King School — Sr. Mary Luke Jones, OSB, *principal*
Immaculate Heart School — Helen Sullivan, *principal*
Chatard High School — Lawrence Bowman, *principal*

Serving 3,719 students and their parents, we
recognize our dependence upon God and
the further need to pass on that recognition of
dependence to young people.

CELEBRATE CATHOLIC SCHOOLS WEEK
FEBRUARY 6 — FEBRUARY 12

Governor Robert D. Orr has proclaimed the week of February 6-12 Catholic Schools Week in Indiana to coincide with National Catholic Schools Week. Orr's proclamation calls Catholic schools "a tradition in education—a valued tradition which has instilled knowledge and wisdom in innumerable worthy citizens of our state and nation." It also encourages "all citizens to join in recognition of this valued and vital element of our American educational heritage." The theme of National Catholic Schools Week this year is "In God We Trust . . . and Teach." What makes Catholic schools special, of course, is the pupil, the child for whom the Catholic school exists and without whom its work could not be accomplished. The pictures above show pupils at work and at play in some of the Indianapolis area Catholic schools which traditionally mark this week with special activities and liturgies. The pictures at the upper left show seniors at Ritter High School looking with pride at a cake creation in home economics and at work in drafting courses. Pupils at St. Gabriel's grade school frolic on the playground at upper right. The center line of pictures show pupils at St. Rita's also wanting to be seen while a group of kindergarteners there simply smiles and poses for the camera's eye. (Photos by Susan Micinski)

**Take
stock
in America.**



Bloomington Deanery Celebrates Feb. 7-13

St. Vincent De Paul School
1723 S. "I" St., • Bedford, Ind. • (812) 279-2540

Principal — Mrs. Sarah McNeil

St. Charles Elementary School
2224 E. Third St., • Bloomington, Ind. • (812) 336-5853

Principal — Sr. Mary Moeller, SP

In God we trust...and teach West Deanery Catholic Schools

All Saints Catholic Schools
Mrs. Kathleen Tichenor, *principal*

Holy Angels Model School
Sr. Marion Weinsapfel, CSJ, *principal*

St. Christopher School
Mr. Ross Myers, *principal*

St. Malachy School
Steven Weber, *principal*

St. Gabriel School
Sr. Timothy Kavanaugh, OSF, *principal*

St. Michael School
Mrs. Virginia Kappner, *principal*

St. Monica School
Ms. Jeannine Duncan, *principal*

St. Susanna School
Mrs. Gloria Gulley, *principal*

Cardinal Ritter High School
Mr. Frank Velikan, *principal*

**In God
we trust ...
and teach**



**1983
CATHOLIC SCHOOLS WEEK**

—CELEBRATE A TRADITION!—

South Deanery Catholic Schools

Central Catholic School — Mr. Mike Amrhein, *principal*

Holy Name Catholic School — Miss Judy Livingston, *principal*

Nativity Catholic School — Mrs. Lois Weilhammer, *principal*

Our Lady of the Greenwood

Catholic School — Ms. Barbara Shuey, *principal*

Roncalli Catholic School — Mr. Bernard Dever, M.S., *principal*

St. Ann Catholic School — Sr. Regina Verdeyen, SP, *principal*

St. Barnabas Catholic School — Mrs. Linda Seal, *principal*

St. Jude Catholic School — Sr. James Michael Kesterson, SP, *principal*

St. Mark Catholic School — Mrs. Annette Lentz, *principal*

St. Roch Catholic School — Miss Sherry Meyer, *principal*

In order to avoid cancellations of activities due to weather the South Deanery has scheduled Catholic Schools Week activities for March 6-12.

The ACTIVE List



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

Send to:

The Active List, 1000 N. Meridian St., P.O. Box 100, Indianapolis, IN 46206

February 4

A Monte Carlo night for adults only is scheduled at St. Roch parish hall, Sumner and S. Meridian, Indianapolis, beginning at 7 p.m.

February 5

Placement exams for eighth graders who plan to attend Chatham High School, Indianapolis, in Sept., 1983, will be given at the school, 5885 N. Crittenden, from 8:30 a.m. until noon. For complete information call 251-1451.

The third session in the Triad of Prayer will be held at the Beech Grove Benedictine Center, 1402 Southern Ave., beginning at 9 a.m. For registration call 788-7581.

Secena High School, 5000 Nowland, Indianapolis, will have its placement test for incoming freshmen from 8:30 a.m. to 12:15 p.m. Contact Sr. Lavonne at the school for information.

