

The CRITERION



Archdiocese to observe Life Roll Sunday in parishes on weekend

by JIM JACHIMIAK

Sunday marks the 11th anniversary of the U.S. Supreme Court decision legalizing abortion, and the event will be remembered in several ways in the archdiocese.

The day has been designated as Life Roll Sunday, and parishioners throughout the archdiocese will be asked to sign life roll cards. In some parishes, prayer cards and other pro-life items will also be distributed this weekend, and liturgies will be devoted to respect for life.

Life roll cards include a statement opposing abortion. Once completed, they will be returned to the Office of Pro-Life Activities.

This is the third year the cards have been used in the archdiocese, said Father Larry Crawford, archdiocesan director of pro-life activities. About 700 were returned in 1982, when they were mailed as inserts in The Criterion. Last year, the cards were distributed in parishes as they will be this year, and about 17,000 were returned.

"We think the people understand more clearly what the purpose of the life roll is," Father Crawford pointed out. "But there are 200,000 Catholics in the archdiocese, and we'd like to have 200,000 cards."

A list of those who signed the cards will be used to demonstrate support of pro-life issues to legislators. The cards must be completed annually to have sufficient impact, Father Crawford said. "If it's going to be something that we use (to influence legislators), the names should be current."

THE CARDS are also useful for parishes. Those who sign the cards also are asked to indicate what work they would be willing to do in the pro-life area. Activities include visiting and writing to legislators and becoming active in parish pro-life committees. Names of those who indicate that they are interested are compiled by the staff of the Office of Pro-Life Activities. Last year, Father Crawford said, "we were able to provide a number of parishes with some good leads of people for their own pro-life committees."

The life roll concept was developed by the National Committee for a Human Life Amendment. The committee receives most of its funding and direction from the National Conference of Catholic Bishops, but the two are legally separate, Father Crawford explained.

Some parishes in the archdiocese are planning additional activities for this weekend. For example, Thelma Smock of St. Michael Parish in Greenfield said that Our Lady of Life prayer cards will be distributed there and homilies will address pro-life issues.

"Hopefully it will eventually lead us to getting some more people on our pro-life committee," she said. Because the parish does not have an active committee, Mrs. Smock noted, information from the life roll cards will be helpful.

Books and "precious feet" pins were recently sold in the parish, in conjunction with a presentation of pro-life films. The pins represent the feet of a fetus. Mrs. Smock noted that two young, pregnant women decided against having abortions after seeing the films at St. Michael's.

At St. Michael Parish in Indianapolis, weekend liturgies will include special petitions during the prayers of the faithful, as well as homilies devoted to abortion. A slide presentation on the subject will follow each Mass.

"WE'VE ALWAYS done something liturgically," said Dan Clark, director of religious education at St. Michael's. "But we felt that a lot of our parishioners were not well-versed in the subject," so educational programs were also included this year.

(See ARCHDIOCESE on page 2)



ARCHDIOCESAN CELEBRANTS—These two tables of happy people were part of the 125 tables (more than 1,000 people) who gathered at the Indiana Convention Center Sunday to celebrate the opening of the archdiocese's 150th anniversary year. Archbishop Edward O'Meara addressed the group which also heard congratulations from Governor Robert Orr. More photos on page 3. (Photos by Mike Holmes)

Three bills approved in committee

Three bills supported by the Indiana Catholic Conference (ICC) were approved in committee last week in the Indiana General Assembly, and one opposed by ICC has been scheduled for a committee hearing.

A bill requiring parental consent before an abortion on a minor (HB 1023) was approved by the House Public Health Committee. (See related story.) The bill seeks to replace the parental notification law struck down by the federal appeals court because of a faulty procedure for appeal by those minors who consider themselves mature enough to make the decision to have an abortion. The bill also mandates that a second physician be present during abortion of a viable fetus, to prevent death by willful neglect.

An Adult Protective Services bill (HB 1066) also passed out of committee. It is intended to protect adults living at home or in institutions from mental or physical health abuse.

A bill appropriating additional funds for

job training (HB 1263) passed out of committee and was recommitted to the Ways and Means Committee because of the money involved. The bill is part of the economic development package of the commerce department. Funds would be used to retrain economically disadvantaged and dislocated workers. In committee testimony, Lt. Gov. John Mutz said the funds would also be used to train workers in failing industries before a layoff occurs, to avoid unnecessary hardship on workers and families. ICC supports HB 1263, recognizing the human suffering caused by unemployment.

A "living will" bill (SB 22) is scheduled for hearing in the Health Committee. It would allow an adult to direct the withdrawal of extraordinary life-sustaining medical procedures in certain circumstances.

ICC will oppose SB 22 as unnecessary and potentially harmful. Patients already have the right to refuse treatment, said M. Desmond Ryan, ICC executive director and

lobbyist. And no physician has ever been held liable for letting a person die when there was no reasonable expectation of recovery. Furthermore, hospital ethics committees already exist to review these situations, Ryan said.

Explaining why the bill could be harmful, Ryan pointed to the living will law in California, one of the few states with such legislation. There, physicians tend to believe that if a patient does not have a living will, then every treatment must be used, Ryan said. He also pointed to the technical difficulties in attempting to codify such a delicate situation. The patient, misunderstanding the technicalities of executing or revoking a living will, could invoke unwanted results.

Looking Inside

St. Peter Claver Center has a program for feeding the hungry. See Susan Micinski's story on page 2.

Father John Buckel remembers the impact of John of the Cross. Turn to page 5.

St. Nicholas Youth Center strives to assist central city youth. See Margaret Nelson's story on page 9.

Bridget Tynan Hodge has some thoughts about the new year on page 15.

Kevin McDowell interviewed Carl Wagner about youth ministry in the archdiocese. Turn to page 21.

Prayers asked for Archbishop Schulte

Archbishop O'Meara has requested prayers for former Archbishop Paul Schulte for whom he celebrated the Sacrament of the Sick and conferred the Apostolic Blessing on Friday, Jan. 13. Archbishop Schulte, 93, is currently in residence at St. Augustine's Home for the Aged.

"While he is not beset with any particular disease or malfunction," Archbishop O'Meara stated, "the effects of old age are taking their toll" on Archbishop

Schulte. "Together we give thanks to God for the blessings of his person and his many years of ministry in the midst of the Church of Indianapolis at the same time we pray for him the graces of peace and resignation."

Archbishop Schulte led the Indianapolis archdiocese from 1947 until 1970. He is now the senior member of the United States Catholic hierarchy both by age and by years of episcopal ordination.

the CRITERION

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St. Peter Claver Center offers free lunch program

by SUSAN M. MICINSKI

Emphasizing the equality of all men under God, mutual aid and fraternal charity is what the Knights of St. Peter Claver is all about. Founded in 1909 in Mobile, Ala. by four Jesuit priests and four laymen, and dedicated to the memory of St. Peter Claver, a man of Spanish descent who ministered to the slaves of the West Indies, the organization was the answer to the black Catholics prayer for a fraternal, service, social group they had long been denied admission to in previously all-white groups.

Here in Indianapolis, the first council and court was established at St. Rita's Parish in 1947. Now, there are also councils and chapters at St. Bridget, St. Lawrence, SS. Peter and Paul Cathedral, St. Andrew and plans are being investigated to reinstate one at St. Joan of Arc.

Martin Strange, executive director of the local group, explained that since its inception, the organization has grown on both the national and state levels. There are currently 13 states with units of Claverism, and each year in August a national convention is held at a different city in the U.S.

The St. Peter Claver Center, an expansive structure located at 3110 Sutherland Ave., houses a number of services and is a site where free, hot lunches are served from noon to 1 p.m. every Tuesday and Thursday.

RECENTLY SOME staff members discussed what the lunch program is all about and who it is serving.

"I think it's a wonderful service," stated Rita Guynn, director of the free lunch program. "The people coming here are really hungry." According to Guynn, who is

also director of St. Peter Claver's nursery and kindergarten, the program began with one meal a week, served on Tuesdays, on Nov. 1, 1983. "The first week of our program we served 35 people. Last week, for the two days we served 300."

"And I anticipate we could be up to 500 or 600 per week the way the economy is going," remarked Strange.

Both directors explained the program, which attracts people of all ages, evolved from discussing different charities and different things they could do for feeding the hungry. "We saw an article in the city paper about feeding the poor; how Community Action Against Poverty (CAAP), assisted by the government, works," said Guynn, who also teaches fifth and sixth grades at St. Rita School. "Then we were approached by Larry Nelson, nutrition director for the Council on Aging, who also is a knight of St. Peter Claver, and the founder of Project Loaves. He really helped us a lot. From all of this, we put our program together."

NELSON EXPLAINED that Project Loaves, a totally voluntary effort, is a combined network of church and civic groups that provides food for those "in a temporary pinch." He said "since we are all working towards one common goal—providing food—one place doesn't have to do it all. With many different groups participating, it's a lot easier and no one will go bankrupt in the process. Any church or group wanting to join the network is encouraged to provide whatever they can afford."

For example, during the month of January, "we have 59 free meal sites for people to go to," noted Nelson. "They're not all 59 different organizations, though, because some places may serve more than

once a month or week. We try to inform people in need of these programs by putting notices in the newspapers or having announcements aired on radio or television. This way, no matter where a person lives in the city, there ought to be a place relatively close that he could go to."

One advantage to St. Peter Claver's lunch program is that "we don't have any requirements for recipients," said Guynn. "We do have them sign their names before entering, but we only do this so we don't have to count plates." Guynn thinks this encourages people to keep on coming back. "Some places make people fill out a lot of forms which can be a problem, or make them feel ashamed. But we tell people they shouldn't feel ashamed; anyone can be down on their luck, and if they've ever paid taxes, they've paid into the program since the government is allotting this food."

Repeat visitors are not an unusual sight at the free lunches on Tuesdays and Thursdays. "Some of the people have been coming ever since the program started," said Guynn. One example she gave was a family of three—a father, mother and little girl, that faithfully shows up each Tuesday and Thursday as the noon hour approaches.

The program is also beneficial to a "lot of older people who won't fix hot meals for themselves," explained Strange. "We'll deliver carry-outs to them or those who are disabled if they can't or won't come here."

All meals are planned around the four basic food groups, and are prepared by Mrs. Montgomery, the cook from the center's nursery, who the children say "is a real good cooker." Guynn says, "thanks to her, we're all getting fatter by the minute." The workers at the lunches are all volunteers, and "all really enjoy their part in the program," said Guynn. "I'm just happy so

many people are participating. We tell people to tell their friends; we're eager to get as many hungry people as possible in here."

Another Claver food program is the Emergency Aid Society (EAS), which some people call the food pantry, although it also provides needy individuals and families with fuel, shelter and clothing.

Harold Roddy, director of EAS, explained that "we are open to provide emergency aid to families and individuals when no other aid is available, so we are open from 10 a.m. to noon on Fridays, Saturdays and Sundays."

The society spends approximately \$1,000 per month for the purchase of canned, boxed and other packaged foods. Families running low on food are also allowed to sign up for government food boxes, a three-day supply of food.

During the month of December, "1,036 families received services here," noted Roddy. "That was an average of 250 families per week. The total number of people served was 3,380." Winter months are a busy time, "but so were some summer months when unemployment was higher."

A person or family is generally eligible for emergency aid if receiving food stamps or some other form of assistance, and is unemployed. However, some exceptions are made. For example, "some people receiving assistance who are working still don't have enough to feed a family. If a mother of six is making \$75 a week, that's not hardly enough to feed her family. Very seldom do we turn anyone away."

Persons wishing to learn more about EAS, or to find out if they are eligible should visit the office at 3024 Sutherland Ave. (lower level) or call 923-1661.

Legislators remain concerned with abortion ruling

by JIM JACHIMIAK

As the anniversary of the U.S. Supreme Court's Jan. 22, 1973, ruling on abortion approaches, it remains a concern of legislators at the state and national levels.

In the Indiana General Assembly, a bill requiring parental consent before an abortion is performed on a minor was approved by the House Public Health Committee. The committee voted 7-1, with one abstention, for the bill. It has been scheduled for a second reading and debate on the floor of the House of Representatives.

The bill was introduced during this session because a parental notification law which took effect in 1982 was struck down by a federal court of appeals. The court ruled that the law did not provide an adequate appeal process for a girl whose parents refuse to allow an abortion.

The new bill, HB 1023, was targeted for support by the Indiana Catholic Conference (ICC). It revamps the appeal process and changes the requirement from parental notification to parental consent. It also requires that a second physician be present

during an abortion of a viable fetus. That requirement is intended to prevent death by wilful neglect on the part of the doctor performing the abortion.

The bill was sponsored by Reps. Richard Dellinger (R-Noblesville), Edward Goble (D-Batesville) and Richard McIntyre (R-Bedford).

M. Desmond Ryan, ICC executive director and lobbyist, testified in favor of the bill before the committee. Ryan focused on the involvement of parents in the abortion decision.

AN ICC position paper on the bill calls abortion "a potentially serious medical treatment." The statement also says, "It is the right and duty of each parent to counsel, guide and support his minor children. This guidance is especially important at a moment of crisis."

The position paper also notes that the bill preserves the rights of the minor, because she has the right to an appeal and the decision of the court is "expedited and confidential." Finally, it points out that parental consent has been judged constitutional when the minor is given a chance to appeal the parents' decision.

Also testifying for the bill were two representatives of Indiana Right to Life—Ann Minnis, legislative chairperson, and Roger Bennett, legal counsel. They supported the bill primarily because it would involve parents in the abortion decision.

"The biggest argument against the bill was that the unsophisticated girl might not know how to get into the appeal process," said Ann Wadelson, ICC director of communication.

Opposition came from several groups, including Planned Parenthood and the Indiana Civil Liberties Union (ICLU). Planned Parenthood opposed "legislating involvement" of parents with their children, while the ICLU called the bill "unwise and unnecessary."

Planned Parenthood's testimony also cited a chance that minors would go to other states to receive abortions and that there could be more late abortions because of the time which might be spent in court.

But Wadelson does not believe that argument is valid. She noted that HB 1023 includes "time parameters in which the court would have to act if there is an appeal."

At the national level, another drive to pass the Equal Rights Amendment is expected, and the National Committee for a Human Life Amendment sees a link between ERA and abortion.

Father Larry Crawford, archdiocesan director of pro-life activities, agreed with the NCHLA's assessment. "As it is written," Father Crawford said, "the ERA will have dramatic impact on the abortion issue."

Father Crawford believes that the ERA in its current form would be likely to invalidate restrictions on state and federal funding of abortion. Those restrictions could be seen as sex discrimination because they single out a female-only medical procedure for non-funding. The ERA could also jeopardize other laws related to abortion, such as conscience laws in effect in 44 states. Conscience laws provide legal protection for doctors and nurses who refuse to cooperate in abortions.

In Harris vs. McRae, the U.S. Supreme Court ruled in 1980 that the Hyde Amendment was not unconstitutional because it did not disadvantage any of the currently

recognized "suspect classes"—those based on race, religion or national origin. But supporters and opponents of the ERA say that it could make women a suspect class.

Father Crawford noted that abortion and the ERA are linked by legal experts on both sides of the abortion issue. For example, attorneys for the American Civil Liberties Union (ACLU) have sought court rulings to require abortion funding in four states which have passed their own ERAs.

Therefore, groups opposed to abortion have supported an amendment to the ERA offered by Rep. James Sensenbrenner (R-Wis.). The amendment states, "Nothing in this Article shall be construed to grant or secure any right relating to abortion or the funding thereof."

But Father Crawford noted that Speaker of the House Thomas P. O'Neill (D-Mass.) opposes any amendment to the ERA, and the bill is expected to be introduced again next month.

When the ERA was reintroduced in November, O'Neill brought it to the floor with a motion to suspend rules, a procedure normally used for minor, non-controversial bills. It allows no amendments, limits debate to 40 minutes, and allows for only one vote—on the motion to suspend rules to pass the bill. The vote was 278 to 147 in favor, six votes short of the 2/3 necessary for passage of a constitutional amendment.

Archdiocese (from 1)

"We have quite an active pro-life group in the parish," Clark said. That group planned the educational programs and assisted with liturgy planning for the weekend.

High school students in St. Lawrence Parish in Indianapolis will also be exposed to the issue on Sunday. Sharon McCarthy, youth minister, explained, "We are having a home Mass and it just happened to fall on that date." So she and the students planned the liturgy around the pro-life theme.

Father John Brandon, associate pastor, will celebrate the Mass in the home of the Joseph Valvo family.

Precious feet pins will be distributed to the students. "I'll explain the significance of them and say, 'if this means anything to you, take one,'" McCarthy said. But she added that "one of the things that I'm going to point out is that 'respect life' is more than just abortion."

Several groups from the archdiocese will also participate in the annual March on Washington. The event is normally held on Jan. 22, the anniversary of the Supreme Court decision legalizing abortion. Since that date falls on a Sunday this year and most legislators will not be present, the march will be held on Jan. 23.



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THE CRITERION

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Pope tells U.S., Soviets to resume talks

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—Pope John Paul II warned the United States and the Soviet Union that "there is not a moment to lose" in resuming negotiations to reduce arms and that they would have to answer to history for their failures.

The pope's strong words came Jan. 14 during a 30-minute talk at the Vatican to diplomats accredited to the Holy See.

Noting the anguish felt throughout the world over the nuclear threat, the pope said that arms talks should be resumed immediately.

"We are convinced that there is a serious duty for all the parties concerned and if anyone would want to withdraw from the necessity of such negotiations, he would incur a grave responsibility to humanity and to history," the pope said.

The pope's words came three days before the opening of a conference in Stockholm, Sweden, in which the United States and Canada plan to join the Soviet Union and other European nations to discuss world problems. During the conference, U.S. Secretary of State George Shultz and Soviet Foreign Minister Andrei Gromyko were scheduled to meet for the first time since the Soviets walked out of a conference on reduction of intermediate-range nuclear missiles last Nov. 23. Since then separate negotiations also have broken down on long-range nuclear missiles and conventional forces in Europe.

"THE HOLY SEE would like to help end today's impasse by encouraging people and groups to carry out concrete steps and to take prompt measures to advance toward the solution of the most elementary problems of justice in this world," the pope said.

In late October 1983 the pontiff wrote to U.S. President Ronald Reagan and Soviet leader Yuri Andropov urging them not to abandon arms reduction talks. A month later, Vatican Secretary of State Cardinal Agostino Casaroli told newsmen that the Vatican was willing to mediate the impasse following the breakdown of the talks.

In his speech to diplomats, the pope also encouraged continued North-South dialogue between the world's developed and underdeveloped nations.

"The enlargement of zones of poverty," he said, "is in the long run the most serious threat to peace."

"For its part, and I insist on this point, the church wishes to continue to engage itself resolutely in the development of these countries called 'the South,' and it encourages the others to pledge themselves always more actively to this path," the pope said.

THE POPE expressed concern over developments in world trouble spots including Lebanon, Central America, Afghanistan, and Cambodia and en-

couraged the withdrawal of foreign occupying troops.

He also voiced anxiety over delays regarding the independence of Namibia, which has been ruled by South Africa since the end of World War I. The white-minority South African government has been engaged in a guerrilla war in Namibia, where the majority of the population is black.

Turning to the Middle East, he supported a homeland for the Palestinians and guarantees for the security of Israel.

"It is to be desirable that other populations, such as the Palestinian people, should be able to have a homeland," he said. This is "a condition for peace and justice in the tormented Middle East."

"There should be guaranteed at the same time the security of all the people in the region there, including Israel," the pope added.

The pope expressed satisfaction that the number of nations accredited diplomatically to the Vatican had risen from 46 in 1950 to the current figure of 108. He attributed the rise to the "decolonization" of the world and the ability of the Holy See "to inspire trust, with its altogether singular position of a spiritual and moral authority at the service of peace for all."

O'Meara named as member of regional board

Archbishop Edward T. O'Meara has received an appointment to serve as a regional member of the Sacred Congregation for the Propagation of the Faith. The congregation, also known as the Sacred Congregation for the Evangelization of Peoples, is the Vatican department which sets policy for and deals with the greatest issues of the missionary work of the Church. It is, according to Archbishop O'Meara, "a body analogous to a board of directors."

The appointment, which was announced on Monday of this week, makes Archbishop O'Meara the first American bishop to serve as a regional member of this congregation. It is comprised of 24 representatives of which 12 are bishops from mission dioceses, four are from other regions, four are national directors of the Society for the Propagation of the Faith, and four are from the pontifical works. The archbishop had been a member of the congregation while serving as the national director for the Society.

Archbishop O'Meara expressed his pleasure at the surprise appointment saying he was "thrilled to be reassigned in this way with the missionary work of the Church." The appointment is for a five-year term.



FESTIVAL OCCASION—Guests at the sesquicentennial dinner held Sunday, Jan. 15 at the Indiana Convention Center included: (counter-clockwise beginning upper right) monks from St. Meinrad Archabbey who introduced the winning liturgical hymn for the occasion; Archbishop O'Meara interviewed by Channel 13 reporter Karen Dillon; Providence Sister Loretta Schafer, coordinator for the sesquicentennial year events, seen talking with Ann Thompson, president of the Archdiocesan Council of Catholic Women; Ed Durkee, youth representative from Terre Haute, who offered one of five toasts given on the occasion; Governor Robert Orr greeting Archbishop O'Meara. (Photos by Mike Holmes)

POINT OF VIEW

Wrong time for diplomatic ties

by KEVIN C. McDOWELL

Ostensibly, the recent re-establishment of full diplomatic ties between the United States and the Holy See after a 117 year absence bodes well for both entities.

The contention by U.S. Senator Ernest F. Hollings (D-SC), a presidential hopeful, that such diplomatic ties violate the constitutional provision for separation of church and state is election year claptrap. The Holy See has always been recognized as an international state. Even during the period after annexation of the Papal States by Italy in 1870 and before the creation of the State of Vatican City under the Lateran Treaty with Italy in 1929, the Holy See was for various purposes treated as an international person.

The Holy See today is listed as a minor European state, along with Andorra, Liechtenstein, Monaco and San Marino. The Holy See, while not a member of the United Nations, does hold membership in

various technical international organizations. Prior to the United States doing so, 106 nations had established diplomatic ties with the Holy See, a 30 percent increase since Pope John Paul II ascended the Throne of St. Peter. To object to ties with the Holy See because it officially sanctions a state religion would mean that the U.S. would have to sever its ties with Saudi Arabia, Israel and Great Britain, mainstays all in U.S. foreign policy but with official state religions nonetheless.

A SIMILAR charge that the president chose this time to re-establish ties was a political ploy to capture the "Catholic vote" in 1984 is without foundation. The president drew well among Catholics in 1980, and by all indications, he will do well again in 1984, the nuclear issue somewhat balanced by his right-to-life stances. If anything, this move will hurt his following among Protestant fundamentalists, his staunch supporters from early on.

Presidents Truman, Johnson, Nixon, Ford and Carter all wanted to establish such ties, but found the social and political climate not right. It isn't right this time either. It would have been better had such ties been established at another, more opportune time, and possibly, by another president. Sen. Hollings was right on one point: The U.S. rushed into this without proper debate or a thorough study of what might happen.

The benefits for the United States are immediate. No nation has the relative freedom of movement as the Holy See through its churches has in virtually every country in the world. The intelligence potential is staggering. The United States, through the president's personal envoy, was already privy to such information as the Holy See would make available.

By establishing full diplomatic ties with the United States at this time, the work of the Church may be hindered in countries hostile to the U.S., notably the Warsaw Pact countries and Iran. The intermediary role the Holy See has played in the past is damaged. If there were an Iran hostage crisis today, what credibility would the Iranians give to a claim to neutrality by the Holy See?

The "freedom of movement" of the Church will be more closely scrutinized, and eventually inhibited. Previously, Catholic priests in Warsaw Pact countries,

when arrested were charged mostly with such capital crimes as "currency speculation," which merits a firing squad in the U.S.S.R. In a country already as shut off from the world as the Soviet Union, it would not take much for the Soviets and their allies to believe that Catholic clergy are engaged in C.I.A.-backed subversion.

The United States is in need of a boost. It had a credible claim that it valued peace during the latter part of Nixon's tenure, and during the Ford and Carter presidencies. The U.S. image since has suffered much, particularly during the latest nuclear debates and escalation of tensions on the European continent. The U.S. is not thought of as a warmonger, but hasn't done much to reassure the world of its peaceful intentions either. By associating with such a respected presence as the current Pope, the U.S. image is bettered.

But what if there should be a disagreement? The U.S. presence in Catholic Central America could lead to a serious and embarrassing confrontation. Should the U.S. launch a Grenada-style invasion of Nicaragua, and the bishops there—or here, for that matter—call upon the Holy See to intercede, what then?

Anti-Catholic sentiment has never died in the U.S.—it has just become unfashionable. There will always be that peculiar lot who believe and preach that Catholics store guns in their church basements and finance their purchases by bingo; and that John and Robert Kennedy died because of the dreadful sins of their father, etc.

Another problem closer to home is whether diplomatic ties will subvert the authority of the American bishops. Advisors to the president were unhappy with the American Bishops' pastoral letter on nuclear war, which they viewed—albeit, out of context—as an attack and unwarranted interference on their position, weakening the U.S. government's negotiating posture in its limitations talks with the U.S.S.R. Should the president become similarly displeased in some future matter, will he protest to the Holy See, and will the Holy See intervene? Such intervention would make an American issue an international one, and a two-way discussion a three-way one, with the American bishops likely to get the proverbial short end of the stick.

Diplomatic ties are to be desired. It would have been better had they never been severed. However, given the current possibilities for immediate confrontation and interference, now is not the right time, and this may not be the right president.

(McDowell, a frequent contributor to The Criterion, is an Indianapolis lawyer.)

WASHINGTON NEWSLETTER

Washington mute over relations

Reasons for low-key handling of announcement not entirely clear

by JIM LACKEY

WASHINGTON (NC)—Though the establishment of diplomatic relations between the United States and the Vatican may turn out to be one of the biggest religious news stories of 1984, you certainly

couldn't tell by the way the announcement was handled in Washington.

At the State Department and the White House there was no effort to focus extra attention on the new ties or to welcome them as any sort of a diplomatic breakthrough. The leadership of the U.S. bishops also had little to say about the new ties other than to welcome them as recognition of Pope John Paul II's international role as a peacemaker.

Even the reaction by opponents was muted, at least compared to the reaction 33 years earlier to President Harry S. Truman's attempt to appoint the first U.S. ambassador to the Holy See.

The reasons for such low-key handling of such an announcement were not entirely clear, but one reason obviously is that the upgrading of ties between the United States and the Vatican no longer has major political repercussions.

Though the Vatican had released the announcement of the new ties around 6 a.m. Washington time Jan. 10, the State Department chose merely to wait until its regular noon press briefing to officially

confirm the establishment of diplomatic relations. The White House similarly waited until its regular early afternoon briefing to announce the nomination of William Wilson as first ambassador.

NORMALLY THE announcement of a change in diplomatic ties is issued simultaneously in the capitals of both nations. State Department spokesman John Hughes, asked why the Vatican had issued its announcement first, could only speculate that perhaps the Vatican's official daily newspaper, L'Osservatore Romano, needed the announcement early to meet a deadline.

White House spokesman Larry Speakes was similarly low-key in his handling of the Wilson appointment. Congress in November gave the president the option of upgrading ties and appointing an ambassador, Speakes said, and President Reagan was merely following through. The only formal statement from the White House was a press release giving a short biographical sketch of Wilson.

One news report speculated that the Reagan administration, after Congress acted, rushed the formalization of U.S.-Vatican ties to head off opposition to the move before it grew. But one congressional aide who worked on the legislation said the question of formalizing ties with the Vatican wasn't a "Cabinet-level" issue in the administration.

BUT WHY the comparatively muted reaction by opponents of U.S.-Vatican relations? According to Jesuit Father Robert Emmett Curran, chairman of the Georgetown University history department, one key difference is the acceptance of Catholics into the mainstream of American society over the past generation.

"There doesn't seem to be the old fears about inviting the pope into the White House," said Father Curran, noting that it took a Southern Baptist, President Jimmy Carter, to do so in 1979. "Can you imagine what would have happened if President Kennedy had tried to do the same thing?" the priest said.

Father Curran also speculated that since the U.S. bishops were not pushing for establishment of ties between the U.S. government and the Vatican—and in fact may have been cool to the idea—few U.S. citizens feared that diplomatic ties would give the American hierarchy greater prestige with the government.

Another news report said most Protestant opposition to the move came not from denominational leaders but from umbrella agencies on the basis of past stands not recently reviewed by their grassroots membership.

The plan to send the first U.S. ambassador to the Vatican still must survive Senate confirmation hearings for Wilson. One opposition group, Americans United for Separation of Church and State, says if it cannot convince the Senate to oppose the nomination it will take the matter to court.

Though Sen. Ernest Hollings (D-S.C.) said he thought recognition of the Vatican was a bad precedent and violated separation of church and state, there seemed little chance that a majority of the Senate would turn against the nomination. Congress last year had little trouble lifting the ban on formal relations with the Vatican, and the legislation to end the restriction had co-sponsorship which ranged across the ideological spectrum from Sen. Edward M. Kennedy (D-Mass.) to Sen. Jesse Helms (R-N.C.).

Anniversary Annals



For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The establishment of the diocese began in the town of Vincennes. This week's feature is taken from the Vincennes Gazette which on Saturday, January 18, 1834, published volume 3, number 33. The following item appeared at that number.

LEGISLATIVE

From the Indiana Journal

STATE BANK

Both houses of the General Assembly are now fairly engaged on the Bank question. A considerable battle has been fought in both Houses on the first section of the bill, in relation to the number of Branches. The proposition to reduce the number to 5 failed in both Houses—the vote standing in the Senate 12 for reducing the number and 16 against it, and in the House 33 for and 37 against it. Considerable debate took place yesterday in both branches on a motion to strike out the second section, which divides the State into Bank Districts. This motion also failed in both Houses. For the details of Monday's proceedings the reader is referred to our Proceedings. Our sketch of the debate in the House is necessarily much condensed. Supposing the public to be deeply interested in the subject, and being pressed for time and room, we just submit our notes in the rough state in which they were taken during the progress of the proceedings. The debate was continued yesterday in the House, on the proposition to reduce the number of Branches, by Messrs. Kilgore, Brown of T. Brackenridge, Palmer, (Speaker), Crume, Evans, and Clark. The proceedings, thus far, have strengthened our belief that the bill will pass.

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood Dues	Other Gifts
JEFFERSONVILLE							
84	Sacred Heart	2,064	\$1,006.00	\$2,388.31	\$1,993.10	\$	\$ 631.38
85	St. Augustine	1,390	420.50	779.67	1,656.06		125.00
86	Knightstown	263	92.00	209.25	245.75		
87	Lanesville	1,141	1,121.00	1,529.55	2,188.00		15.00
88	Lawrenceburg	1,942	507.72	879.00	1,238.00	4,449.00	57.00
89	Leopold	699	178.00	420.00	300.00	617.00	303.00
90	Liberty	332	602.00	455.00	500.00	85.00	25.00
MADISON							
91	St. Mary	1,075	634.77	465.00	855.00	736.00	
92	St. Michael	680	351.00	538.00	754.00	450.00	81.00
93	St. Patrick	375	320.79	604.23	1,000.96	62.10	
95	Martinsville	900	459.00	960.00	1,222.38		
96	Milan	425	167.00	443.00	376.00	180.00	540.00
97	Millhouses	535	366.00	520.55	387.70	540.00	
99	Mitchell	269	36.00	210.00	225.30		
100	Montezuma	87	23.00	105.00	147.65		
101	Mooreville	1,145	375.00	500.00	138.00	151.60	
102	Morris	571	416.00	525.00	353.00	25.00	15.00
103	Napoleon	544	126.00	200.00	186.00	833.00	
104	Nashville	568	141.00	495.40	844.93		146.00
105	Navileton	927	272.00	1,000.00	1,097.02		
NEW ALBANY							
106	Holy Family	2,101	1,239.26	1,296.00	1,574.00	587.12	
107	Our Lady of Perpetual Help	2,904	611.85	1,118.75	2,157.36		
108	St. Mary	1,856	1,523.50	1,819.85	2,535.97		319.00
109	New Alsace	670	389.80	403.01	303.20	265.00	150.00
110	New Castle	1,200	548.00	426.90	1,319.00	345.00	
111	New Marion	134	192.00	208.00	223.50		
112	New Middletown	182	43.00	64.00	171.00		
113	North Vernon	1,338	759.60	1,091.00	1,792.00	162.50	
114	Oak Forest	70					
115	Oldenburg	1,254	731.00	961.00	1,622.00		50.00
116	Osgood	833	526.00	454.85	1,105.00		
117	Paoli	165	55.20	52.26	234.97		
118	Plainfield	1,621	496.00	909.00	2,410.05	162.00	144.09
RICHMOND							
119	Holy Family	1,409	790.00	1,527.00	1,887.00	60.12	
120	St. Andrew	2,000	827.35	2,866.75	5,163.90		45.00
121	St. Mary	1,114	616.00	370.50	1,175.50	30.00	402.00
122	Rockville	406	123.00	311.64	279.40	39.00	185.55
123	Rushville	1,500	1,150.00	1,731.10	1,633.76	1,355.00	281.41
124	St. Anne (Jennings Co.)	207	160.00	352.00	392.00		
125	St. Croix	214	340.00	705.00	304.00		30.00
126	St. Dennis	84	57.00	128.25	58.95		
127	St. Isidore (Perry Co.)	452	132.80	93.50	70.56		
128	St. Joseph (Crawford Co.)	215	260.00	241.00	280.00		
129	St. Joseph Hill	957	495.40	358.00	1,282.00		
130	St. Joseph (Jennings Co.)	435	260.00	1,312.00	457.53		18.00
131	St. Leon	774	658.00	1,101.57	1,156.74	1,095.00	
132	St. Mark (Perry Co.)	431	175.00	506.00	334.40	429.00	71.00
133	St. Mary of the Knobs	2,871	1,089.00	1,755.50	2,422.76		
134	St. Mary-of-the-Rock	290					
135	St. Mary-of-the-Woods	416	400.00	325.00	300.00		
136	St. Maurice	425	336.00	161.00	283.79		
137	St. Meinrad	1,100	697.00	235.00	391.57		
138	St. Nicholas (Ripley Co.)	704	655.00	484.00	309.38		
139	St. Paul (Decatur Co.)	13					
140	St. Peter (Franklin Co.)	610	224.00	364.00	405.00		
141	St. Peter (Harrison Co.)	198	23.00	50.00	230.00		
142	St. Pius (Ripley Co.)	151	71.00	112.00	130.00		
143	St. Vincent (Shelby Co.)	573	555.00	675.28	1,039.50	32.00	
144	Salem	399	90.00	190.00	179.21		
145	Scottsburg	415	135.00	280.00	259.30		
146	Seelyville	240	221.00	213.36	298.15		
147	Sellersburg	935	430.00	583.36	1,230.15	30.00	56.84
148	Seymour	1,536	786.00	1,054.50	1,305.25	1,323.00	322.00
149	Shelbyville	2,400	565.00	1,652.67	2,188.97	262.32	
150	Siberia	160	146.00	178.00	53.00		
151	Spencer	133			93.26		264.50
152	Starlight	606	325.00	261.00	543.00		
153	Tell City	4,165	1,530.20	2,203.45	2,956.86	537.00	69.02
TERRE HAUTE							
154	Sacred Heart of Jesus	1,113	373.00	223.00	645.01	483.00	52.50
155	St. Ann	571	77.00	46.00	319.11		
156	St. Benedict	995	430.00	640.00	1,180.00		
157	St. Joseph	1,181	307.25		1,622.50		
158	St. Margaret Mary	903	681.15	608.16	2,035.39		
159	St. Patrick	1,666	855.75	2,391.12	2,096.46	1,359.00	
160	Troy	295	243.00	146.00	107.41	117.00	
161	Universal	152	47.00	93.50	167.25		
162	Vevay	85	125.00	79.55			
163	West Terre Haute	220	100.00	160.00	160.00	360.00	
164	Yorkville	430	100.00	374.05	1,269.60		
Marquette Manor							
	St. Augustine Home		418.00	550.00			
	St. Paul's Hermitage		259.00	639.28			
	St. Meinrad College			346.25			
	Sisters of Providence		100.00	65.10			115.85
	Carmelite, Indianapolis		100.00	100.00			200.00
	Sisters of St. Francis, Oldenburg			500.00	48.00		300.00
	Various Organizations						81.14
	Diocesan Office		605.00	615.00	3,804.00	130.00	125,441.36



GIVING TILL IT HURTS—Staff members of the agencies of The Catholic Center participated in a blood drive through the Marion County program recently. Casually giving her part of blood at the top is Janet Teipen-Gallagher of the Office of Catholic Education Resource Center. With arm held high (below) and cotton swab under fingers, Metropolitan Tribunal Advocate Lorraine Dolder smiles to show it didn't hurt at all.

Polish negotiations continue

ROME (NC)—Poland's Cardinal Jozef Gliepm of Gniezno and Warsaw said negotiations to establish diplomatic relations between Poland and the Vatican "are going well." He spoke Jan. 16 to the press at Rome's Leonardo Da Vinci Airport after arriving to brief Pope John Paul II on his talks with Polish Premier Wojciech Jaruzelski. "I cannot say when it will be possible to normalize diplomatic relations, but I can say that negotiations are going well," Cardinal Gliepm said.

Pope seeks Lebanese dialogue

VATICAN CITY (NC)—Pope John Paul II, in a message to Lebanese Christians meeting to discuss their country's future, has again called for a "national dialogue" which will satisfy all of Lebanon's diverse political and religious factions. The pope's message came in a Jan. 13 telegram to Cardinal Antoine Pierre Khoraihe, the Maronite patriarch of Antioch, who has his headquarters in the Lebanese capital of Beirut.

Reagan addresses arms talks

WASHINGTON (NC)—In an internationally televised speech Jan. 16, President Reagan said increased U.S. strength "is making the world a safer place" and has made meaningful arms negotiations more likely. "Now there is less danger that the Soviet leadership will underestimate our strength or question our resolve," he said. "I believe 1984 finds the United States in its strongest position in years to establish a constructive and realistic working relationship with the Soviet Union," he said.

YOUTH CORNER

Teens deal with issues in classroom

by SUSAN M. MICINSKI

Do teenagers feel pressured to drink? Is alcohol that important at parties? How widespread is drinking in school? Youths in "Confronting Christianity," a religion course for high schoolers taught by St. Luke's youth minister, Pat Long, have a chance to express their feelings on these and many other issues important to youths.

Long explained that the classes make the students aware of the issues, and "what it means to live as a Christian and what a difference it can make." In addition to dealing with problems through classroom discussion, suggestions are given for action students can take during the week.

Cindy Braeckel, a junior at North Central High School, said that if she goes to a party where there is alcohol, "I just drink Diet Pepsi or Tab." She

reports that if she sees people drinking, she tells them that "it's bad for your health."

"I feel bad for a person who drinks," exclaimed Karen Chapman, also a junior at North Central.