The Fifth Wheelers will meet in regular monthly session at 1522 E. Riverside Dr., Indianapolis, at 4 p.m. For information call Mary, 862-6510; Betty, 784-3229; or Theresa, 882-5377.

February 6

The Blessed Sacrament is exposed for quiet prayer and reflection.

tion at St. Joan of Arc Church, 4200 N. Central, Indianapolis, on the first Sunday of each month from noon until Benediction at 5:45 p.m.

February 7

The Auxiliary of the Beech Grove Benedictine Center will hold its monthly meeting at 1 p.m. New members are welcome.

Feb. 8, 9, 13

Area groups of SDRS will meet at 7:30 p.m. at the following locations: Feb. 8, Beech Grove Benedictine Center and St. Michael's Activity Center, Greenfield; Feb. 9, St. Simon, 8400 Roy Road, Indianapolis; Feb. 13, St. Thomas Aquinas parish center, Indianapolis.

February 9

The monthly luncheon/card party at St. Mark parish hall, U.S. 31 and Edgewood Ave., Indianapolis, will begin at 11:30 a.m. Men are welcome.

The quarterly board meeting of the ACCW will be held at the Catholic Center, 1400 N. Meridian St., Indianapolis, beginning at 9:30 a.m. (Enter from the 14th St. gate.)

February 11

A Mardi Gras dance will be held at St. Roch School hall, 3603 S.

Meridian St., Indianapolis, from 9 p.m. to 1 a.m. \$3 per person in costume and \$4 per person without costume. For more information call 784-1944.

A Mardi Gras dance will get under way at Little Flower parish, Indianapolis, at 8 p.m. and continue until 1 a.m. Tickets \$3 per person. Get table reservations by calling 356-3969 or 359-5980.

An appreciation pitch-in dinner honoring parish volunteers will be held at St. Vincent de Paul parish, Bedford. Call 275-6463 or 275-2257 for more information.

February 11-13

A married couples retreat will be held at Fatima Retreat House, 5553 E. 56th St., Indianapolis, under the direction of Fr. Joseph McNally. More information available by calling 317-545-7681.

A Tobit weekend for couples planning to be married will be held

at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis. For reservations call 317-257-7339.

February 12

A day of prayer and reflection for adults over 18 years of age will be held at St. Thomas Aquinas Church, 46th and Illinois, Indianapolis, from 9:30 a.m. to 3:30 p.m. Fee: \$2. Send reservations to Alma Mocas, 4711 Rockwood Ave., Indianapolis 46208 by Feb. 7.

The Marion County Banner and St. Jude Deliverance Center will present a Valentine banquet at the

Hilton Hotel, Indianapolis, to honor black leaders of Indianapolis. Tickets are \$30 per person or \$125 for a table of five. Call 317-638-8783 for more information.

The Catholic Widowed Organization will have a Mass and pizza dinner at the home of Judy Henguet, 1323 N. DeQuincy, Indianapolis, at 7 p.m. Reservations must be made by Feb. 9. Contact persons: Neatha Dehl, 236-1365; Vanilla Burnett, 923-9940; Bob Beckerich, 253-8771.

A Mardi Gras festival will be held in the gymnasium at St.

Thomas Aquinas parish, 46th and Illinois Sts., Indianapolis, from 6:30 p.m. to 10 p.m. Presale tickets: \$4 per family; at the door, \$5 per family.

Jean Lusk, 4932 Candy Spots Ct., Indianapolis, will host a wine and cheese party for members of SDRS at 6:30 p.m. For information call 786-0144 or 637-7866.

February 12, 13

A retreat for high school sophomores will be held at Mount St. Francis Retreat Center, Mount St. Francis, IN 47146. For reservations write or call 812-923-8818.

Shamrauction set for Cathedral fans

The sixth annual Cathedral High School Shamrauction will be held on Friday from 6 p.m. to 10 p.m. and Saturday at 5 p.m. at the school with the theme "Cathedral Loves Indianapolis" carried out in city-

scape banners and posters.

Oral auction gifts up for bid include a private castle in Ireland for a week, a Chrysler K car, long beaver coat, nutria coat with a lynx collar from I. Magnin, antique Amish quilt (double wedding ring), Waterford crystal chess set, snow pad runner, cruises, and numerous condominiums in Florida, Colorado, the Lake Michigan and Lake Wawasee regions, and homes in Montana and on St. Thomas.