"I don't drink either," noted senior Kristy Corbett. But she feels peer pressure is not a problem—at least for the upperclassmen. "I think there is a lot more pressure for the younger students to drink."

Mike Nastav, another student in the class, admits to liking the taste of beer, but "I don't drink to get drunk."

"I don't either," said Patrick Rohan.

Some students drink before coming to school, according to Kevin Foy. "They take the alcohol like coffee in the morning."

All the students agreed that Indiana's new drunk driving law has scared many people, and helps them realize the trouble a person can get into.

"There aren't a lot of places teens can go to discuss these serious issues," explained Long. "A class like this certainly helps takes the pressure off."

Ritter freshman Michelle Helms was a winner in the 1983 Epilepsy Conference Poster Contest. She received

an award and a letter of commendation from Gov. Robert Orr. The posters will be used for informational purposes.

Camela Eates, a Ritter senior, has been elected to the YWCA board of directors through 1985. She is the first youth to be elected since 1978.

Two 1983 graduates, now at Purdue University, received advanced placement recognition. They are: Mary Jo Kline, who tested out of four semesters of French; and Maria Metallic, who received credit in algebra and trigonometry through her College Entrance Examination Board (CEEB) achievement.

The annual CYO Scout Award Program, honoring boys, girls and adults, will be held Sunday, Feb. 12 at 2 p.m. at St. Peter and Paul Cathedral. The program will include a Bible service, presentation of awards by Archbishop Edward T. O'Meara and a reception in the Assembly Hall of the Catholic Center.

Awards to be presented include: the Ad Altare Dei, for junior high boys; Pius XII, for high school boys; Parvuli Dei, for Cub Scouts; Marian award, for junior and senior high girls; "I Live My Faith" award, for Camp Fire Girls and Daughters of



CONFRONTING CHRISTIANITY—Members of St. Luke's religion class, "Confronting Christianity," discuss issues important to teens. Here the group is closing a session with a prayer service. Standing are (left to right) Kristy Corbett and Pat Long, and seated are (left to right) Karen Chapman, Cindy Braeckel, Mike Nastav, Patrick Rohan and Kevin Foy. (Photo by Susan M. Micinski)

America; and a new award for younger girls, "Family of God."

Adult leaders working with boys who have five or more years of service will receive a Bronze Pelican, while those with 10 or more years receive the St. George Award. Those working with girls and having five years or more service will receive the St. Elizabeth Seton Award, and the St. Anne Award is presented for 10 or more years of service.

The Archdiocesan Youth Music Contest, for grade and high school students, will be held Feb. 18 at Chataud High

School. Entry deadline is Feb. 3. There are vocal, instrumental and piano divisions, and at least 500 youths are expected to participate.

Outstanding soloists from each division will take part in a special recital at the Children's Museum on Feb. 26 at 7 p.m. For further information contact the CYO at 317-632-9311.

A National Peer Ministry Training Program, designed for adults preparing to begin a peer ministry program in a high school or parish, will be held Feb. 18 and 19 at the CYO Youth Center.

The program, conducted by Brian Reynolds of the Northeast Center for Youth Ministry in New Jersey, will include presentations, skills development, reflection and time for planning and application.

Cost of the workshop, including two lunches, is \$32. If participants want to stay overnight, the cost is \$35. For \$40, participants can stay overnight and receive a Saturday evening meal and Sunday breakfast. For registration call Mike Carotta at 317-236-1433 or Carl Wagner at 317-632-9311. Registration deadline is Feb. 10.

'Lifesigns'

Sunday, Jan. 22, "Lifesigns," the new and exciting radio show for youth, will feature "Dating," with youth from St. Lawrence, Lawrenceburg. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Prejudice dealt with in 'Everyday People'

by CHARLIE MARTIN

Sometimes I'm right and I can be wrong
My own beliefs are in my songs

A butcher, a banker, a drummer and then
Makes no difference what group I'm in

I am ev'ryday people.
Then it's the blue one
Who can't accept the green one

For living with a black one
Trying to be a skinny one
Diff'rent strokes for diff'rent folks

So on and so on
And scooby dooby doobee
Ooh sha sha
We got to live together.

I am no better and neither are you
We are the same whatever we do

You love me, you hate me, you know me and then
Still can't figure out that scene I'm in

I am ev'ryday people
There is the long hair
That doesn't like the short hair

For bein' such a rich one
That will not help the poor one
Diff'rent strokes for diff'rent folks

And so on and so on
And scooby dooby doobee.
Ooh sha sha
We got to live together

There is a yellow one
That won't accept the black one

That won't accept the red one
That won't accept the white one

Diff'rent strokes for diff'rent folks
And so on and so on
And scooby dooby doobee

Ooh sha sha
I am everyday people
Recorded by Joan Jett and the Blackhearts

Written by Sylvester Stewart
Copyright (c) 1969 by Warner-Tamarian Publishing Corp.

Joan Jett's remake of "Everyday People" proves that older songs can be "rocked up" a bit and do well on today's music charts. The song reminds us that we are all "Everyday People" and should try to rise above our prejudices.

Unfortunately prejudice is still alive in the world. Its most ugly form is racial prejudice which denies basic human rights and opportunities to others.

But other forms of prejudice also exist. Every time we make fun of others or put them down because they are different from us, we show that prejudice lives within our hearts.

People can rise above prejudice by seeing how differences are really individual gifts and strengths. For instance, turn to a typical classroom. Here are people who are quiet and

reflective, some who are more talkative and social, some who are intrigued by theory and thought process, and still others who are bored with the theoretical and given to concretely putting things together.

Those differences contribute in many ways to what happens to students in the classroom. Furthermore, as the song suggests, we can learn more about ourselves and the world from peoples' differences.

It is sad when people are made fun of because they are different. For example, not everyone can catch a football. Putting someone down because of this failure displays a narrowness of understanding.

Athletic ability is not the world's only gift. But neither are academic talent, social popularity or musical achievement. Every gift has its own value and way of contributing to the world.

If any situation is even more sad, it is when people devalue themselves because they do not possess a certain talent. Each of us is gifted in special ways which we should learn to appreciate.

What do you consider your special talents?

(Your comments are always welcomed and may be published in future columns. Write: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, IN 47714.)



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CORNUCOPIA

Luxury gift catalogs bombard mail

Exotic items now available all year long

by CYNTHIA DEWES

Luxury catalogs dominate our mail lately, as they do periodically (no pun intended). Give us this day our daily mail order hype. Christmas gifting is barely a memory, and already new temptations are being dangled before us in vibrating color.



Unique household items are cleverly disguised as necessities. Housewives are invited to drool over feather dusters with solid brass handles, utensils to cook everyday foods like snails and artichokes, and dish towels handwoven in Patagonia by herdsman.

Exotic foods which used to be advertised for holiday gift giving are now available year-round. Smithfield hams, smoked turkeys, French mustards, kiwi preserves, Belgian chocolates, garlic-flavored almonds, Pennsylvania Dutch pretzels, cheeses with foreign connections like feta, brie and Gruyere, and fruits straight from the Garden of Eden can be ours any time. A far cry from the pitiful net bags of Florida Christmas oranges of other years.

Personal products in these mags show a lot of imagination. Travelers are offered luggage to carry everything from oversized hats to pets. Drinkers can buy handtooled leather cases equipped with silver flasks, cups and shot measures. Sportsmen who apparently favor dressing for the occasion more than participating in it may be outfitted from ski mask to running shoe, and all points in between.

Pets are not forgotten. Fido can snatch his zzz's on miniature waterbeds or down-filled cushions. The gourmet set may enjoy rawhide chew toys fashioned into bones, shoes or mailponer legs. For the kitties there are catnip-scented scratching posts and window ledges from which to bird-watch while remaining cosily indoors.

Technical gadgets abound. There are calculators which convert dollars to foreign currency at the tap of a manicured finger, battery-operated shoe polishers, and air filtered ashtrays. There are computers for use while driving (in the limousine, we presume), tiny microwave ovens for the busy college student, and Kermit the Frog telephones for the whimsical.

Small children are an important market for catalog vendors. Even though they can't read, they are terrific at finding pictures of toys they admire and showing them to someone with more buying potential, like Grandma.

Thus we find displayed soft sculpture wall hangings of balloons, stars and moons, teddy bears dressed like Superman, and telephones that answer back in garbled monosyllables. These ingenuities tickle adults' fancies but don't do a whole lot for stimulating the already overworked imaginations of small fry.

And speaking of overworked imaginations: one catalog we received presented a fantasyland of ladies wearing whips and boots and not much else. I hope the garbageman doesn't come across it when he dumps the trash.

vips...

✓ Mr. and Mrs. John E. Holzer will celebrate their 65th Wedding Anniversary with an 11 a.m. Mass of Thanksgiving on Sunday, Jan. 22, in St. John the Baptist Church, Osgood. Family and friends will also attend a dinner in the couple's honor in Greensburg. John and Loreen Holzer were married Jan. 22, 1919 at St. Magdalen Church, St. Magdalen (Jefferson Proving Ground). They are the parents of two children, Rita Cline and Cletus Holzer, grandparents of eight, and great-grandparents of 26.

✓ TV sports commentator and former Marquette University basketball coach Al McGuire will be featured speaker at a St. Patrick's Day Celebration banquet on Thursday, Mar. 15. Sponsored by the Kevin Barry Division #3 Ancient Order of Hibernians, the day will also include a Mass and participation in the fourth annual St. Patrick's Day parade.

✓ Dr. Richard L. Need, a specialist in internal medicine, has been named Director of Medical Evaluation at St. Francis Hospital Center. His new duties will include establishing medical staff education programs, supervising the extern staff and correlating quality assurance with medical staff education.

✓ Chatard High School Principal Larry Bowman has been appointed to the Indianapolis Historic Preservation Commission by Mayor William Hudnut.

check it out...

✓ Dedication of the new organ at Nativity Church will take place Sunday, Jan. 29 at 7 p.m. with a dedicatory recital to be given by Ned Siebert, temple organist at Indianapolis Hebrew Congregation. Siebert, an organist for 20 years, studied at the University of Illinois under Jerald Hamilton and has taught music privately as well as conducted organ workshops both in the U.S. and in Europe. The new organ is a Rogers Electronic Scarborough 750BE. A short liturgy of dedication conducted by Father James Bonke, pastor, will precede the recital. The program will include works by Bach, Manz, Gounod and Verne. The public is invited to this free concert.

✓ Alumni, past parishioners and friends of Our Lady of Lourdes Parish are invited to join the parish's 75th Anniversary celebration on Saturday, Feb. 11. A special Diamond Jubilee Mass at 5 p.m. will be followed by cocktails and a dinner/dance offering food by Ann Kirk Catering and the music of Lou Young's Bourbon St. Philharmonic. Tickets are \$12.50 per person. Reservations may be made for tables of eight or less by calling the rectory 356-7291 (daytime) or Brad Cangany 353-8537.

✓ St. Michael the Archangel Church, 30th St. at Tibbs Ave., will sponsor a four-week Wednesday evening lecture series on "The Challenge of Peace, the Bishops' Pastoral Letter" beginning Wednesday, Feb. 1 at 7:30 p.m. Booklets are available. Call Joan 923-9857 for information.

✓ United Way/Community Service Council seeks volunteer information and Referral Specialists to work directly with 926-HELP-LINE and Senior Citizens Information Service clients. Two 8-session training classes will be held during business hours on Mondays, Wednesdays and Fridays beginning Monday, Jan. 23 and Monday, Feb. 27, respectively. A third class will meet weekday evenings and Saturdays beginning March 31. Call Barbara Dysert at 923-1466 for information.

✓ March 5 is the deadline for nominations for the Indianapolis Volunteer of the Year (IVY) Award which will be made April 9 during Volunteer Recognition Week, sponsored by the Volunteer Action Center. Nomination forms will be mailed to agencies and organizations in February.

✓ Grailville Retreats in Loveland, Ohio, offers a two-part Intensive Journal Retreat which includes a Life Context Workshop the weekend of Feb. 10-12, and a Process Meditation Workshop the weekend of Feb. 17-19. Combined tuition for both workshops is \$120; or \$75 for the Life Context section and \$65 for the Process Meditation section. There is a 25 percent discount for fulltime students and seniors. Registration is due by Feb. 5 by contacting: Grailville Retreats, Grailville, Loveland, OH 45140, 513-683-2340.

✓ The non-denominational Raines Pastoral Counseling Center, which provides counseling for individual, marital or family problems, needs Volunteer Receptionists or Newsletter Staff Persons. Orientation will be held at the Center, 1717 W. 86th St., on Tuesday, Jan. 31 at 7 p.m. Call Donna Smoot 849-7992 or Nyla Dennis 872-3141 for information.

✓ St. Vincent Wellness Centers will offer a Program on Speech Development of Children from birth to three years on Friday, Feb. 3 at the Carmel Center from 10 a.m. to 12 noon, and at the Zionsville Center on Tuesday, Feb. 21 from 7 to 9 p.m. Fee is \$7. To register call 846-7037.

✓ St. Vincent Stress Center Hospice offers a training class for volunteers to work with terminally ill patients and their families beginning Wednesday, Feb. 8 and running six consecutive Wednesdays from 9 a.m. to 12 noon. Call 875-4728 before Feb. 8 for information.

✓ All parishes will participate in the Birthline Baby Shower sponsored by A.C.C.W. on Saturday and Sunday, Jan. 21-22. Boxes are located in all churches for donations of baby clothing and equipment. If a pickup is required, call 236-1550.

Archbishop O'Meara's Schedule
Week of January 22
 MONDAY, January 23—Local observance of National Prayer Breakfast, Fort Benjamin Harrison, 7 a.m.

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TV Masses delayed on Channel 59

Broadcast of weekly televised Masses in Indianapolis has been delayed, Charles Schisla, director of the Catholic Communications Center, has announced.

The TV Mass was to begin on WPDS-TV, Channel 59, on Jan. 1. However, weather-related problems have delayed completion of the station's transmitting tower.

Taping of the Masses is continuing, Schisla said. The broadcast schedule for the televised liturgies will be announced when it becomes available.

THE QUESTION BOX

Was King a saint?

Our notion of sainthood has changed with the times

by Msgr. RAYMOND BOSLER

Q I heard a priest refer to Martin Luther King as a modern saint. This is just another example of glorifying the activists at the expense of the contemplatives. Saints used to flee from the distractions of the world so they could dedicate themselves to God. Haven't we watered down the whole notion of what it means to be a saint? I liked the old idea better.



A Saints are gifts from God. They usually fit the times and circumstances in which they are needed.

In the early days of the church—the days of persecution—Christians developed the virtues of survival and courage in the face of great tests of faith. The martyr then was the ideal Christian.

After the Roman empire became Christian, the fervor of the days of persecution waned. When being a Christian was the accepted and easy thing to do, it suddenly became hard to be a genuine Christian.

Defenders and teachers of the faith were needed. Outstanding bishops and scholars like St. Ambrose, St. Augustine and St. Jerome became the ideal Christians.

But many Christians took on the pagan ways of the people they converted, and most of the converted were Christian in

name only. The more zealous fled from the world to mountains and deserts and led lives of rigorous self-discipline.

These monks, as they were called, once they had organized into monastic life, had a great deal to do with fashioning the life of the church during the Middle Ages.

Many popes and bishops were chosen from among them. They educated the rulers of society. They wrote the books on Christian life. And so it happened that those Christian lay people and secular priests who wanted to live holier than ordinary lives in the world felt that they had to imitate the monks.

The monks and nuns, then, especially the founders of religious orders, were the ideal Christians.

During the Renaissance and Reformation, Christians discovered that the world might not be so evil after all.

The corruption of the monasteries and convents, which became too wealthy and overcrowded with idle monks and nuns, had a lot to do with this.

St. Thomas More in his "Utopia" described "worldly" concerns such as family life, work, pleasure and wealth as means that might be used for learning how to love, which he held to be the very essence of Christian life.

St. Thomas More, the intellectual and statesman, was certainly nothing like St. Anthony the hermit or St. Francis the beggar.

In our own day we are discovering that the Christian message is making us more aware of our obligations to our fellow men.

Prayer and the sacraments are still considered essential. Now, however, they are seen as the means of helping us love

God by serving our fellow men and uniting with God in perfecting the world.

God will give us saints today as in the past, saints that fit our needs. And they will be unique.

The Christian message is so inexhaustible that it will go on inspiring different ways of living and loving as the times and circumstances change.

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

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DIPLOMATIC TIES—William Wilson (right), currently President Reagan's special envoy to the Vatican, has been nominated by the president as ambassador to the Vatican. He is shown here in 1981 with Pope John Paul II. The White House announced on Tuesday that it will name Archbishop Pio Laghi, current apostolic delegate, to be papal pronuncio. (NC photo)

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FAMILY TALK

Relationship is dilemma for divorcee

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I am a 24-year-old divorced woman with two daughters. I was raised Catholic, attended Catholic grade and high school.

My divorce was a result of getting married at an early age for both of us and growing apart. I have met someone else. He is also Catholic, but has a wife and six children. When we met he had been separated and having marriage problems for a long time.

He has been married 10 years. We know we are unable to commit ourselves to a serious relationship at the present time, but it doesn't change the fact that we hope someday we might be able to.

I feel so confused. His wife made it clear it is over between them and agreed to a divorce if he wishes. But I'm not sure if he and I should continue seeing each other instead of his trying to get things back together.

I know things won't be easy if we decide to continue seeing each other. My family has voiced negative feelings. What they don't realize is we love each other more than we are willing to admit even to ourselves.

Answer: I can respond with great sympathy to your loneliness, to being a single parent, to your honesty and humility, to your very womanly desire for a man, and to the love you are ready and willing to express.

I believe men and women who are not married to each other can see each other and become supportive and close in non-sexual ways. Our society is sometimes sick in the way it presumes that all male-female relations are genital. I know of many deep and satisfying love relationships between the sexes that do not include sex.

In fact, vows of celibacy and marital vows may free one to experience closeness with the opposite sex. If we agree to honor our vows, then sex does not enter in and we are free to enjoy a support and sharing that may develop into deep friendship.

But your letter says more. So now to drop the other shoe. You do not need the church to answer you. Society itself is rather clear about what is happening to you and your friend. You are planning a life together. That has serious effects.

As one lady sadly told me recently, "Married men are a dead-end street." She was simply stating a bit of earthy wisdom. Married men may not always love their wives, but most tend to stick with their families. This lady got her hopes up and got burned.

A second point. Six children are involved. This is not simply a matter between a man and a woman, but an issue whose outcome will monumentally affect the lives of six not-fully formed others.

He should work out his problems with his wife and responsibilities to his children, free of any offer from you. Hard and painful as that may be, the issue and its resolution are rather clear.

Should you continue to see each other at present? I say no.

You may wish to talk with a priest about the pain you are going through and the doubts you are having.

While the object of your love is not available to you, your ability to love is beautiful. Love exists in you, not in the person out there whom you love. You are a loving person.

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

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St. Nicholas lives on at youth center

Father Kelly's mission is to inner-city

by MARGARET NELSON

A modern-day follower of the Saint Nicholas prototype is busy in Indianapolis. Divine Word Father Arthur E. Kelly has found his own mission among the inner-city young people.

The quiet, smiling priest has converted an abandoned school on Roosevelt Avenue into the headquarters of St. Nicholas Youth Organization, where about 250 boys and girls from age 14 to 21 gather each week during non-school hours for religious, educational, cultural and leadership development.

Much of Father Kelly's time is spent counseling young people with problems stemming from what he calls a "conglomeration" of causes. Some are school drop-outs; others have home or personal problems involving discipline or even the influence of neighborhood gangs.

In fact, the organization was created almost 10 years ago to provide a positive outlet for young boys involved with gangs. Father Kelly, who also serves as chaplain for the Marion County Juvenile Center, works closely with law enforcement officials.

The unassuming native of Jamaica, West Indies, was assigned to St. Rita's parish from 1974 to 1979 and to St. Francis de Sales until it was closed last June. Father Kelly now celebrates a 5 p.m. Mass daily at St. Andrew the Apostle Church.

The center began as St. Rita's Teen Club in 1974 at 1610 Roosevelt, but grew into its larger quarters. The former Indianapolis Public School at 1644 Roosevelt now houses the St. Nicholas Youth Organization.

A visitor to the non-denominational facility is greeted with lively music a few decibels beyond adult tolerance. The walls are covered with handsome murals, quite bold in color and design, which were done by members of the center. Though many youth centers focus on sports activities, St. Nicholas provides a library, meeting rooms, table tennis and pool tables and, of course, the television room. Since this age

group is deeply concerned with attire, one room provides free clothing for the teenagers to select. On Thursday night, meetings are scheduled so that the youth can experience self-government. The latest recorded music provides a background for the Friday night dances at St. Nicholas.

Though the center is not formally funded, Father Kelly has found businesses, churches, charitable groups and individuals quite helpful in providing financial assistance. In 1978, Father Kelly initiated the Noble and Distinguished Order of St. Nicholas to recognize these patrons.

This season the Ladies' Club of Christ Episcopal Church agreed to pay the center's old heating bills and those anticipated for the remainder of this winter. Father Kelly cheerfully explains that he learned of this generous gift on Dec. 6, St. Nicholas feast day!

One of the goals of the center is to teach self-discipline and self-reliance. Besides their contribution to renovation and leadership activities, the members themselves have done much to maintain the building and to obtain help in the work done for them. Greg White is the youth president.

Sister Mary Richard of Our Lady of Grace Convent in Beech Grove scheduled a rummage sale to try to obtain funds for personal development programs she has planned, but materials are needed and funds are not yet available. The adult leaders would also like to add a younger age group when it is possible to serve them adequately. Those working with these young men and women are grateful for any help they can receive in time, talents or financial aid.

Having served about 5,000 persons, the St. Nicholas Youth Organization faces its 10th anniversary this June. Plans are being made to reorganize the board of directors and to reassess objectives as they continue to help these young people share the spirit of the Gospels and to help fulfill their many needs.



LOYAL SUPPORT—John and Mary Jane Dye of St. Andrew Parish talk with Divine Word Father Arthur Kelly, director of the St. Nicholas Youth Organization (top photo). The Dyes are patrons of the center. Below, members of the organization meet each Thursday to make decisions about center activities and projects. Greg White is youth president. (Photos by Margaret Nelson)

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Few changes expected in Vatican relations

WASHINGTON (NC)—Establishment of formal diplomatic ties between the United States and the Vatican may have little practical effect except for making the job of the U.S. envoy to the Holy See a little easier.

In fact, congressional sources told NC News, the impetus for removing the century-old ban that blocked establishment of formal ties came not from Congress, where legislation ending the ban was approved in November, but from the office of the current U.S. envoy, William A. Wilson, who was nominated for ambassador by President Reagan Jan. 10.

The upgrading of diplomatic ties also is not expected to greatly alter the work in Washington of the pope's representative in the United States, Archbishop Pio Laghi. The pope's delegate in Washington already is treated as a full diplomat because, in

addition to serving as a link between the U.S. church and the pope, he also is the Holy See's permanent observer to the Organization of American States, according to an official at the apostolic delegation.

Bills aimed at lifting the ban were introduced last summer in Congress by Rep. Clement J. Zablocki (D-Wis.), chairman of House Foreign Affairs Committee until his death Dec. 3, and Sen. Richard Lugar (R-Ind.), chairman of the European affairs subcommittee of the Senate Foreign Relations Committee.

An aide to Lugar, Richard C. Kastings, recalled in an interview that Lugar toured Europe during Congress' Memorial Day recess last spring and, while in Rome, met with Pope John Paul II and visited Wilson's offices.

While the pope did not raise the diplomatic relations issue with Lugar, Wilson's office in Rome did, according to Kastings.

"They felt they ought to be accredited to the Vatican," said Kastings. "It would make their lives so much easier."

He said the envoy's staff in Rome used words like "silly" and "a charade" to describe the distinction between a personal representative of a U.S. president and a full ambassador.

Lugar returned to Washington, Kastings continued, and a month later saw that Zablocki had introduced, with 25 cosponsors, a bill to end the ban on full diplomatic relations.

OFFICIAL APPOINTMENTS

Effective January 16, 1984

REV. ARNOLD DEARING, O.F.M. CONV., appointed chaplain of the hospitals in the Terre Haute area with residence at Kolbe Friary, Terre Haute.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

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Continuing progress made in ecumenical movement

by JERRY FILTEAU

WASHINGTON (NC)—The annual Week of Prayer for Christian Unity Jan. 18-25 comes amid signs that the ecumenical movement may be getting a second wind.

"Never before in the history of the ecumenical movement have we stood at a point of such opportunity and responsibility," declares the 1984 week's advance guide, jointly prepared and distributed internationally by the World Council of Churches and the Vatican's Secretariat for Christian Unity. Theme of the week for 1984 is "Called to Be One Through the Cross of Our Lord."

The guide cites "evidence of striking theological convergences on the nature of Christian unity, on baptism and Eucharist, on the church's ministry and authority." It also cites evidence, from a recent survey by the WCC, of "increased interest" in unity week observances and increased "common action and understanding" among local congregations around the world.

"Yet, at every turn," the guide comments, "our lack of generosity and courage, our selfish insistence on our own

programs and concerns, threaten to frustrate our efforts. It is a moment in history which more than ever demands our perseverance in prayer for unity."

Prayer or "spiritual ecumenism," which ecumenists insist must be at the heart of the movement toward Christian unity, is the central focus of unity week. But there has been continuing progress, with some notable breakthroughs, in the other major areas of ecumenism—common witness and action on social and moral issues, theological understanding and doctrinal agreement, and serious moves toward organic reunion.

ON SOCIAL issues, Father John Hotchkin, executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs, said that the U.S. recession and high unemployment of recent years have led to increased ecumenical cooperation in many places to meet such basic social needs as the distribution of food supplies and clothing.

Other forms of local cooperation, from regular clergy meetings to interfaith summer Bible schools and interfaith services on a variety of annual occasions

have become commonplace in many areas, he said.

Last year's war and peace pastoral by the U.S. Catholic bishops provoked what a some observers have called an "unprecedented" ecumenical interest in the area of common social and moral witness.

The National Council of Churches, a coordinating body for Protestant and Orthodox churches in the country, did a study guide on the Catholic pastoral letter for use by its member churches. Theologians of the Catholic and Reformed churches are currently engaged in a dialogue on nuclear war as part of a series on ethical issues in which they seek greater understanding not only on ethical conclusions but on their methods of addressing ethical questions.

THE PASTORAL has led to uncounted interfaith discussions and seminars at the local level around the country. In Iowa, spurred largely by the Catholic pastoral, 16 church leaders issued a statewide joint pastoral letter at the end of the year condemning nuclear warfare and the concept of nuclear deterrence.

In doctrinal discussions, the U.S. Catholic-Lutheran dialogue issued a lan-

dmak statement of agreement on the doctrine of justification, marking the first time that Catholics and Lutherans had reached such a common understanding since their churches had divided over the issue in the 16th century.

Also in the United States, the Anglican-Roman Catholic Dialogue completed a study of Christian anthropology which it offered as a new context for interpreting and perhaps overcoming divisions between Catholics and Episcopalians (Anglicans) on a number of difficult questions.

In America and many other parts of the world, the 500th anniversary of Martin Luther's birth last November was the occasion for local, national and international observances that were marked by a spirit of interfaith understanding and dialogue.

At the general assembly of the World Council of Churches in Canada last year, an event that takes place only once every seven years, one of the main topics of discussion was the "Baptism, Eucharist, Ministry" document, the product of many years of work by theologians to establish a common doctrinal basis for eventual reunion of the Christian churches.

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Faith Today

In today's world, who has time to pray?

By Sister C. Hope Allen, RSM

Georges Vanier was a striking military hero, who led a life of great honor as a colonel of the Royal 22nd Regiment of the Canadian Army, as a diplomat in England and as ambassador to France. During his career, however, he also reached some important conclusions about prayer.

For him, prayer began in the family.

Vanier was 70 when he became governor-general of Canada in 1959, the post he served in until 1967. His installation address began with the words: "May Almighty God...bless this sacred mission...and help me to fulfill it in all humility. In exchange for his strength, I offer him my weakness."

Vanier was born in Montreal in 1888 and studied law before joining the army in 1915. He distinguished himself under heavy fire and received the military cross before being seriously wounded and having his right leg amputated above the knee.

Later, Vanier's request to rejoin the army was greeted by a superior officer's laugh and the comment, "You have lost a leg." Vanier replied, "I know that, but don't you want a few officers with brains as well as legs?" Within three weeks Vanier was back in the army.

In 1921 Vanier married the deeply religious Pauline Archer from Montreal, who greatly influenced his life as a Catholic. It was on Good Friday in 1933 that he accompanied her to a lecture given in London by a Jesuit priest. Vanier told the priest after the lecture that he now realized how much God loves people.

From then on Vanier accompanied his wife to daily Mass.

The Vaniers had a daughter and four sons. Their son Jean founded L'Arche, the communities for the handicapped; Therese is a physician at St. Christopher's Hospice in London; Benedict is a Trappist monk in Oka, Quebec.

Vanier once said: "In the interplay of responsibility and dependence within the family are also found the wellsprings of

He wasn't always such a man of prayer. But at one point in his life, Georges Vanier changed. This illustrious government leader and father of five began a journey of family prayer that sometimes was difficult, other times intensely profound.

love, love for God, for one's religion and for one's country."

During Vanier's diplomatic career, the family lived in London and Paris. As the pace of his career increased, the Vaniers' life of prayer grew more intense. The couple decided to give 30 minutes each day together to silent prayer, sometimes in church, other times at home.

According to their son Jean, those times of prayer were sometimes dry and difficult. At other times, Vanier himself records that he really experienced God's love.

In one note written sometime between 1945 and 1954, he described his prayer in some detail: "Today as usual I started by thanking God for allowing me to come to see him...I said...I wanted to love him more." Then Vanier asked God "to show me how to love him as I did not know and needed his help."

But that day Vanier said he had a surprise. "I began to repeat, in a way which was both intense and spontaneous, that I loved him, thanking him for giving me the grace to love him thus. For some time I could not move on to the next point, but just kept repeating that I loved him and wanted to love him more."

This man came to look upon the Spirit as one who lends dignity to human beings and allows them to transcend their limitations. The interweaving of prayer and active service became Vanier's pattern of life. And it is difficult to imagine a more active life.

Concerned about the disintegration of the family, the Vaniers established the Vanier Institute of

the Family in 1964 to study family needs and to aid projects for its development.

At the institute's first meeting, Vanier expressed his concern that faith was becoming much less a family affair. Other activities may express people's unity to one degree or another, he observed. But prayer "goes to the very essence of our being, touches all that we feel important in life."

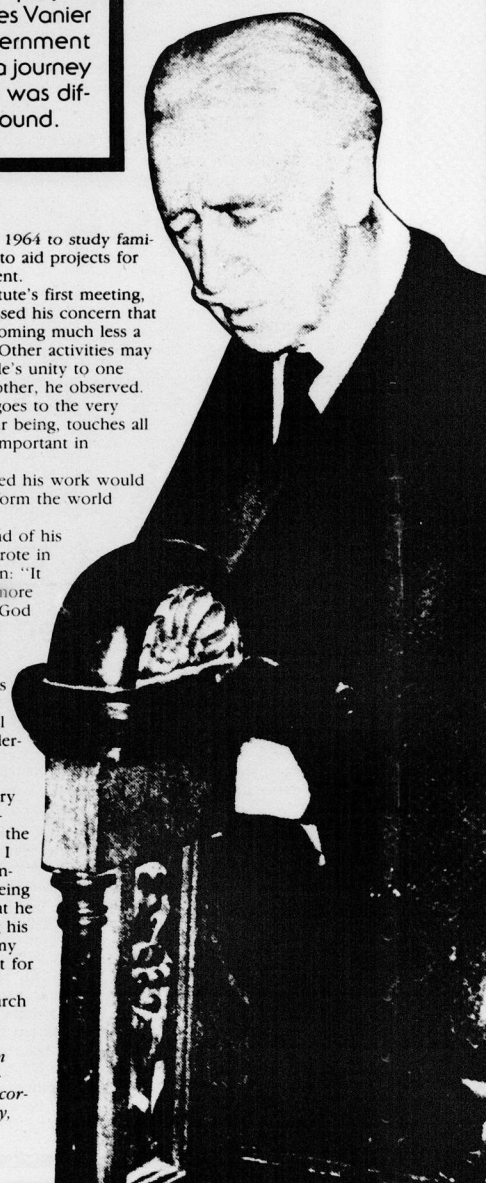
Vanier hoped his work would help to transform the world around him.

Near the end of his life, Vanier wrote in a letter to Jean: "It is more and more obvious that God is sustaining me. Left to my own human resources I could never accomplish all that I am undertaking at this moment."

"I sense very clearly and irrefutably that the prayer which I made at my installation is being answered, that he is exchanging his strength for my weakness. But for how long?"

He died March 5, 1967.

(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)



Blending fresh ingredients into your recipe for life at home

By Katharine Bird

Counselor Mary Roemer Kusbach keeps a cup filled with Magic Markers in her office at the Family and Children Center in Mishawaka, Ind. Often, during a family counseling session, she asks a child to choose a marker for each family member. Then she asks the child to set the markers out in a pattern on the floor to represent family relationships — as the child views them.

The results vary, Ms. Kusbach says. But in families with relationship problems, as often as not, the markers for the parents and possibly an older child are clumped together at a distance from the younger children who are grouped by themselves.

"Now put them the way you want the family to be," is the counselor's next instruction. Invariably the child puts the markers in position so "everybody is close together," she says. One child placed the markers in the shape of a star. All the members were reaching outward, "but each still was touching" the other family members.

How people relate to each other has a direct connection with the satisfaction they find at home, Ms. Kusbach indicated. Several other counselors agreed with this assessment.

"We all need to feel loved and cared about — that we make a difference to someone else," explained the Rev. Rod Landes. Though some people find this at work or in clubs, the Presbyterian minister continued, many others count on those at home for it. Mr. Landes is a counselor with the Pastoral Counseling and Consultation Centers of Greater Washington, D.C.

Creating a home which is a center of refreshment doesn't happen by chance. It starts with people caring enough about each other to find constructive ways of relating, the pastoral counselor stressed.

For instance, individuals "need to work out the logistics of living together," Mr. Landes said. This includes negotiating differences when they arise. If no negotiating is possible, he added, people are likely "to get openly angry or stiff and distant" with each other. If home becomes formal and uncomfortable, it can be a place no one wants to go, he remarked.

For Celeste Kearney, a counselor in Fairfax, Va., the home is a "safe place to try out life." If individuals are confident of their standing at home they will "express themselves freely," she em-

phasized. They can be criticized without feeling they are being rejected personally. The key here, she thinks, is "not to criticize the person" as such.

Discussing different points of view at home is valuable, she added. It "sharpens up views" and helps to clarify opinions. Such interaction enables us to grow, she believes.

Another ingredient to a happy home environment for Ms. Kearney is healthy competition. In non-nourishing homes, competition is not healthy. The focus becomes, "If I win, you lose," she said.

Ms. Kearney explained that a few years ago she returned to school to work on a graduate degree in counseling, with the backing of her family. Suddenly she found herself competing for grades with her school-age children. Fortunately, she said, it never became a question of who can beat the other since "all of us wanted to do well."

In creating a happy home atmosphere, Ms. Kusbach considers warmth and flexibility essential ingredients. She looks for a home where it is "easy to laugh" and where people can relax. The right kind of flexibility is important, she said, because it helps people develop the capacity to tolerate surprises and respond to changing family demands and expectations.

(Ms. Bird is associate editor of Faith Today.)



Families

Even the early Christians grappled with 'environment'

By Father John Castelot

The early Christians in the Greek city of Corinth had a question for St. Paul. It concerned a mixed marriage of those times.

What was to be done if one spouse in a pagan marriage decided to become a Christian? It seems that some Corinthians insisted the Christian spouse should then separate from the pagan.

But Paul's view was different. He thought the couple should remain together unless the non-Christian partner made it impossible for the spouse to live in a Christian way. Here is his reason:

"The unbelieving husband is consecrated by the believing wife; the unbelieving wife is consecrated by the believing husband. If it were otherwise, your children should be unclean; but as it is they are holy." (1 Corinthians 7:14)

Paul is using the terms "consecrated, unclean, holy" not in their usual sense of being in or out of God's favor. Rather, he is thinking of a prior stage, the result of living in a good or bad environment. More than we perhaps realize, we are influenced by the atmosphere and the value system of our society.

If that atmosphere and value system are right, the chances of living good Christian lives are very good.

That is why the unbelieving partner in the marriage and the children of the family are "consecrated." They are living in a household whose atmosphere and attitudes are Christian.

An important element of such an atmosphere is prayer. When God is brought consciously and formally into family life, it makes an impact on the home. When

love is perceived as really living in the family, it will almost certainly be a loving family. Nothing can lead to that perception better than praying together — simply, unaffectedly — before and after meals, at the end of each day, whenever the family feels a special need.

There is a dramatic and fairly lengthy story about this in Scripture. It is the story of Cornelius, the Roman centurion in Chapter 10 of the Acts of the Apostles. He is described as "religious and God-fearing." This phrase reveals that Cornelius, although a pagan, was strongly attracted to Judaism.

Cornelius and others like him would have been welcomed into the synagogue. The biblical account shows that he distributed alms to the poor too.

Cornelius prayed often; his entire household followed his example.

Of prayer — kitchen tables, songs and park benches

By Suzanne Elsesser

One image of families at prayer that frequently comes to my mind has a bearded, Victorian father, a mother and a handful of children, formally dressed and with hands folded in front of them, seated at a round table.

The table holds an oversized family Bible from which the father is reading. All the others have heads bowed. A gas lamp with a stained glass shade hangs over the table, which is covered with a heavy fringed cloth.

Everyone is very serious.

The image makes me uncomfortable as a parent. For a long time I held it as my model of family prayer. But it certainly was not what happened in my own family.

At our house, the round table has a white formica surface, the overhead light is electric, nobody ever looks that serious and the phone usually rings when we sit down together. (Is it wired to the kitchen chairs?)

Besides, the one time I tried a family prayer service the kids looked at me as if I had dropped in from another century. I was not confident enough to try again. Now I am not so certain that is the only way the Holy Spirit leads prayer in families.

When I think of family people who pray, I think of my friend

Sandy. He's not Catholic, but he comes to Mass on Sunday. He sits way in back of the church dressed in blue jeans, scuffed shoes and an old sweater. "I pray a lot," he says, "and I like to come here to do it."

I know he prays. He's even shown me the stone park bench where he's spent hours in quiet prayer overlooking the waters of Long Island Sound. I don't know what words Sandy uses to pray, but I do know he credits God directly for help in raising his 14-year-old daughter alone. He's not praying with her but he is praying for her.

For me, prayer with family has tended to come in song. As a child I remember peering over my grandmother's shoulder to see the words in the hymnal as she hit the notes of favorite hymns on our old black upright piano.

I'm a Catholic now. But I grew up as a Presbyterian. For me as a child, those hymns around the piano were like the nightly rosaries of many Catholic families.