A Lake Tahoe vacation and Ireland escape are planned, along with a New York City Theater package with private air transportation, tickets to "Cats" and "42nd Street" and accommodations at The Plaza.

The traditional Saturday evening affair at \$150 per couple includes the preview party. This year a "Friday only" option is planned for new

alumni, parents and friends.

Booths including Lockerbie Galleries, Services, the Consumer Mall and the Athletic Club feature art, collectibles, home accessories, crafts, athletic souvenirs and service packages. In addition, duck ponds, key clubs and a raffle are scheduled. Cost is \$25 per couple.

An Indiana sports package is available with four tickets, a box lunch and leisure van to Indiana University, Purdue and Notre Dame home games this season.

Saturday evening booths include the Collector's Corner, Super Services, Cathedral at the Crossing and Broad Ripple Crafts Nook. Key clubs, duck ponds and raffles are included for bidding.

For further information, call the Shamrauction office, (317) 542-1481, ext. 5.

Conference on genetics to be offered here soon

"Genetic Decision Making and Pastoral Care," a conference sponsored by the Church Federation of Greater Indianapolis, will be held Monday and Tuesday, March 7-8 at the Essex Hotel in Indianapolis.

This conference will explore genetic problems and begin to look for ways of preparing the clergy to be informed and capable counselors in the area of genetics. It is one way faith groups can prepare their counselors and pastors to competently advise their congregations.

Keynote addresses will be delivered by Rev. Robert C. Baumbler, a professor in obstetrics, gynecology and pediatrics at Georgetown University, Washington, D.C.; Prof. Roger Dworkin, a professor of law at Indiana University School of Law; Rev. John Fletcher, assistant for bioethics at the National Institute of Health in Bethesda, Maryland; and Dr. Ronald Green, chairman of the department of religion at Dartmouth College in Hanover, New Hampshire. Each is an expert in his field and has been

published extensively.

There is a registration fee of \$15 per person. This includes lunch and dinner on Monday, March 7 and lunch on Tuesday, March 8. Workshop sessions will be scheduled at registration. The deadline for registration is Feb. 25. Hotel accommodations are also available at an additional charge. For further information call 924-9640.

Forum on meaning of Israel set at CTS

A forum titled "Israel For Christians" will be held Monday, March 14 at the Christian Theological Seminary in Indianapolis. This event is being sponsored by the Jewish Community Relations Council and the Christian Theological Seminary.

This forum will focus on the meaning of Israel for Jews and Christians, and the possibilities for inter-religious dialogue. Bishop James Armstrong, presiding bishop of the Indiana area of the United Methodist Church, Father John Pawlikowski, professor of ethics at Catholic Theological

Union in Chicago and Rabbi A. James Rudin, assistant national director of the Interreligious Affairs of the American Jewish Committee, will be the featured lecturers for the program.

According to Marsha Goldstone, executive director of the Jewish Community Relations Council, "The Jewish people want the Christians to

understand their attachment to Israel, and that it is just not another country."

The cost of the program is \$15 which includes lunch. The registration deadline is March 7. For further information contact the Jewish Community Relations Council at 926-2935 or the Christian Theological Seminary at 924-1331 extension 115.

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Emerson Library, 3642 North Emerson Avenue
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YOUTH CORNER

TEENS ASK MYRA

Reader says daughter's friend wanted to run away

by MYRA KELLER

(In response to our Jan. 7 column in which I discussed suicide, I received the following letter).

Dear Mrs. Keller:

Thanks for your article, it was very timely. Last week my daughter's best friend tried to run away. When the parents searched her room they found suicide notes, all quite shocking to them.

My daughter has spoken of her friend talking suicide. My sister is a junior high counselor, and when I consulted her

several months ago on whether to tell the girls' parents, we decided it might be too alarming for them. My sister said the girl's best source of strength

would probably be her friend, my daughter.

Many people have come to the front to help the girl, church people—and the parents are

trying to understand. I cautiously suggested that the parents seek counseling, mentioning that I knew from experience that it could help.

I also stressed that since the girl was young there was still time to "save her;" in fact, it was never too late to save or help any child of your own. But a search should begin; each day do something constructive to get at the problem.

I quoted from a lady doctor who told me she knew that when kids are having trouble it is really the parents who have the trouble and they should go for help.

We all know a little more about this little girl than we're telling the parents for now. We give her our love and support and trust that all will be well.

She has begun to open up and we think that's good.

Your article bore out one thing so evident, unusual behavior. The girl's table manners were so bad I could hardly accept it. I didn't see any reason for it, but now your article helps me understand. I trust her behavior will change as problems get solved.