Song was important for me again recently as seven of us crowded into my mother's room to pray after she suffered a crisis in a chronic illness. We were led by a Methodist minister. My father, an active Presbyterian lay leader, suggested we start with a hymn. We sang, gaining confidence in our knowledge of the words as we went along.

Surprised by an enthusiasm for prayer and song he had rarely found in hospital rooms, the minister asked if we were "church people."

"We sure are," my father responded, "but you've got a real ecumenical collection here!" He introduced the family: "Cousin Evelyn, a retired nurse, a Methodist; her friend Helen, a Congregationalist; my daughter, Sue, a convert to Catholicism; and Dolores, a Southern Baptist who helps us at home."

Together our family prayed. We prayed for mother's health and with tears in her eyes she reached out to take my hand as I sat next to her.

We prayed for my father who sat with head down on the edge of the bed mother had vacated for the room's one comfortable chair. We prayed in thanksgiving for Jesus who gave us so much.

And we sang again, "What a friend we have in Jesus...what a privilege to carry everything to God in prayer."

(Ms. Elsesser is on the staff of the South Bronx Pastoral Center in New York City.)

FOOD ...

...for thought

Prayer at home and communication in the home. How much does one influence the other?

Will efforts to foster communication help to foster the atmosphere for praying together, as people become more comfortable with each other?

Holy Cross Father Donald Guertin thinks there is a connection between communication in a home and prayer.

Prayer can become another way for people at home to express their care for each other, he said. Prayer can become something people share, not an action viewed merely as a burden.

A pastor for several years, Father Guertin now serves as a counselor at the Children and Family Center in Mishawaka, Ind. During a recent interview he discussed some of his thinking about communication in a home.

Part of communicating well involves letting family members know they are appreciated. Sometimes this can be done simply by telling others occasionally "how good it is to be together," he said.

A good measure of acceptance is another quality needed, Father Guertin suggested. Even when a family member has a problem with another, the concern needs to be expressed without appear-

ing to reject the individual.

The priest said that in his work the most difficult situations are those in which people have given up on each other. Then, the counselor said, he works hard to restore communication and trust. Often he begins by trying to get people to express how they feel and to say what they expect.

Being considerate of other people is also important for Father Guertin. And sometimes little things count — for instance, not dumping problems on family members right after coming home.

Father Guertin recommends that people spend their first few minutes together in the evening in a relaxed way, perhaps by finding something to laugh about and listening to the others.

Communication. It deserves attention at home.

On the other hand, praying together may heighten communication, trust and care among family members. "There are times when families fear that prayer together will be awkward. But in actually attempting it, some discover this is not so."

When that happens, they may have the sense of discovering each other as well as God. For, as Gabe Huck wrote in "A Book of Family Prayer" (Seabury), prayer "is shaped by us and shapes us."

... for discussion

stories of prayer to be told. What story of prayer would you tell?

Second helpings

"Prayer Talk. Casual Conversations With God," by William V. Coleman. This is a book that individuals or families and friends can use to get them going with prayer and discussion. The author says it is a book "written for people who are uncertain they know how to pray... Much of what holds them back from prayer is fear. They imagine that prayer requires a blameless life or, at least, a mind trained in the intricacies of meditation and the spiritual life." Each chapter of the book includes a dialogue between God and the reader: a story to help illustrate the chapter's point; a reflection; and a prayer. Among chapter headings: family; trust; strength; sex; prayer; peacemakers; freedom. (Ave Maria Press, Notre Dame, Ind. 46556. \$3.95.)

tal problems'

Scripture says that one day Cornelius encountered a messenger from God who said: "Your prayers and your generosity have risen in God's sight."

Cornelius was directed to send for Peter, who was visiting nearby. Peter arrived and preached to them. In fact, we read, Peter had not finished speaking "when the Holy Spirit descended on all who were listening" to his message.

What is noteworthy is that this experience involved Cornelius' entire household.

Praying together as a family was common among first Christians. Even the first places for Christian worship were in homes.

Christianity readily found its way into the home then. How does it find its way there today?

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

1. Communication. It is the key to improving many human relationships. From your experience, what can people do to improve communication at home?

2. What are some of the obstacles to communication at home?

3. Prayer can become another way for people at home to express their care for each other. Father Donald Guertin expresses that thought above. What does he mean? Do you think this should be viewed as one of the roles of prayer?

4. What are some ways you know of in which modern families pray at home? Is it difficult to do? What keeps families from prayer?

5. In her article, Katharine Bird discusses some of the ingredients of communication at home. What are some of those ingredients?

6. Suzanne Elsesser tells several stories of prayer in her article this week. But there are many such

CHILDREN'S STORY HOUR

'You mean you share everything?'

By Janaan Manternach

"How do you Christians live?" the curious Roman lawyer asked a group of his friends.

This was in the early days of the first Christians. They were people from the Jewish tradition. But they believed in the prophet Jesus as the Messiah God sent to save the world.

"What is it like being a Christian here in Jerusalem?" the lawyer asked.

"Well, I guess a very important thing is that we are so close to one another as a community," Sarah responded to the lawyer.

"We do many things together."

"We pray a lot together," Mark added. "Every day we pray together in one of our homes."

"We pray the usual prayers of the Jews three times a day — in the morning, afternoon and evening. We pray the psalms from the Scriptures. And we pray special prayers that Jesus taught us."

"In fact we meet every day in one of our homes to have a special meal together," Susanna added. "We call it the 'breaking of bread.' We have a regular meal and then we do together something Jesus used to do with us. Bread and wine are blessed and shared in remembrance of Jesus. We remember Jesus and we pray. We believe he is with us."

"But don't I also see you in the temple?" the lawyer questioned further.

"Yes," Jude answered. "We go

every day to the temple to praise God."

"But most of the time we gather in one or another of our homes," Sarah interrupted.

"There we read and talk about the teachings of the apostles. They were Jesus' closest friends. We meditate on their words."

"We just enjoy being together. We care very much about one another."

"We've all noticed how much you seem to love one another," the Roman commented.

"We share everything we have," Susanna added. "We sell any property we have and divide up the money. Everyone receives what they need. Any money we earn through our work, we divide it up also."

"That's amazing," the Roman lawyer said with real surprise. "I kind of wish I had whatever it is that you have. Many of my friends admire you followers of Jesus as much as I do. I guess that's why so many people are joining your communities."

"Come visit us sometime as we gather to pray in one of our homes," Mark said to the lawyer.

"Thanks. I'll do that soon," the lawyer replied as he turned to leave.

Story hour biblical quotes — this week from Acts 2:42-47 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

Your life at home is very important to you. Jesus' early followers felt that way, too. They enjoyed eating, praying and just being together as a family.



Together

Sister Elenita Barry, MM, worked with Navajo children in western New Mexico for more than 10 years. Supported by a grant from the Catholic Extension Society, she taught Navajo children the saving Word of the gospels.

Sister Elenita is one of a small team of home missionaries who, together with the Extension Society, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do it alone. It needs new members. It needs you.

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HOW ABOUT YOU? •

- ☐ Try to imagine yourself as one of the earliest Christians. Think about how they shared everything they had. Do you think that would have been hard to do?
- ☐ Have you ever shared one of your possessions when, at first, you didn't really want to?
- ☐ Has anyone else ever shared something with you that made you very happy? What was it?

Children's Reading Corner

What happens when people in a family pray together at home? Some people say that when they pray together as a family, they realize how much they are loved by each other.

Still, praying together isn't always easy if you're not used to it. But there are some books that might be helpful. Here are two books for parents to know about and for families to use together:

"The Family Book of Seasons," by Edward and Dianne Murray. Our Sunday Visitor, 200 Noll Plaza, Huntington, Ind. 46750. 1981. Paperback, \$4.00.

"The Blessing Cup: 24 Simple Rites for Family Prayer-Celebrations," by Rock Travnika, OFM. St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. 1979. \$1.95.

Passing of old year brings many memories to mind

by BRIDGET TYNAN HODGE

1983 has departed for the history books of tomorrow, its only farewell gift the memories each one of us holds of the special moments of those all-too-short 12 months.

Our more immediate recollections touch upon the small, everyday happenings of our lives, those purely personal occurrences of significance only within our own homes and hearts.

Those of us who practice the art of parenting may certainly cast our thoughts backward through a kaleidoscope of cherubic antics, escapades which gave birth to smiles and tears, renewing our awareness of youthful innocence, crushing us with concerns for our children's futures.

Hodge Country saw little boys broaden their shoulders in preparation for the burdens of manhood, while small girls carefully placed their cherished dreams into our hands for safekeeping. Books were read and minds were nourished; decisions, large and small, were considered, then made; thoughts became words; ideas became actions; and the baby of the family became someone's big sister.

Together we watched each other's physical and spiritual growth, celebrated

each other's successes and accepted each other's failings with an unspoken commitment to protect the outside world from knowledge of those faults.

AND WHILE we busied ourselves in the making of those little memories, the pages of our daily newspaper brought the larger, more far-reaching, global memory-making into our lives. We read the pages of tomorrow's history books, sometimes viewing the events of our world and her people with perspective, often unaware of their implications.

Some time in the years ahead, when a student of history stands before his teacher to summarize the year of 1983, perhaps he would say . . .

"1983? That was the year-long winter of America's discontent. A quiet sadness filled the hearts of the men and women of these United States as they watched from the sidelines the direction in which their leadership was taking them. They muttered their disquiet in the fields and the factories, supermarkets and offices, seemingly forgetting that their government warheads were deployed to strategic locations throughout the world, waiting to enact a new, sophisticated slaughter of the innocents. The bishops' pastoral letter on peace rained softly upon the consciences of

some, spurring civic and religious leaders to renew efforts to arouse interest in preserving the basic morality of man's interaction with his fellows. Many were unaffected by the 20,000 words of that document, while some fell to their knees in fervent prayer for goodwill toward men.

"In 1983, Americans placed a fresh bouquet of sorrow upon the grave of John F. Kennedy, the ideals he represented were taken from their hiding place of 20 years, admired momentarily, then carefully replaced . . . Nicaragua and El Salvador bloodied their hands while others looked on . . . the island of Grenada posed a threat to the security of some . . . a few good men surrendered their futures on the streets of Beirut, ever faithful to the cause . . . and with their tomorrows becoming more numbered by the hour, men and women became obsessed with possession of an exceedingly ugly doll, a sad comment on their sense of propriety."

"So 1983 rolled into the past with the thoughts of the people left unsaid, and of the people and for the people was also a government by the people.

"Oh, yes, a few voices were raised in anger, as one or two outspoken individuals attempted to make themselves heard, but it was the silence of the masses to which the leaders listened, choosing to mistake passivity for approval.

"Nuclear missiles were adorned with peace becoming an unattainable commodity. We watched 'The Day After' and chose to console ourselves with the dream that it could not happen here among these amber waves of grain. We contented

ourselves with the notion that the purple mountain majesty of these United States would not crumble before a nuclear onslaught.

"Now a brave new year lies ahead of us, to do with as we wish. Is it possible that we would reverse our non-involvement of last year, that this new 12-month period of our lives would be described by posterity in this manner . . . ?

"1984? That was the year when the parents of America looked into the eyes of their cherubs and wondered if those little ones would ever have the opportunity to put adulthood to the test. They kissed away baby tears and soothed adolescent sorrows and spent sleepless nights in angry contemplation of the world their children would inherit.

"It was the dreadful realization that there might not be a future at all that caused the people to stand up and be counted. No longer content to stand idly by while the futures of many were jeopardized by the actions of a few, they bombarded their leaders with written and spoken endorsements of their inherent pacifism.

"With the same intensity with which they had showered love and care upon their offspring, they joined together in a massive outpouring of their wrath. From Maine to California, all points east and all points west, they gathered their angst and outrage and placed them in the hands of their president, confident that the democratic system of government under which they lived would ensure that the voice of the majority, if raised, would indeed be heard.

"1984—the year the people declared peace."

The SUNDAY READINGS

by Fr. JAMES A. BLACK

Isaiah 8:23-9:3
1 Corinthians 1:10-13, 17
Matthew 4:12-23

THIRD SUNDAY IN ORDINARY TIME (A) January 22, 1984

BACKGROUND: The theme common to all the readings for next Sunday is that of being united in faith.

In the Old Testament reading from Isaiah, the prophet told his people that a "great light" would be revealed to the Gentiles; ultimately, they would come to believe in the same God as the Jews.

Paul spent a great deal of time trying to help the Corinthian community to become mature. One manifestation of their immaturity was their disunity—the church there was divided into factions. Paul told them to agree with one another, and to center their belief in Jesus Christ.

In the Gospel reading from Matthew, Jesus called the first four apostles to follow him. They were to be united with Jesus in a special way, sharing the same type of life and mission that he brought to humankind.

REFLECTION: When I speak here of being united in faith, I don't mean that people don't have disagreements about various points of belief. Obviously, they do; such disagreements can be most serious.

Rather, what I'm referring to is a common spirit of faith, belief and prayer that can sustain someone throughout a difficult situation.

Through your kindness, and by the grace of God, I've experienced such faith and prayer over the past several weeks. I'm out of the hospital (finally!) and back at work on a part-time basis. I'm certain that much of my ability to heal quickly comes as a result of the faith and the prayers of other people.

This coming Sunday also marks two important anniversaries. The first is the anniversary of the U.S. Supreme Court decision allowing abortion on demand. There are countless victims of this modern-day holocaust: they include both the infants who are aborted and the adults who accept the practice so casually. Are such adults united in faith with the community of believers who consider this to be dreadfully

wrong? Thank God that only he can make such judgments.

On a happier note, Sunday will be my 12th anniversary of ordination to the priesthood. The 12 years have been marvelously happy ones, and I give thanks to God and to all of you who have made them so.

Archbishop calls for peace in Miami

MIAMI (NC)—"We challenge Beirut in violence," said Archbishop Edward A. McCarthy of Miami, urging members of the city's multicultural community to trust each other more and "see Christ in everybody" to create a climate of peace. The archbishop urged the steps toward creating peace during the archdiocese's Peace Week in January. Blacks feeling that "their jobs are threatened by immigrants, the language situation that is met with emotion and resentment, abuse of our farm labor, drugs, terrorism in our political situation involving Latinos," all create tensions, the archbishop said.

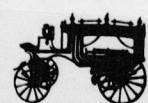
Dispensation denied

PROVIDENCE, R.I. (NC)—A Rhode Island nun who plans to run again for state office will not get a dispensation from church laws prohibiting priests and Religious in politics, said Bishop Louis E. Gelineau of Providence. "It is certainly incongruous to expect that I should grant a dispensation in such cases when the holy father himself does not do so," said Bishop Gelineau in a Jan. 4 statement after a meeting with Mercy Sister Arlene Violet, who plans to run again for state attorney general. Bishop Gelineau also said sisters cannot abandon religious life temporarily to serve in a public office.

Priest says Silkwood case sets precedent

WASHINGTON (NC)—The Supreme Court's Jan. 11 decision to reinstate a \$10 million punitive-damages lawsuit brought by Karen Silkwood's family establishes a precedent in nuclear safety regulation which must now be broadened, said Jesuit Father William Davis. "We intend to move on from this to the next battlefield at the

legislative level," said Father Davis, administrative director of Christic Institute, a religious public policy center in Washington. He said he hopes to see a law passed "which makes it clear that federal regulations do not prevent local governments from passing their own health and safety laws."



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The ACTIVE List



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

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

January 20

The city-wide Ulteyra of Indianapolis Cursillo will be held at St. Roch's School Hall, corner of Summer and Meridian Sts., at 7:30 p.m.

January 20-22

Franciscan Fr. Martin Wolter will present a Tobit Weekend for the Engaged at Alverna Retreat Center, 8140 Spring Mill Rd. Total cost: \$110 with \$30 deposit. Call 257-7339 for information.

An Inner Healing Workshop will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Fr. James Schwertley will lead a Mixed Serenity Retreat at Fatima Retreat House, 5353 E. 56th St. Suggested offering: \$50. Call 545-7681 for information.

The Batesville Deanery is holding a Retreat for High School Juniors and Seniors.

January 21

A Workshop on Leading Small Groups will be conducted by the Beech Grove Benedictine Center Staff. Fee: \$10. Call 788-7581.

Benedictine Sister Joella Kidwell will lead a Day of Reflection on the theme "Noisy

Contemplation" about prayer in the midst of a busy life, at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Fee is \$6 which includes lunch. Call 812-367-2777 to register.

The first Introduction and Orientation meeting of Fr. Jeff Godecker's course on The Spirit of Thomas Merton will be held at IUPUI Catholic Center from 9:15 to 11:15 a.m. Call 264-4987 for information.

A Fun Night of dinners, refreshments and games will be held at Holy Cross Hall, 125 N. Oriental St., from 6 p.m. to midnight. Adults only.

A Workshop on "Women in the Church" will be held at St. Joseph Campus Center, 5th and Mulberry Sts., Terre Haute, from 9:30 a.m. to 3 p.m. Call 812-232-8088 or 812-232-7011 for information.

January 22

The Catholic Widowed Organization (CWO) will enjoy Brunch and a Matinee at Beef 'n' Boards Theatre, 9301 N. Michigan Rd.

Eggsited Separated, Divorced and Remarried Catholics will hold a Support Meeting at St. Simon's at 7:30 p.m. For information call Jane Gillian 359-8608 or Fran Lutoka 898-0003.

The Women's Club of St. Patrick Church will NOT sponsor a Card Party in the Parish Hall as previously reported.

A Sign Mass for the Deaf is held at 10:30 a.m. every Sunday at St. Joan of Arc Church, 42nd and Central Ave.

January 23

A City-wide meeting of Separated, Divorced and Remarried Catholics will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian. Fr. Bernie Head will speak on "The Divorced Catholic's Place in the Church." For further information call Cheryl Andressen 846-6697 or Fran Lutoka 898-0003.

The Westside Ministerial Association will discuss "Unity in Diversity" at St. Michael the Archangel Church, Tibbs and 30th Sts., from 7 to 8:30 p.m.

January 24

Franciscan Fr. Justin Belitz's course in "Successful Living" continues from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

"Understanding and Dealing with Stress" will be discussed from 7 to 8:30 p.m. at Kordes Enrichment Center, Ferdinand, in cooperation with Southern Hills Mental Health Center. Call 812-367-2777 for information.

January 25

A Father/Daughter Evening on the theme "You and I and a Friend Named Jesus" will be

conducted by Fr. James Wilmoth at Fatima Retreat House, 5353 E. 56th St., from 5:30 to 9:30 p.m. Call 545-7681 for information.

January 26

Franciscan Fr. Justin Belitz's course in "Successful Living" concludes after the 7:30 to 9:30 p.m. session at Alverna Retreat Center, 8140 Spring Mill Rd.

January 27-28

Franciscan Fr. John Ostdiek will conduct a 24-hour Jesus/Prayer Retreat at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$55 including \$15 pre-registration deposit. Call 257-7338.

January 27-29

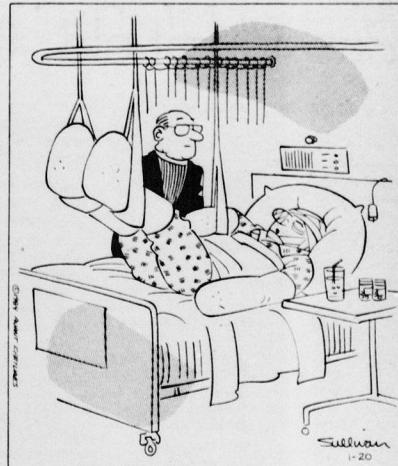
An Intensive Journal Life Context Module will be held at Kordes Enrichment Center, Ferdinand. A Fully Alive Experience will also be conducted this weekend. Call 812-637-2777 for information.

Mount St. Francis offers a Serenity Weekend Retreat. Call 812-923-8817 for necessary reservations.

A Retreat for Young Adults led by Fr. Robert Sims will be conducted at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

January 28

Separated, Divorced and Remarried Catholics will hold an Adult Party at 8 p.m. For details



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call Bob Lawless 546-3453 or Sara Walker 259-8140.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues with "Merton: The Person and the Monk and the Writer" from 9:15 to 11:15 a.m. Call 264-4987 for information.

Sisters of Providence invite young women, high school seniors or older, to experience

"Our Mutual Call to Ministry" from 3 to 6 p.m. at Holy Spirit Convent. For more information call Sr. Anita Bechert or Sr. Kathleen Leonard at 283-6868.

Secunia High School Alumni Organization will sponsor an All Alumni Basketball Game and Social at the school, beginning at 8 p.m. Admission \$2. Refreshments available.

(Continued on next page)

CTS to sponsor celebration of marriage

The Fourth Annual Festival of Marriage, a community-wide celebration of marriage sponsored by six counseling/faith-oriented agencies, will be held Sunday, Feb. 12 at Christian Theological Seminary (CTS) from 1:45 to 6 p.m.

The festival, designed for persons wanting to expand their marital and family skills, will feature workshops

conducted by professional counselors on anger, stress, temperament, communication, sexuality, divorce, step-families and child-rearing. Workshops are limited to 25 people per topic.

The cost of the festival is \$7.50 and this includes the choice of two workshops. Registrations should be sent by Feb. 5 to: Festival of Marriage IV, Buchanan

Counseling Center, Methodist Hospital, P.O. Box 1367, Indianapolis, IN 46272.

For further information contact the Buchanan Counseling Center; Catholic Social Services; Lutheran Child and Family Services; Pastoral Counseling Center of CTS; Raines Pastoral Counseling Center; or the Family Service Department of the Salvation Army.

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- Jan. 21 Leading Small Groups
The BGC Staff
- Feb. 4 Praying with Scripture
Gwen Goss, OSB
- Feb. 5 Celebrating the Family
Betty Moebis; the BGC Staff
- Feb. 8, 15, 22 Focus on Family Revisited
Betty Moebis; the BGC Staff
- Feb. 24-26 Enneagram Spirituality
Pat O'Leary, SJ
- Mar. 10 Contemplative Prayer
Gwen Goss, OSB
- Mar. 14, 21, 28 Sesquicentennial Series:
Church Today, Women, Call to Peace
To be announced
- Mar. 16-18 Holistic Retreat
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life
Gwen Goss, OSB; Beth Ann Hughes
- May 12 Leading Small Groups
The BGC Staff

For Further Information Call: 788-7581

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'Human Life Day' proclaimed

Reagan commemorates the aborted

WASHINGTON (NC)—President Reagan has declared Jan. 22 "National Sanctity of Human Life Day" to commemorate the "more than 15 million children (who) have died in legalized abortion" since 1973.

Calling the deaths of the unborn "a tragedy of stunning dimensions," Reagan said it "stands in sad contrast to our belief that each life is sacred."

Noting that the right to life was "the first of the 'inalienable rights' affirmed by our Declaration of Independence," the president said that right belongs to all,

"whether young or old, weak or strong, healthy or handicapped."

The United States is "poorer not simply for lives not led" but for the "erosion" through abortion of a sense of the worth and dignity of each individual, he said in the written proclamation issued Jan. 13.

Noting that Jan. 22 is the 11th anniversary of the 1973 "Roe v. Wade" decision by the U.S. Supreme Court, which struck down all state laws prohibiting abortion, Reagan urged Americans to take the occasion to "reaffirm our commitment to the dignity of every human being and the sanctity of every human life."

The ACTIVE List

St. Christopher Singles are holding a Square Dance in the school cafeteria at 8 p.m. No experience needed. For more information call 633-6062.

Madonna Circle presents its annual Spaghetti Supper under the supervision of Jennie DiSalvo at Our Lady of Perpetual Help School, 1752 Scheller Lane, New Albany, from 4:30 to 7:30 p.m. Large orders \$3.50, small \$2.50; carryouts available.

January 28-29

A Retreat for High School Freshmen will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A "Mind/Memory/Motivation Workshop" will be presented by Peter Kline at Alverna Retreat Center. Cost is \$125, pre-registration deposit \$62.50. Call 267-7338.

January 29

Eastside Separated, Divorced and Remarried Catholics will hold a Support Meeting at St. Simon's at 7:30 p.m. Call Jane William 359-8608 or Fran Lutocka 998-9003 for information.

A Sign Mass for the Deaf is held every Sunday at 10:30 a.m. in St. Joan of Arc Church, 42nd and Central Ave.

'Relationships' is theme

ST. MARY-OF-THE-WOODS—St. Mary-of-the-Woods College will sponsor its annual Religious Awareness Day on Wednesday, Jan. 25 beginning at 10:45 a.m. This year's theme is "Responsible Loving."

Providence Sister Barbara Doherty, the school's president, will lead the opening retreat session, "God

and I: A Personal Relationship," on Tuesday, Jan. 24 from 7 to 9 p.m. in the faculty lounge of The Woods Library. She will also present the closing session, "Women at a Women's College, in the Church and in Society," on Wednesday at 3 p.m.

Lafayette Bishop George Fulcher will give the keynote address, "The Bishops' Peace Pastoral on the College Campus," at 10:45 a.m. Wednesday in the Cleophas Dining Room in Foley Hall. Other featured speakers include: Father Cosmas Raimondi, pastor of Holy Cross Parish in Indianapolis; Father Joseph Wade, pastor of St. Patrick's Parish in Terre Haute; Rev. James Andrews, pastor of Westville United Methodist Church; and Providence Sister Marilyn Ginder, assistant provincial of the Providence Sisters in Indianapolis.

Interfaith marriage, self-confidence and sexuality are the topics to be covered during the sessions. For further information call the college at 812-535-4141, ext. 212.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.

Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

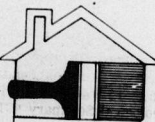
Marian plans concert

Marian College will sponsor a free public concert on Friday, Jan. 27 at 8 p.m. featuring the Jensen/Woodbury classical guitar duo in Stokely Music Hall.

Formed in 1977, the duo combines the talents of Utah musicians Milton Jensen and Todd Woodbury, who have both studied with many of the world's most famous classical guitarists.

Jensen, a graduate of the San Francisco Conservatory of Music, first gained international recognition in 1977 as a prize winner in the Carmel, Calif., guitar competition. Woodbury, also a former student at the San Francisco Conservatory of

Music, has performed extensively with modern dance companies as a soloist.



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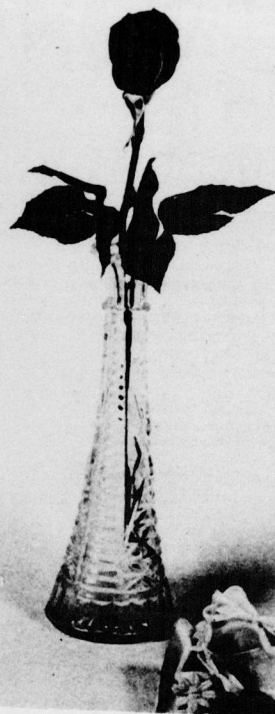
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ONLY A ROSE—The rose has become the symbol of the March for Life, representing all children who have died through abortion. On Jan. 23 thousands of roses will be distributed to members of Congress before the annual march through Washington commemorating the 1972 Supreme Court decision which struck down state laws against abortion. (NC photo by Cindy McIntyre)

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Drug abuse discussed

St. Francis Hospital's Family Resource Center will offer a free three-hour seminar for families of people having alcohol or drug problems on Saturday, Jan. 21 from 9 a.m. to noon.

The seminar will cover the symptoms of alcohol and drug users and how alcohol affects the body. Actions family members and friends can take to help themselves and loved ones will also be emphasized.

For further information or registration call 783-8983.

Not first time for relations with Vatican

by JOHN THAVES

VATICAN CITY (NC)—The formal diplomatic relations between the United States and the Vatican announced Jan. 10 do not mark the first time the U.S. government has been represented before the pope as a head of state.

Prior to the 1867 congressional prohibition of diplomatic relations with the Vatican, the U.S. government maintained diplomatic relations with the Papal States, territory which comprised much of what is now central Italy and which was governed by the pope.

A lengthy essay in the Jan. 10 L'Osservatore Romano, the Vatican daily, traced the history of this diplomatic relation. The relation had its roots in a 1783 note sent from Pope Pius VI to Benjamin Franklin.

The 13 American colonies had just won the Revolutionary War against Britain and Franklin was in Paris as head of the U.S. delegation to sign the treaty.

The pope's note, handed to Franklin by the French papal nuncio, expressed best wishes for the new nation and announced that the Papal States' ports of Civitavecchia and Ancona would be opened to U.S. ships.

The follow-up to the diplomatic note came a year later, when the Vatican received permission from U.S. authorities to appoint an apostolic vicar, the then-Father John Carroll, to administer church operations in the United States. Six years later Father Carroll became bishop of the first U.S. See, the Diocese of Baltimore.

In 1797 the United States sent its first representative to Rome, Italian-born Giovanni Battista Sartori, with the title of consul.

In 1848 the United States decided to upgrade the diplomatic mission and the head of the U.S. delegation became known as a resident minister.

This relationship lasted until 1867, when Congress de facto prohibited diplomatic relations by withdrawing funding for a U.S. delegation. The head of the U.S. mission left Rome in 1868 and the delegation office closed in 1870.

The move cleared the way for U.S. recognition of the emerging Italian nation, which by 1870 had reduced the pope's temporal holdings to the tiny state that is now Vatican City.

Last November, Congress lifted the 1867 law that had blocked funding for a delegation and the way was cleared for reestablishing diplomatic relations between the U.S. government and a papally ruled state.

Denver gives dowry to support newly-formed diocese

DENVER (NC)—The Archdiocese of Denver is giving a dowry of \$3.15 million to the new Diocese of Colorado Springs, including \$1 million in unrestricted working capital to get the diocese started. Pope John Paul II formed the Colorado Springs Diocese last November, drawing nine counties from the Denver Archdiocese and one from the Pueblo, Colo., Diocese to form the new church territory. He named Auxiliary Bishop Richard Hanifen of Denver to be bishop of the new diocese.

Missing missionaries in Angola feared kidnapped

ROME (NC)—Five Franciscan Missionary of Mary Sisters disappeared Dec. 18 from their mission in Cacolo, Angola, and may have been kidnapped by guerrillas, according to Sister Alma Dufault, superior general of the order. The Franciscans learned that the missionaries were missing when contacted by Japanese officials Dec. 21. The Japanese government became involved because the youngest of the five missionaries is a citizen of Japan. Details of the apparent kidnapping, in which two priests and one religious brother, all members of the Society of the Divine Word, also reportedly were abducted, has come from townspeople in Cacolo, said Sister Dufault in an interview Jan. 14 at her Rome headquarters.

Pontiff urges Opus Dei leaders to spread message

ROME (NC)—Pope John Paul II Jan. 15 met world leaders of Opus Dei, an international association of priests and lay people, and urged them to spread their message "in every direction of the human and created world." The pope held the 25-minute meeting during a pastoral visit to a Rome parish and youth center operated by Opus Dei priests. "I hope that you who are Opus Dei become ever more Opus Dei and take Opus Dei in every direction of the human and created world," the pope told 32 of the group's regional leaders from 30 countries.

Your Mission Sacrifices for 1983

Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood Dues	Other Gifts
INDIANAPOLIS							
1	SS. Peter and Paul	316	\$ 628.00	\$ 873.00	\$ 752.00	\$	\$ 21.00
2	Assumption	320	64.95	83.02	351.34	1,016.00	
3	Holy Angels	539	174.09	194.21	414.16		
4	Holy Cross	550	236.00	200.00	501.50	750.00	
5	Holy Name	3,061	1,757.30	1,946.00	3,361.01	1,743.00	
6	Holy Rosary	223	233.20	224.93	255.71	309.00	27.00
7	Holy Spirit	5,160	871.00	715.00	3,781.00	300.00	974.14
8	Holy Trinity	783	416.00	413.71	1,271.68		
9	Immaculate Heart of Mary	1,837	1,202.00	1,906.50	2,800.71	600.00	30.00
10	Nativity of Our Lord						
	Jesus Christ	1,497	637.41	824.74	1,089.42		661.80
11	Our Lady of Lourdes	1,862	1,218.00	1,352.50	2,031.04		500.00
12	Our Lord Jesus Christ,						
	King	3,579	2,284.00	1,775.25	4,867.50	900.00	100.00
13	Sacred Heart of Jesus	873	511.00	560.69	811.00		
14	St. Andrew	1,275	311.00	223.00	910.88		
15	St. Ann	1,572	183.33	343.97	394.73		
16	St. Anthony	1,162	845.00	963.83	1,088.57		482.00
17	St. Barnabas	4,079	1,104.00	1,483.00	3,924.71		105.00
18	St. Bernadette	918	69.50	237.07	850.04		
19	St. Bridget	392	271.78	213.54	176.09		
20	St. Catherine	864	318.00	332.00	615.56	55.00	
21	St. Christopher	3,978	1,148.00	2,246.00	2,758.50	218.47	99.00
22	St. Francis de Sales	95	30.00				
23	St. Gabriel	3,310	832.00	1,001.95	2,013.62		113.36
24	St. James, the Greater	495	345.00	310.32	1,036.56		30.00
25	St. Joan of Arc	1,046	823.66	1,102.93	946.54	300.00	
26	St. John	20	328.50	406.60	1,738.95		
27	St. Joseph	1,003	585.00	666.09	1,157.75		250.00
28	St. Jude	3,701	453.00	1,265.75	4,125.00		416.50
29	St. Lawrence	4,759	1,219.00	3,255.35	4,093.00	690.00	100.00
30	St. Luke	4,826			12,254.20		186.00
31	St. Mark	2,428	711.00	1,702.00	3,037.60		
32	St. Mary	322	461.00	627.00	860.00		
33	St. Matthew	3,007	1,661.54	3,184.88	5,285.35	203.00	
34	St. Michael, Archangel	3,000	1,064.00	1,790.00	2,770.41	184.00	382.02
35	St. Monica	1,703	994.25	2,166.90	2,140.25		9.00
36	St. Patrick	1,016	399.10	374.35	715.10	23,910.00	48.00
37	St. Philip Neri	1,831	311.50	1,227.00	1,927.50	1,323.00	
38	St. Pius X	3,237	1,267.00	2,786.68	5,129.96		469.00
39	St. Rita	750	142.50	310.25	266.00		
40	St. Roch	1,500	448.40	378.00	1,696.00		105.19
41	St. Simon	3,309	564.50	848.50	2,467.44		908.56
42	St. Therese of the Infant Jesus	4,413	1,333.49		956.40		
43	St. Thomas Aquinas	2,453	453.48	562.00	2,959.68		15.00
44	Aurora	1,288	579.00	1,170.00	1,498.00		198.00
45	Batesville	2,900	563.00	940.10	1,091.43		807.42
46	Bedford	1,735	798.00	1,003.00	1,723.00		210.00
BLOOMINGTON							
47	St. Charles	1,984	709.39	1,077.32	1,796.64		
48	St. John	1,025	387.50	869.00	1,449.29		3.84
49	St. Paul Catholic Center	5,300	523.00	1,043.45	2,510.67		
50	Bradford	947	1,073.00	982.03	614.16	234.00	41.11
51	Brazil	583	465.00	1,050.00	600.00		303.28
52	Brookville	2,509	1,741.00	1,334.41	1,717.48	50.00	87.50
53	Brownburg	3,134	616.00	1,270.48	1,842.99	207.00	206.46
54	Brownstown	55	35.00	81.71	89.00		
55	Cambridge City	625	181.00	349.00	433.00		1,200.00
56	Cannelton	310	65.77	122.00	148.86	147.00	
57	Cedar Grove	588	398.00	669.00	954.00	882.00	420.00
58	Charlestown	645	236.00	482.06	360.67		
59	China	89	107.00	119.11			31.00
60	Clarksville	3,774	783.00	967.50	3,506.50		142.89
61	Clinton	959	335.00	430.00	389.00		20.00
COLUMBUS							
62	St. Bartholomew	1,360	700.23	613.37	1,462.34		
63	St. Columba	1,879	661.00	1,070.10	2,047.07		17.33
64	Connersville	3,032	915.00	875.55	2,478.30	45.00	
65	Corydon	925	114.00	108.00	682.00		
66	Darville	670	360.50	300.81	348.00		
67	Diamond						
68	Dover	512	317.00	355.00	525.00		
69	Edinburgh	333	144.00	125.00	234.02		
70	Enochsburg	520	365.00	600.00	850.00	466.00	400.00
71	Fortville	615	184.00	260.65	775.00		
72	Franklin	1,078	235.00	640.95	564.86	96.00	
73	French Lick	300	112.00	174.50	420.09		
74	Frentown	678	105.75	162.45	574.17		
75	Fulda	372	172.00	62.50	161.30		
76	Greencastle	829	149.00	747.50	1,169.66		
77	Greenfield	2,008	571.50	517.00	1,774.64		724.50
78	Greensburg	3,500	1,401.50	2,110.00	2,900.33	201.00	78.55
79	Greenwood	3,857	1,466.96	1,742.87	3,717.60		1,412.47
80	Hamburg	264	225.00	313.00	240.00		159.00
81	Henryville	265	33.00	141.90	152.00		

We must work and pray to achieve peace

by Fr. THOMAS C. WIDNER

On Sunday, January 1, all priests of the archdiocese were requested by Archbishop O'Meara to deliver homilies to their congregations in accord with Pope John Paul II's declaration of that day as World Day of Peace. In fact, all the bishops of the state of Indiana did the same in their dioceses. January 1 has carried with it the title World Day of Peace since Pope Paul VI inaugurated it several years ago. But this is the first time in a number of years that holiday has fallen on a Sunday and, consequently, the first time sizeable congregations could be expected to be present since it did fall on a Sunday.

The request coincided with a desire on the part of the bishops that clergy focus the attention of their congregations on the pastoral letter of the bishops dealing with war and peace.

Earlier in December, Pope John Paul had told a group of American bishops in Rome that their local churches "are called to be communities promoting peace, living peace, invoking peace." There is a real relationship, he said, between the peace that is proclaimed and actuated in the Eucharist and all the initiatives of the Church to bring Christ's peace to the world. In other words, Christians are not only to pray for peace. They are to work for it as well.



The Gospel reading for that day was the one in which Jesus restructured the ancient commandment to love one's countrymen and hate one's enemies. He did not simply build on the commandment. He changed it entirely by saying that His followers would not only have to love their friends but their enemies as well. As He himself put it, what merit is there in doing something good for those who will in turn do something good for you? Even sinful people do that for one another.

Jesus' reasoning for this was that we must be made perfect as His heavenly Father is perfect. It was that line which struck me. How can I become perfect as His Father is perfect?

Some say the bishops were out of their element in writing their pastoral letter. If so, then Jesus was out of his element when he spoke against liars and thieves and murderers. War involves killing people and that is a moral issue. But to say that nuclear war is so hopeless as to not require a discussion of its morality is to endure the most horrible kind of despair. The bishops wrote about war because an important moral principle is that every individual has the right to direct one's own life. For Catholics the starting point is the primacy of human life. Whether the issue is war or racism or abortion or euthanasia or whatever, Catholic teaching begins by recognizing the importance of the right to life.