Name Withheld

Dear Myra:

There's a kid in my class named Mark who really tees me off. He always has to do me one better, whether it's in sports or grades or anything. He tells other guys we're "friends." What kind of a friend is always putting you down? I don't think that's friendly, and I don't like him.

Dea' Dave:

A lot depends on why Mark is doing this. If he has a poor opinion of himself he may be trying to build up his ego by putting you down. On the other hand, he may have genuine admiration for what you can do, and he's trying to imitate you. Either way Mark will respect your abilities, or else he wouldn't be trying to outdo you as you say he does. Maybe you should take that as a compliment.

In any case, don't be hasty in judging Mark's behavior. Give him time. Just do the best you can do and take satisfaction in it. Your happiness won't depend on how he reacts to you.

(Address your questions to: Myra Keller, c/o The Criterion, 1400 N. Meridian St. P.O. Box 1410, Indianapolis, IN 46206).

Dave

Brebeuf seniors find work (from 13)

expanded there are a lot of long walks to be taken. If the boys were not there to run errands the nurses would be taking time away from the patients' care. Of course, she did indicate that there are a certain amount of staff required

at all times. In addition, whenever a patient is not stable, a paramedic or nurse must accompany the volunteer who is transporting the patient. "When the boys are here, it's an extra bonus that makes a big difference."

Besides the satisfaction of helping others "a person can pick up a lot working here—medical terminology is a whole different language," noted Phillips. "They can see that everything here is not an 'emergency.' Working in an emergency room is very often a lot of mundane tasks."

"The whole staff has the deepest respect, admiration and appreciation from the bottom of our hearts for the volunteers. We note a big difference when the volunteers can't be here. It's good to have people other than medically oriented people here—they can

ask a question that may never have occurred to us. We can learn from them. I just hope they receive from us what they give us—namely fulfillment," she concluded.

As far as previous volunteer experience goes, both Gamage and MacNulty had some. Gamage had some experience at New Hope Center working with physically and mentally handicapped people. MacNulty, on the other hand, was tutoring a girl who had some difficulty with geometry. Both of them agreed that they like the atmosphere better in the hospital. They also enjoy the variety of

people they are exposed to in the emergency room.

It is also interesting to note that neither of the boys has a doctor in his immediate family. Gamage did say that he has an uncle in Illinois who is a doctor, with whom he has discussed the medical field. The closest family member MacNulty has who worked in a health field is his mother. "My mom used to be a candy stripper," he said.

Although not certain what the future holds in store for them, both young men do hope to continue to do volunteer work no matter where they may be.

Youth programs continue to capture interest in the archdiocese

Plans were finalized for the archdiocesan CYO convention in April by 166 CYO youth and adult leaders that recently met at St. Mary's in New Albany. This convention will be held at Roncalli High School and will be hosted by the Indianapolis CYO.

designed to strengthen Christian beliefs, is the third of this school year. The fourth is scheduled in March. Three students from Cathedral High School will join the Secina seniors.

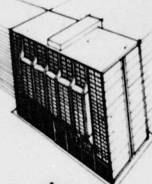
From Feb. 14, 33 Secina seniors will participate in a Christian Awakening Retreat Program, now in its seventh year at the school. This retreat,

Junior Table Tennis Tournament will be offered.

Secina's Athletic Department will once again be sponsoring fish dinners each Friday during Lent, beginning Friday, Feb. 18. The meal includes fish or clam chowder, vegetable, potatoes, bread and coffee or milk. The price is \$3 for adults and \$1 for children. They will serve from 4:30 to 7 p.m.

Sunday, Feb. 20 St. Rita will host the monthly Deaneery Youth Mass and social activity afterwards.

The Junior CYO Bowling Tournament will take place Saturday, Feb. 26 at the Action Bowl on South College Ave. from 9 a.m. till 2 p.m. There will also be divisions for adults to participate in.



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IN THE MEDIA

Win or lose, games are important

by JAMES BREIG

Maybe I'm a cruel father. Then again, maybe not. But the other day, I was playing tic-tac-toe with my daughter, Carrie, who is almost five. After letting her win the first game, I deliberately beat her in the second.

She was upset over the loss and demanded to win again. So I beat her again. "You can win if you try harder," I told her. "You're smart enough. Pay attention."

I coached her to a victory in the next round. Then, in the remaining games, I won some, lost some and tied some.

Should I have let her win all the games because she enjoys winning so much? Or should I beat her because we all have to learn about failure, living with loss and celebrating the successes of others?