So how can I be perfect? We are told in Scripture that God so loved the world that He gave His only Son and that whoever believes in Him may not die but have eternal life. God's perfection, therefore, is His unlimited

ability to love. Hence, the reason for learning to love our enemies.

Moreover, perfection is learning that believing and living this love means living forever. Our love, as the apostle John says, is brought to perfection in knowing and believing this.

But I don't always believe in myself. I don't always trust my own human life. And I don't think I'm alone. What about all the things we do to ourselves that show others how little we think of ourselves? The ways in which most of us don't take care of ourselves? What is it that you and I think is wrong with ourselves anyway? If we are not at peace with ourselves, how can we be at peace with others?

The Church calls us to reach out for Christ's peace. And Jesus says to love our enemies. Did we take the time during the Christmas season to find any peace for ourselves? If not, if we continue to mistrust others, if we only see enemies around us, we can never begin to appreciate Jesus' call to us to be perfect. And so what we do in going to Mass, in receiving the sacraments, becomes a lie. And we are wasting our time at prayer. It becomes a joke to sing "let peace begin with me" because that just becomes words and we don't take them to heart.

So when are you going to do something about the lack of peace in your own life? And when are you going to listen more closely to Jesus' call to be perfect? And the call of the Church to live for peace? To pray for it? And to work for it?

Love of God guided John of the Cross all his life

by Fr. JOHN BUCKEL

Filling only five feet of space, he cast a small shadow. Hardship and suffering were no strangers to him. He began life surrounded by poverty and survived only by hard work and courage. On one occasion, he was imprisoned under the most adverse conditions.

Little light entered his six-feet-wide by 10-feet-long cell. It was intensely cold in the winter (he suffered from frostbite) and stifling hot in the summer, making it difficult even to breathe. Bread, water and an occasional sardine made up his daily diet. Only the weekly beatings broke up the monotony of prison life. He died a very painful death in a place where he was unknown and unloved.

In spite of his life of suffering, he was one of the most loving men who ever lived, the appropriately named John of the Cross.

John of the Cross was a Carmelite priest who lived in the 16th century.

He was a contemporary of Teresa of Avila, a good friend and spiritual companion.

John was indeed a unique individual. The love of God was the guiding principle of his life; all else was secondary. This man of prayer had a total, uncompromising love for God.

If we were to compare the love of husband for wife, friend for friend, children for parents, lover for lover, and combine them together, we could only begin to understand John's love for God and God's love for John.

His writings reflect the great spiritual heights he achieved in his love for the Trinity. His concept of love as focusing all of one's attention on the divine and gladly embracing suffering as an act of love are the hallmarks of his writings. "The Ascent of Mount Carmel," "The Dark Night" and "The Spiritual Canticle" are spiritual classics and have been so for centuries. The church has sanctioned his life and his writings by conferring on him the title of Doctor of the Church.

Though John of the Cross soared to the heights of spirituality, he always remained a balanced and practical man. Much of his time was dedicated to helping others in their relationships with God. John illustrated lofty ideas in examples from

everyday life. As one accepts the invitation of Jesus to "... deny oneself, take up the cross and follow me," a transformation takes place. The disciple becomes more and more Christlike.

John makes a comparison of this process with a log in the fire. Eventually the log gives way to the flames and in fact becomes the fire itself. In order to become more Christlike, we must purify ourselves of all sin and imperfection.

JOHN EXPLAINS the necessity of this in terms of a window and sunlight. The cleaner the window, the more it reflects the sunlight to such an extent that it seems to be as bright as the sun itself!

Another favorite comparison of John of the Cross is that of marriage. One can attain such a loving relationship with God that it becomes a spiritual marriage. Even in the titles of his major writings, John of the Cross used simple terms. The quest for a deeper love of God was like climbing a mountain ("The Ascent of Mount Carmel"). Cleansing oneself of sin and imperfections was like a Dark Night. His greatest masterpiece expressing a deep love for God was written in the language of a love song ("The Spiritual Canticle").

John of the Cross saw one's relationship with God as a loving relationship. In any love relationship, the lover and the beloved become more and more alike. Jesus calls each of us into such a relationship and invites us to become more and more like Him. We are to imitate Him, to follow Him, and to become like Him. The sole directive in the life of Jesus was to do the will of the Father. If we are to become like Jesus, we must do likewise.

How do we attain such a goal? John saw this as a lifelong process of "purification." Every created thing must be seen in view of God. One who seeks to become like Christ has a sole motive in life: to please God and to bring Him glory. In other words, we must always strive to do the most loving thing, for that is what gives God glory. Personal pleasure and personal satisfaction are no longer motives for action. This is so contrary to our human nature that John calls this purification process a dark night.

Suffering played an important part in the spirituality of John of the Cross. John embraced suffering as he embraced everything in life, as a gift from God. Like Jesus, he gave new meaning to suffering. In seeking to please God in all things, John's simple acceptance of suffering transformed it into an act of love. The

suffering John of the Cross was forced to endure transformed him into a more compassionate and tender individual. In other words, he became more Christian.

So often in our life of prayer, we concentrate on what we receive from God. Not so with John of the Cross. John realized that as much as he loved and desired God, God loved and desired him all the more. Long before John sought a deep relationship with his creator, God loved and desired him intensely. John's experiences of God were profound.

Yet he reminds us that we are all made in the image and likeness of God, and no more or no less than he was. God invites each of us into a deeper relationship with him.

John of the Cross can be an inspiration to all of us. His life, his sufferings, and his writings challenge each of us to become more Christlike. John of the Cross was a little man who cast a small shadow, but a shadow that has spanned the centuries.

(Father Buckel is associate pastor of Christ the King Parish, Indianapolis.)

U.S. church urged to assist Central America

WASHINGTON (NC)—The Jesuits in Central America have urged U.S. church leaders to work for non-military solutions to the conflicts in their countries.

"For the love of God, help us to prevent war so that in the difficult search for freedom and justice our peoples are not obliged to continue shedding their blood," said a letter from the leaders of the Central American Jesuit Province to their U.S. Jesuit counterparts.

The letter expressed concern about several volatile situations, including the U.S. military build-up in Honduras, increasing tensions along the Honduran-Nicaraguan border, increasing military mobilization and the provision of arms to the Nicaraguan people, the deteriorating condition of the army in El Salvador's civil war and El Salvador's persistent violation of human rights.

The letter was released Jan. 4 by the U.S. Jesuit Conference in Washington, a coordinating body for the 10 U.S. Jesuit provinces. It was sent to the U.S. Jesuits by Father Valentin Menendez, superior of the Central American Province.

Almost 300 Jesuits are assigned to the Central American Province, which includes El Salvador, Honduras, Guatemala, Nicaragua and Costa Rica.

"We have been witnesses to the situation of injustice which overwhelms the countries of Central America in which we serve," often leading to violence, the letter said.

"In Guatemala, El Salvador and Nicaragua above all, tens of thousands of persons have been tortured, caused to disappear and murdered, among them

priests, Religious, ecclesially committed lay persons and even the beloved archbishop of San Salvador, Archbishop (Oscar) Romero," the letter added.

"Hundreds of thousands are today found displaced within their countries of birth or have fled to other countries. The victims of war are counted by the thousands and increase every day," it said.

"We find ourselves extremely concerned because of the danger, which some judge to be imminent, of a military intervention in Nicaragua, an event which could generalize war throughout Central America," the letter said. "The costs of such a war would mean bringing to the most painful extremes the situation of violence, death and structural injustice which today we suffer."

"We ask you to listen to our Christian call and to contribute, according to your possibilities, so that military interventions will be avoided and that negotiated settlements which preserve life and lead to peace will be sought," it added.

"We recall that many states have supported the so-called Contadora Group and that Pope John Paul II also supported it in his recent allocation in Rome to the bishops of Honduras, a country in which thousands of North American troops are already found," it said alluding to U.S. troops.

The Contadora Group, composed of Mexico, Venezuela, Colombia and Panama, is trying to mediate the conflicts in Central America. The group takes its name from the Panamanian island where the foreign ministers of the four countries first met.

TO THE EDITOR

Failing the people of God

In reading "Study Projects Drop in Diocesan Clergy," Dec. 9, 1983, some concepts not mentioned in the study struck me quite forcibly. I felt that the definition of the Church as "the people of God" was or is being ignored. This is not to deny the hierarchical order of the authoritative structure of the Roman Catholic Church; but the need for the study does make statements about the attitudes of that order.

Such statements or rather questions to be posed are:

1. How is the order failing the people of God?

2. Is the unattractiveness of the hierarchical order, as vocation, the Holy Spirit's way of making a statement regarding the attitude of that hierarchical order?

3. In the article it was stated that some of the reasons for the unattractiveness of the religious life might be dress, celibacy, life-long commitment and male-only limitations. The apostles, disciples literally died for their commitment yet others chose to follow in their footsteps. Is it possible that the Holy Spirit is really saying by the lack of vocations that our clerics are not living the vigorous commitment that the people of God need?

4. Is the hierarchical order living the apostolic, evangelistic charisms displayed in the Acts of the Apostles with the boldness required to lead the people of God to greater holiness and commitment to Jesus, the Christ as Lord of their lives rather than to Satan as Lord of this world?

Why isn't the hierarchical order known more by the words of Jesus "In my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in

their hands; and be unharmed should they drink poison; they will lay hands on the sick who will recover," Mark 16:17-18, rather than administrators of large parishes?

5. Or is the people of God being used by the Holy Spirit to "reproach them (the 11 of the hierarchical order) for their incredulity and obstinacy, because they had refused to believe those who had seen him after he had risen?" Mark 16:14

6. Is the Holy Spirit speaking more about outdated attitudes and methods of administration which leave the priesthood unattractive as a way of serving the people of God?

7. Is the hierarchical order possibly believing that God is speaking to the people of God only through them?

8. Is the mission of the hierarchy to serve the people of God no matter where or how they are identified "Catholic" or "Separated brethren?"

9. Is the Holy Spirit speaking through the "Separated brethren" to the hierarchical order?

10. Is the hierarchical order ready to "trust wholeheartedly in Yahweh, put no faith in its own perception, in every course it takes, have Him (the Holy Spirit) in mind, he will see that their paths are smooth," Proverbs 3:5?

In summary, what the hierarchical order has demanded of themselves as leaders appears to be outward signs—dress, celibacy, etc.—that are being followed outwardly but the Sacramental holiness—imitation of Jesus—is not as clearly seen by the people of God as a holiness that is rewardingly imitable in the light of Jesus and the martyrs.

Joe and Barbara Payne

Clarksville



ANNIVERSARY ART—K.P. Singh (left) displays his ink drawings depicting scenes from around the archdiocese. With him are Franciscan Sister Sandra Schweitzer, who chairs the Sesquicentennial Art and Environment Committee, and Archbishop Edward T. O'Meara. Singh was commissioned to do the drawings to commemorate the sesquicentennial of the archdiocese. Copies of the drawings will be used in various ways, and are available for purchase. (Photo by Jim Jachimik)

A tribute to Sister Jan Niinisto

I would like to add my own small echo to the chorus of readers affirming Father John Buckel's tribute to Carmelite Sister Jan Niinisto in the Jan. 6 issue of *The Criterion*.

It was my joy and privilege to have met and prayed with Sister Jan last winter during a day of recollection sponsored by the Women's Ordination Conference. As a fellow convert and aspiring Carmelite myself, I found in her a soul-mate and a seemingly long-lost friend. Our times of prayer and sharing in the months that followed always seemed to bring the sparks of faith within me to a brighter flame. I was

saddened by this sudden parting which her early death has brought.

Father John has captured well the indomitable spirit of this soul who followed Christ across the Mount to the City of Light which awaited her homecoming. Love for life did not deter her from death, and we are the wealthier to have her as a friend and intercessor now.

May it please God to call many new faithful followers—lovers of the cross like Sister Jan—to serve him in our midst. I commend her life and example to all.

Deborah Thurston

Terre Haute

Doctors, is chalice sanitary?

The Jan. 7 issue of the Indianapolis *News* carried a syndicated story headed "Common Use of Chalice Unacceptable." In that article, George Michaelsen, professor emeritus in the school of Public Health at the University of Minnesota, is urging congregations of all denominations to discontinue the practice of sharing a common cup. He details at length the health risks involved.

Here is a man of medical stature giving credibility to a question which has con-

cerned me since we began the practice. Serving as a minister, I notice medical people conspicuous by their absence when the chalice is offered. What was apparently an acceptable hygienic practice 2,000 years ago seems horribly inconsistent with current scientific knowledge.

Maybe it's time to find another way to demonstrate our unity.

What do you say, doctors?

Earl Lynn

Indianapolis

Church leaders condemn nuclear deterrence

SIoux CITY, Iowa (NC)—In a statewide pastoral letter, 16 religious leaders in Iowa condemned any nuclear war and the "concept of nuclear deterrence" as immoral. Nuclear war

cannot "be justifiable," they said, "under any circumstance; in any region; by any social system." The pastoral letter to the Christians of Iowa, initiated by the Iowa Inter-Church Forum, was completed in December and was published Jan. 5 by the *Globe*, newspaper of the Catholic Diocese of Sioux City. Three of the 16 signers are Catholic bishops of the state.

Bishop writes letter on homosexuality

OGDENSBURG, N.Y. (NC)—A person "affected by homosexuality has the responsibility to take steps to overcome it or, at least, to hold it in check," said Bishop Stanislaus J. Brzana of Ogdensburg. In a Jan. 5 pastoral letter, the bishop said homosexuality was a confusing issue and he was writing to present the church's teaching, "to guide people in the proper formation of conscience, and to show pastoral concern for those who are personally affected by homosexuality."

Ecumenism addressed

VATICAN CITY (NC)—A deeper understanding of the word "church," a new Protestant appreciation of the Blessed Virgin Mary, and cooperation between the Catholic Church and World Council of Churches are some of the positive results of the ecumenical movement, said Msgr. Basil Meeking, a Vatican official involved in ecumenical affairs. He was interviewed Jan. 11, one week before the start of the annual Week of Prayer for Christian Unity, Jan. 18-25.

Tuition credits seen as issue of fairness

WASHINGTON (NC)—Despite legislative setbacks the idea of tuition tax credits will continue to gain momentum, Frank J. Monahan, U.S. Catholic Conference assistant director of government relations, said Jan. 11. "This is so because the basic issue involved is one of fairness to both the people and the institutions which comprise the private educational enterprise in our nation," Monahan said. Monahan made his remarks at the Oklahoma City University's mid-year Institute on "The Future of Education in a Free Society."

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Wagner hopes for a direct link with youth ministry

by KEVIN C. McDOWELL
Criterion Correspondent

The archdiocese needs to be more directly involved in its ministry to adolescents than it has been, according to a Youth Ministry Task Force analysis.

Carl E. Wagner, administrator of teen services and coordinator of youth ministry for the archdiocesan Catholic Youth Organization (CYO), said that the task force found that the archdiocese needs to coordinate service projects for its youth to participate in, and then provide the necessary training to fulfill the service objectives.

The task force also called for training people in the methods of conducting retreats and making available facilities to achieve a total ministry to archdiocesan youth, touching upon their social, spiritual, religious and athletic aspects. The task force also said there is a need for training in youth leadership, peer ministry, youth liturgies and fund raising, as well as a certification training program for adults who want to assist or become parish coordinators or youth ministers in their parishes.

A general feeling has been, Wagner said, that there is no coordinated effort or official support in this area, and that youth ministry has not been as effective because of this lack.

Youth ministry is to be a three-pronged effort to develop archdiocesan youth on a personal, spiritual and social level, the latter to stress service to others.

IN HIS fact-finding tour, he said the most common problems presented by parish representatives included a lack of direction or structure from the archdiocese; a lack of assistance in training and developing needed personnel and facilities to accomplish youth ministry objectives; and, basically, a need to feel that those currently involved with archdiocesan adolescents "are doing something worthwhile for the parishes. Many are feeling alone. They need to know that there is someone (on the archdiocesan level) who will let them know that the archdiocese gives a hoot about what's going on."

Training in various areas of youth ministry may be forthcoming, Wagner said. The Northeast Center for Youth Ministry of St. Mary's College in Baltimore, Md., a non-profit organization which helps develop programs and provides resources nationally, offers training for adults in all aspects of youth ministry, including counseling, adolescent issues, pure ministry and leadership development. The program, should the archdiocese adopt it, lasts six or eight weekends (depending upon the course), and may earn one college credit.

ONE PROBLEM facing virtually every parish youth minister is finances, Wagner said. "It's a constant struggle. Many have to continue to prove to a finance committee that there is a need for their (youth ministry's) existence."

Another problem is the lack of coordination between the parishes and the Catholic high school in their area, or very little cooperation among the high schools themselves.

"There is a need for the high schools. They can be very effective in youth ministry. Some students are being served well, but there is a need for the parish to supplement the high school's efforts, and vice versa, so that there is not a competition for the kids' time. There isn't any coordination now. I don't know how it is to happen." The current lack of coordination has led to a duplication of many services, Wagner added.

Wagner said that the financial concern at the parish level is a major hindrance in furthering youth ministry and objectives.

"It's a problem. Parish boards measure in terms of net profit, unit costs, costs per head. Many youth ministers are

still subject to the whims of finance committees. Youth ministry is not a priority."

Youth ministers at one recent deanery meeting said that they are often caught up in the "numbers racket," that if they did not have a large number of adolescents involved, they were not likely to get parish support. One youth minister said that the goal then becomes one of "making as many people as possible little 'youth groupers' rather than making them good Christians."

Wagner said the CYO needs to better advertise its non-athletic programs, which include leadership development, eighth grade retreats and a Youth Center which is located in the former Latin School in Holy Rosary parish on the southside of Indianapolis.

"The problem is that when people think of CYO, they're always thinking athletics. We're trying to change people's perception of us, but it won't happen overnight."

As an example, Wagner pointed out that the CYO basketball league draws about 2,000 participants a year, while last year the retreats "may have attracted 200. We're fighting to attract more. We know we're much more than athletics." He added that the CYO recently took nearly 90 students to a national conference; has provided leadership conferences; and has sponsored instrumental music contests.

Wagner, a former grade school teacher at St. Simon parish on the Indianapolis eastside, said that an archdiocesan-supported youth ministry program could begin to "address all the needs of kids: socially, spiritually, religiously and athletically. If you ask kids where their



Carl Wagner

interests are, especially freshmen and sophomores, 90 percent will say 'social.' They are just not there yet. Only time and concerted adult effort will change them. They need more real outlets besides social and athletic."

Wagner noted that spiritual and religious aspects can be enhanced by teachers and coaches at the high school level, who have daily contact with the students. Wagner, himself a former track coach, found that he related more easily with students as a coach than as a teacher.

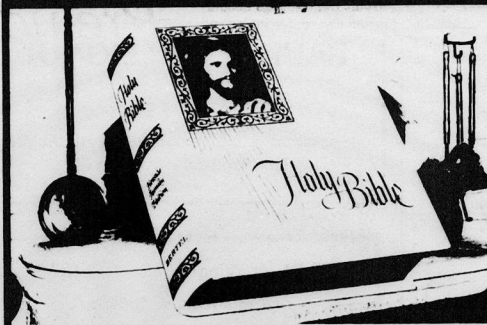
"The kids need someone. The priests aren't as prevalent as they once were. They're just not there. There have to be adults who will be with the kids, not someone in an office. We need contact with them. We need to be with them at the malls, at pizza parlors, after the ball games. We need to know them on an individual basis. Somehow, we need to become a part of their lives."