Games, sports, hop scotch, Monopoly, Little League, electronic toys, video contests: whether they use chalk marks on the sidewalk or laser blasts on a computer screen, parents and children have been interacting for centuries through such activities. And it is that interaction which will be the topic of a special, five-part series on Mister Roger's Neighborhood.

"Games, Electronic and Otherwise," which will air in most cities Feb. 7-11, is one of only three weeks of new material which the host, Fred Rogers, produces annually for the daily children's program which has run now for two decades.

TO FIND out about the special and my daddy-ability, I talked recently with Fred Rogers, who is a Presbyterian minister. He began by telling me a memory of his own childhood.

"My mother told me she really had a hard time when she, I, her mother and her mother's mother would play

rummy," he recalled. "My mother said, 'Grandma and I had to let you win one game and Great-grandma win the next. So we never won.'"

"What's important," he continued, "is to play games which satisfy children. I recommend playing games which are not for winning or losing. And it's important to remember how you, the parent, felt when you were little."

The importance of games, Mr. Rogers noted, lies in their educational side: "When children play, they learn. Playing games teaches children so much."

Parents learn, too, he said, especially when they start to lose—and not on purpose.

"Some parents get very uptight when children start to win legitimately, without parents letting them," he explained. "That will be a real test for you. I revel in my sons' doing something better than me. Being able to let go of that supposedly 'number one' position can be growth-enhancing to both parent and child. There will come a day when your children are parents. How you react now will mean a lot about how they react to your grandchildren."

ON THE five-part series, Mister Rogers explores winning and losing through his visits to the Land of Make Believe where the puppets are engaged in the Make-Believe Olympic Games. In the real-life segments, he focuses on imagination and the child's view of such contemporary wonders as robots.

Mr. Rogers is worried that children, confronted by talking

machines, may think that the objects have thoughts and feelings just like humans.

"Childhood experiences," he told me, "have the potential for being joyful and fearful. The nature of these experiences is greatly determined by the quality of support that a child receives from adults."

Therefore, parents should make sure to get down on their hands and knees to zoom cars, diaper baby dolls, throw dice and roll balls with their youngsters. Moms and dads do that a lot without thinking about how important it is.

How important is it? Here are Mr. Rogers' words from the opening of the special:

"Learning how to play is one sure way of knowing that you're growing. Some day, you will be a grown-up and maybe you'll have children who are just starting to learn to play."

"As you live with them, they'll help you to remember how you felt when you were

learning those things yourself."

Remember: kick the can... checkers with Gramps... going out for a long one... playing house... "go fish"... "king me"...

The memories are important because the games were important. If you have little kids, watching "Games, Electronic and Otherwise" may be important, too.

(Guess who hasn't seen "E.T.," the biggest kids' movie in years? When I asked Mr. Rogers his opinion of the film, he confessed that he has been too busy to see it. But from hearing about it, he theorizes that its appeal lies in its "separation theme, the one greatest theme we have. That's why death is so scary. And also why the passage from Romans is so fabulously wonderful: 'I am certain that nothing can separate us from his love,' not even death. Our relationship with God can never be broken.")

Recent USCC Film Classifications

The Man From Snowy River A-II, adults and adolescents
Tenderheart A-III, adults
The Treasure of the Four Crowns A-II, adults and adolescents
The Year of Living Dangerously A-III, adults

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VIEWING WITH ARNOLD

'Dark Crystal' astonishes, delights

by JAMES W. ARNOLD

If the question is who are the heirs of Disney and his peculiar cinematic visions of childhood fantasy, then the answers are Lucas, Spielberg and Jim Henson.

The last and most neglected of these imaginative movie geniuses of the 1970's—Henson of the great Muppet empire—proves he belongs in this exalted pop pantheon with "The Dark Crystal," a five-year, \$20 million project that is to Miss Piggy what "Snow White" was to Mickey Mouse.

There is little doubt about Henson's creativity, and "Crystal" predictably astonishes and delights. It's the first film entirely peopled by "creatures"—the only word yet available to describe unique, animal-like creations of felt, rubber and unmentionable other substances—the kin of E.T. and Yoda—who are somewhere between puppets, Muppets and aliens with human powers of thought and speech. The technical secrets don't concern us here, but the creatures are made to talk and move by the wonders of technology, ranging from radio control and hydraulics to having people inside watching video monitors. Thus Henson is in the middle of the creative mainstream of current movies, whose purpose is to charm audiences by the splendor of their special effects.

All this magic is dazzling, but as ever the final question is what (if anything) it all adds up to. The honest answer is nothing that you're likely to remember very clearly six months from now.

"CRYSTAL" is much more imaginative in its visual-mechanical gadgetry than in its literary concepts—story,



characters, themes. This weakness is especially notable since "Crystal" is science-fiction, an artform that for decades has set rigorous standards and been teeming with mind-stretching surprises.

Henson's story (scripted by David Odell) is about a fantasy world split, because of some ancient cataclysm, into spheres of evil (the ruling Skeksis) and

good (the exiled, hermit-like Mystics). After a thousand years, another traumatic climax is to occur, and unless a missing shard is restored to the mysterious Crystal that is the source of all power (a reincarnation of Kubrick's monolith?) the reign of the evil ones will continue forever.

The task is entrusted to a youth named Jen and his companion Kirra, and we follow them as they penetrate the Skeksis castle and ultimately pull off the job in the nick of time.

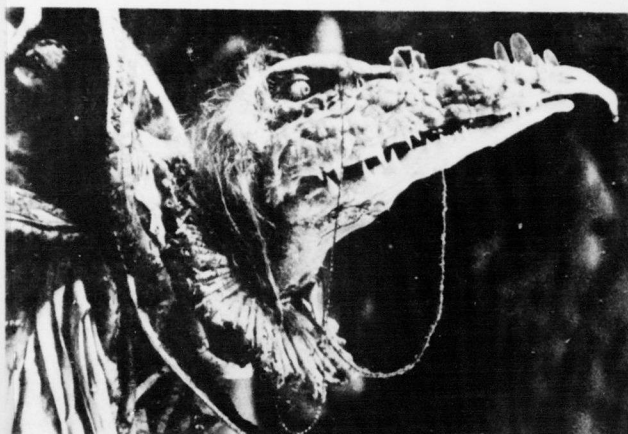
Most of this is pretentious and obscure, but seems intended to have religious overtones, if not to be a direct religious allegory. Thus the power of the Mystics is not in physical force but in wisdom and something like prayer—a chorus-like chanting of "oms" to a higher being "who must save them."

At the end the opposing Skeksis and Mystics are melded into single figures of luminous white—sort of a healing process in which an original unity is restored. As these figures ascend into a higher realm, Jen and Kirra are told: "We leave you the crystal of truth—make your world in its light!"

WOW, IT sounds like dialog from "Star Trek." It all happens at what everyone refers to as The Great Conjunction, an alignment of three suns in the heavens. So much for those of us who thought The Great Conjunction was And or But.

While the film has wit and an occasional dash of Muppet humor, most of its incidents are standard for the sword-and-sorcery genre.

Among the cliché scenes:



DARK PROPHECY—The Historian is one of the characters in "The Dark Crystal," a new movie by Muppets creator Jim Henson. The film combines painting, mime, puppetry, electronics, makeup, acting, costuming, hydraulics and modelcraft to create a mystical tale of good and evil. (NC photo)

the old emperor on his deathbed as his followers greedily begin the struggle for power; the glutinous Henry VIII-style banquet; the attack by the evil warriors on a folk feast of the innocent peasants; the torture-lab scene where the Skeksis version of the Mad Scientist drains the "life essence" from slaves and gives it to the emperor as a kind of health cocktail. (The old fellow loses his wrinkles for a moment, then his temper as they quickly come back).

The fun is less in any of this

hokum than in the bizarre appearance of the creatures: the vulture-reptilian look of the Skeksis encrusted in their jeweled robes; the collie-like shaggy benevolence of the ponderous Mystics; the black beetle-crab menace of the Garthim warriors, and countless other exotics.

Jen and Kirra, the Gelfling hero couple, resemble teenage humans with mouse ears. Then there is Fizzgig, a lovable puppy ball of fur who is (at times) all mouth, and a jungle which is literally alive with

oddball forms, an amusing variation on the famous cocktail lounge in "Star Wars."

Henson, his colleague Frank Oz, and their hundreds of co-workers make it all seem as credible as the evening rush hour on the freeway. "The Dark Crystal" is like the old joke about the dog who talks. The point is not that he fails to make interesting conversation, but that he speaks at all. (Satisfactory for all but very young children).

USCC rating: A-I, general patronage.

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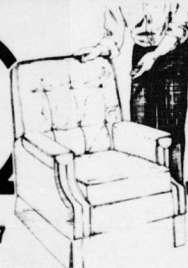
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