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BORN OF WEALTHY PARENTS IN MILITINE, ARMENIA, ABOUT 376, EUTHYMIUS STUDIED UNDER THE BISHOP THERE AND WAS ORDAINED. HE WAS APPOINTED SUPERVISOR OF THE MONASTERIES IN THE DIOCESE BUT WHEN 29 HE BECAME A MONK NEAR JERUSALEM. ABOUT 411, HE LEFT TO LIVE WITH A COMPANION AS A HERMIT IN A CAVE NEAR JERICHO. AFTER ATTRACTING MANY DISCIPLES, HE LEFT HIS COMPANION, THEOTISTUS, AND MOVED TO A MORE REMOTE SPOT. THERE, HE CONTINUED TO ATTRACT AND CONVERT EVEN MORE FOLLOWERS, INCLUDING NUMEROUS ARABS. PATRIARCH JUVENAL OF JERUSALEM CONSECRATED HIM BISHOP TO MINISTER TO THEM. JUVENAL BUILT HIM A SMALL MONASTERY ON THE ROAD FROM JERUSALEM TO JERICHO, WHICH EUTHYMIUS RULED BY VICARS, SO AS NOT TO DISTURB HIS OWN RULE OF STRICT SOLITUDE. HE ATTRACTED ENORMOUS CROWDS, AMONG THEM EUDOXIA, THE WIDOW OF EMPEROR THEODOSIUS II, WHO FOLLOWED HIS ADVICE TO GIVE UP HER BELONGINGS TO THE EUTHYMIANS, CONSIDERED HERETICS, AND RETURNED TO ORTHODOXY IN 450. EUTHYMIUS DIED ON JAN. 20, 473, AFTER 66 YEARS IN THE DESERT. HIS FEAST IS JAN. 20.

in the MEDIA

TV films change pace

by MICHAEL GALLAGHER
and HENRY HERX

NEW YORK (NC)—The designation "made for television" before "movie" was once, with excellent reason, wholly pejorative, but the times are changing.

"The Lost Honor of Kathryn Beck" deals with law enforcement authorities' coercion and abuse of the power of the press. It will be broadcast Tuesday, Jan. 24 at 9 p.m. on CBS.

Kathryn Beck (played by Mario Thomas, who is also executive producer), a young divorced woman who's working hard to make a catering business a success, yields to her cousin's protests that she should relax a little and goes to a party.

At the party this lonely, shy woman meets a mysterious but quite attractive man named Ben Cole (Kris Kristofferson). She invites him home, and they spend the night together.

Unknown to Kathryn, the local police have Ben under surveillance. He is a suspect in an armored car robbery committed by a radical faction. The police break into her apartment the next morning, and when they find that Ben has somehow slipped through their fingers, the angry detective in charge (George Dzundza) vents his bitter frustration upon Kathryn.

She is humiliated in every way possible in the course of the interrogation that follows. The police confiscate as evidence whatever they want from her apartment. An unscrupulous police official even recruits an ambitious reporter from a scandal sheet (David Rasche) to heighten the pressure, leading to him material that could further damage Kathryn's reputation.

Nor do the reporter's scruples prevent him from sneaking into the hospital where her mother lies near death, getting her picture and running a fictitious interview.

Despite a sympathetic and well-connected lawyer, Kathryn is virtually helpless before this combined assault, and she is finally driven to strike back in the only way open to her in her desperate circumstances.

On April 22, 1983, John Evans, 33, died in the electric chair at Holman Prison in Atmore, Ala. At the urging of the prison chaplain, Evans made a videotape a few days before he died. In it this young man who shot and killed a pawnbroker in the presence of the man's two little daughters, blamed himself alone for what happened.

An excellent dramatization of this cautionary tale is the first of CBS' new series

"Schoolbreak Specials," which will deal with adolescent conflicts. "Dead Wrong—The John Evans Story" airs Jan. 24 at 4:30 p.m.

The acting is first rate. John Laughlin is agonizingly believable as the self-destructive Evans, and John Lauter and Bibi Besch are excellent as his anguished parents.

Though an hour is scarcely adequate to deal with the complexities of the unfortunate Evans' character and motivation, "Dead Wrong" does a highly commendable job. This is very good fare for teen-agers, but not for younger children. Its conclusion is much too grim.

The way in which the drama meticulously depicts almost everything involved in

an execution in the electric chair makes it not only a cautionary tale, but also, whether intended or not, a powerful brief against capital punishment.

TV Film Fare

Monday, Jan. 23, 9 p.m. (CBS)—"The Four Seasons" (1981)—Three couples maintain a friendship despite various ups and downs, most having to do with marital problems, in this entertaining but bland and superficial comedy written and directed by Alan Alda, who also stars in it. Much vulgarity and profanity and humor involving sex. (USCC rating: A-III, adults.)

(Gallagher and Herx are on the staff of the U.S. Catholic Conference Department of Communication.)



AFTERNOON VIEWING—John Laughlin stars in the title role in "Dead Wrong—The John Evans Story," the first "CBS Schoolbreak Special" on Jan. 24. The drama depicts the criminal career of a convicted murderer who left a videotaped legacy to young people. (NC photo)

Pope seeks objectivity in TV

by Fr. KENNETH J. DOYLE

ROME (NC)—Pope John Paul II has called objectivity, honesty and sincerity fundamental requirements for people who work in television.

The pope's words came in a brief taped message broadcast on the state-owned Italian television network, RAI, on Jan. 3 during a

special program celebrating the 30th anniversary of television in Italy.

The pontiff congratulated RAI for its assistance in making important religious events accessible to the world through television. Among the events listed by the pope were the Second Vatican Council and "the sad events connected with the death of a supreme pontiff and the joy

which accompanies the election of his successor."

The pope expressed hope that people working in the television industry, especially those involved in programming, see "the moral responsibility which their work imposes and that, by constantly grounding their own activity on the criteria of true competence, they might procure respect for the fundamental requirements of all communication, which are objectivity, honesty and sincerity."

"In particular, may they know always how to safeguard—in content and in

images—the demands of the principles of personal, family and social morality, which have formed the glorious tradition of the Italian nation," the pope added.

The pontiff urged television personnel "not to forget that television enters into all homes, and has as its watchers, perhaps its most diligent ones, young people and children."

"Therefore, may they have the joy of rendering a decisive service to human persons, respecting their dignity and contributing to their maturing in every field," the pope said.

King's vision linked to bishops' pastoral

ATLANTA (NC)—"We will never be the same again as a nation" because of the Rev. Martin Luther King's prophetic voice for racial justice, Cardinal Joseph L. Bernardin of Chicago told a packed congregation at Dr. King's old church in Atlanta Jan. 14.

Dr. King's vision today might be directed against the "distorted priorities" of military security, and there is a "direct link" between his vision and the U.S. bishops' war and peace pastoral, the cardinal said.

"What view of security moves us as a nation to believe that hungry and homeless people in the world's wealthiest democracy is a basis for a stable domestic peace?" he asked. "What kind of political vision is at work when we have intricate national debates about whether hunger is a national crisis or only a human catastrophe?"

The keynote speaker at an annual ecumenical service to mark the slain civil rights leader's birthday, Cardinal Bernardin called Dr. King "one of the great pastors and prophets of the Christian Church in the United States." Focusing on one "direct

link between the preaching of Dr. King and the pastoral letter (on war and peace) of the Catholic bishops," Cardinal Bernardin said that both "recognized that resources used for war are taken from resources needed for building a just peace."

Cardinal Bernardin said the term "prophet" has been cheapened by overuse, but Dr. King was a prophet in the full sense of the word.

"A prophet's purpose is not primarily to describe the future, but to illuminate the moral issues of his own time. Prophets serve the word of God by their vision, not their power of prediction... The prophets always called the people they served to the crucible of decision; the prophets defined problems in clear moral terms, challenged the people and forced a social decision," said Cardinal Bernardin.

Recalling Pope John Paul II's condemnation of the arms race at the expense of human needs in his Christmas message to the world, Cardinal Bernardin said he was "convinced" that that statement "has direct meaning for our national decisions."

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OBITUARIES

† **ABEL, Elisha William, Sr.**, 70, St. Michael, New Salisbury, January 8. Husband of Roma; father of E. Malcolm II, E. William, Jr., Maria Creelcus, Cynthia Cundiff, Yvette Ferree and Lei L.; brother of Lois Graham; grandfather of 14.

† **BANET, Chester**, 84, St. Mary of the Knobs, Floyd Knobs, January 5. Father of Raymond F., Kenneth J., Velma Batliner and Joyce Daugherty; brother of Charles, George, Lillian Bierman, Catherine Hubbuck, Mary Strack and Eva Embury; grandfather of seven; great-grandfather of eight.

† **BIRKLE, Mary Aleen**, 80, Little Flower, Indianapolis, January 10. Wife of James; mother of Kenneth; sister of Lula Simmons, Mary Medley, Della Huntley and David Wathen.

† **BRENNER, Ida G.**, 91, St. Paul, Tell City, January 9. Mother of Rovilla Bryant, Evelyn

Marcilliat, Howard, Robert, George, Ralph and Fred.

† **BURLESON, Robert H.**, 68, St. Anthony, Clarksville, January 4. Father of Mark R.; brother of Paul, Claude, Winifred Rodell and Helen Fulk; grandfather of one.

† **CHPLIS, Felix**, 98, St. Patrick, Indianapolis, December 12. Father of Robert and Thomas; grandfather of 16; great-grandfather of seven; brother of Stephanie Gelwich and Rosalie Dressler.

† **COOK, Dorothy R.**, 74, Little Flower, Indianapolis, January 4. Mother of Christine Ziskovsky and William; sister of Leland Wells, Daisy Werth and Martha LaRoche.

† **CUNNINGHAM, Gordon R.**, 56, St. Augustine, Jeffersonville, December 31. Husband of Barbara Curtis; father of Julie; stepfather of Jason Clontz; son of Florence; brother of William, Eileen Allison, Rosemary Meyer and Patricia Hosa.

† **ELLIOTT, Jack M.**, Sr., 58, St. Mary, New Albany, December 19. Husband of Sue S.; father of Jack M., Jr., Danny and Robert; son of Maude; brother of Charles, and Shirley Stokes; grandfather of three.

† **ELMORE, June**, 59, St. Anthony, Indianapolis, January 5. Mother of Pat W. and Michael J.

† **HAMMER, Wendell (Bud)**, 70, St. Anthony, Indianapolis, January 2. Husband of Ann; father of Howard and James; brother of Viola Roberts, Grace Guthrie and Wilma Carr.

† **HENN, Carl W.**, Sr., 87, St. John of Arc, Indianapolis, January 3. Father of Margaret Earl, Carl, Jr., Joseph, James, John, Eugene, Anthony, Patrick, Vincent, Richard, Paul and

Robert; grandfather of 38; great-grandfather of 14; brother of Robert, Clarence, and Catherine Swain.

† **KIESLE, Virginia K.**, 64, St. Joan of Arc, Indianapolis, January 4. Wife of James W.; mother of James Williams, Ann Huguenard, James W., Jr., Robert M., William J., Michael E., Thomas R., John J. and Daniel J.; sister of Dorothy Flynn, Louise Ford and Benedictine Father Michael Keene; grandmother of 10.

† **MARSH, Anne Louise**, 100, St. Vincent de Paul, Bedford, January 4. Aunt of Lois Finger and Sister Mary Magdalene.

† **MOORE, Paul E.**, 62, St. James the Greater, Indianapolis, January 10. Husband of Nellie; father of Carolyn Sue Frantzeb Frost, and Loretta Gail.

† **PECAR, Thelma Ringle**, 72, St. Augustine, Jeffersonville, January 10. Wife of John W.; sister of Berneta Sparkman.

† **POPE, Thomas R.**, St. Philip Neri, Indianapolis, January 5. Husband of Anna M.; father of Timothy E. and Paula; brother of M. Edward, and Mildred Fitzgerald.

† **POTZLER, Barbara K.**, 98, St. Mary, New Albany, January 7. Mother of Urban, Leonard, Catherine Brin; grandmother of nine; great-grandmother of 24; great-great-grandmother of two.

† **RABABA, Emille**, 72, St. Matthew, Indianapolis, January 2. Sister of George J., Yvonne, Agnes Mangus and Alice Hooping.

† **SEILER, William C.**, 85, Our Lady of Perpetual Help, New Albany, January 10. Father of William and Ernie; brother of Josephine McWilliams.

† **STUMPF, Lorene Albert**, 88, St. James the Greater, Indianapolis, January 5. Mother of Rosemary Robinson, and Joseph.

† **VAUGHN, Elizabeth**, 94, Assumption, Indianapolis, January 9. Mother of Eileen Niblack, Dorothy Clifford and Geneva Hammon; grandmother of 13; great-grandmother of 19; great-great-grandmother of five.

† **WELDISHOFF, Norbert**, 77, St. Joseph, St. Leon, January 6. Husband of Rosella; father of Bernard, Michael, Mary Horner, Patricia Eckstein, Becky Stock, Carol Lamping and Irma Schoettelkotte; brother of Eugene; grandfather of 18; great-grandfather of one.

† **WHITEMAN, Jack F.**, 60, St. Augustine, Jeffersonville, January 4. Husband of Elizabeth Triplett; father of Timothy, Kevin and Barry; son of Hazel.

† **WRIGHT, Lizzie Bell Thompson**, 92, St. Rita, Indianapolis, January 10. Mother of Alice Young, Minnie Legge, Nellie Smith, Catherine Snow, Dorothy Lewis, Martha Messer, Elinor

Phillips, William, James, Joseph, Arthur, Lincoln and Albert, Jr. † **WALSER, James**, 56, St. Lawrence, Lawrenceburg, January 9. Brother of Jane Ringer, Ruth Savage, Betty Berners, Francis, John and Robert.

Rites held for Benedictine

BEECH GROVE—A member of Our Lady of Grace Convent, Benedictine Sister Maurice Wagner, died here Jan. 10 at age 76 and was buried on Jan. 14. Sister Maurice was born in St. Anthony, Ind. and served 51 years as a teacher in the Evansville and Indianapolis dioceses.

She was presently tutoring at St. Roch's School and volunteering as a Eucharistic Minister at Methodist Hospital.

Sister Maurice is survived by two sisters, nieces and nephews.

Mrs. Blackwell is buried

Mrs. Hazel L. Cook Blackwell, age 74, died Jan. 12th in St. Vincent Hospital here. A lifelong Indianapolis resident, Mrs. Blackwell was a member of Boys Clubs of America and Clarisian Missions. She belonged to St. Ann Church, from which she was buried on Jan. 14 at a funeral Mass celebrated by her son, Father William Blackwell, and other priests.

Mrs. Blackwell is also survived by two other sons, Raymond P. and Howard E., and two daughters, Loretta Fay Birkle and Gloria D. Armitage.

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'Yentl' disappoints Streisand's biggest fan

But not everything went wrong

by JAMES W. ARNOLD

They don't make Barbra Streisand fans more barbra-ous than me. How many people have put together a videotape highlight film that ranges from a 1960s TV special to not just the best but also the worst numbers from "On a Clear Day" and "A Star Is Born"? Who else suffers through the miserable last half of "Funny Girl" every time it's on TV just to see and hear (one more time) that final, incredible version of "My Man"?

What other critic actually liked "What's Up Doc?" or "For Pete's Sake"? Or thought Barbra was the best of all possible Dollies in "Hello Dolly"? You get the idea. I talk Brooklyn for weeks after seeing a Streisand movie.

So take it from me that "Yentl" doesn't quite blow the roof off the theater. And that's too bad, because this vastly talented woman has spent a half-dozen years of her life doing an Orson Welles number on "Yentl"—she produced, co-wrote the script (from the Isaac Bashevis Singer story), directed and starred in it. So what went wrong?

Not everything, for starters. "Yentl" is a learning that she passes herself off as a boy to enter religious-based musical, a genre that has had its lows ("The Singing Nun") and highs ("The Sound of Music," "Fiddler").

It's a sweet and relevant story about a girl in the conservative peasant Hebrew culture of Russia in 1904 who is so interested in Talmudic

learning that she passes herself off as a boy to enter the all-male yeshiva, a school of rabbinical learning. To get some idea of the boldness of this feat, consider a girl entering a Catholic seminary—not even today, but in Ireland 80 years ago.

The trouble is that there is only one direction for this plot to go. Yentl isn't going to

become a rabbi, or speaking analogously, going to break the sex barrier at West Point. This film is not about a Woman Succeeding (though Yentl is surely a role model for females who want to break the mold). "Yentl" is going to be a sex-disguise farce, in the recent tradition of "Victor/Victoria" and "Tootsie."

The heroine (Barbra, her charms hidden by short hair, glasses and clerical suit) falls, in fact, for just about the first man she meets (fellow student Avigdor, played by warm and virile Mandy Patinkin). The rest of the film boils down to when and how these two will deal with their rather confused feelings for each other.

THE FILM treats this situation with some humor (the required sharing-a-bed scene, not as central as in "Tootsie," and a picnic where all the guys except Yentl go skinny-dipping), but mostly it is terribly sentimentalized, with Yentl constantly brooding in song about her suppressed emotions.

The outrageous development occurs when Avigdor is prevented from marrying his true love, Hadass (Amy Irving, looking like an 1890 ad in Vogue), and everyone agrees that his little friend (Yentl) would make an ideal replacement bridegroom. (The reasoning here, like everything else, seems strained.)

Essentially then, girl

marries girl because she's afraid she'll lose boy. For a while, this is as comically innocent as similar stuff in Shakespeare, but it, too, turns sentimental. When Hadass begins to swoon for her gentle "husband," Yentl knows it's time to tell the truth, and we're asked to settle for an unhappy but upbeat ending that might as well have happened in the first hour.

Unquestionably Barbra is amusing (if quite unbelievable) posing as a male, and the situation is milked for a few wonderful scenes. Most memorable are the feminist-tinged sequence where Yentl sees Hadass as the ultimate expression of traditional womanhood ("No Wonder He Loves Her") and the uproarious passage that leads to wedding party and wedding night—which Yentl gets through by getting Hadass tipsy and starting a pillow fight. For drama, there is the big Revelation Scene—well played but a considerable anti-climax by the time it's finally reached. (It's also a scene destined for merciless parody.)

The Michel Legrand songs (lyrics by Alan and Marilyn Bergman)—all done alone and introspectively by Barbra—are beautiful but eventually redundant in both sound and staging. If director Streisand is to take credit for the creatively lush camera work and patches of virtuoso editing, she must also take the blame for the draggy



ABUSE OF POWER—Marlo Thomas as Kathryn Beck is besieged by a hostile crowd in "The Lost Honor of Kathryn Beck," a new movie about a woman caught up in a relentless and brutal campaign by police and the press to locate the man with whom she has fallen in love. The drama airing Jan. 24 on CBS also stars Kris Kristoferson. (NC photo)

pace. Each point seems made a dozen times, and the feeling is reinforced by the absence of minor characters or subplots. It's a one-joke show.

The Yentl character is of course not so much a religious person as a scholar, an intellectual. (It's significant that when she prays it's to her beloved dead father and not to God.) But in the end even her interest in the Talmud seems only used as a plot device.

Credibility, however, is heavy baggage in "Yentl." It goes beyond whether we can accept Barbra (41) as a pubescent male, or whether all these characters, over prolonged periods of intimacy, are believable as

accepting her. (As Dustin Hoffman knew, even ridiculous movies demand this bedrock convincingness.) Contrivance hangs over everything, starting with Yentl's motivation.

I mean, would a religious Jewish girl, in her time and place, tempt Yahweh as sorely as she does? Perhaps, but we need to be convinced. This time, Barbra, I wasn't. Yentl is just a very talented 1980s Brooklyn girl doing her thing.

Intriguing charade for Barbra fans; some adult material; slick but unsatisfying; not recommended.

USCC rating: A-III, adults.

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