

the CRITERION

ARCHDIOCESE OF INDIANAPOLIS
1834-1984
On A Journey Of Faith

Pope John Paul II intensifies his pleas for peace

VATICAN CITY (NC)—Papal peace pleas have by now become almost routine at Christmas and New Year's. But Pope John Paul II this year extended the season and intensified his efforts, addressing war and peace issues repeatedly throughout the first month of the year.

On Jan. 23 he told an international group of scientists that nuclear war would be "the Apocalypse."

"It is necessary to create a new knowledge in humanity—and especially in the leaders of nations—in order to avoid what would be not a war but nuclear destruction, the Apocalypse," the pope said.

The scientists, convened by the Pontifical Academy of Sciences, reported to the pope on the likely consequences of a nuclear war, including atmospheric and climatic changes that could bring catastrophe far beyond the immediate fallout zones of nuclear radiation.

Three days earlier, Archbishop Achille Silvestrini, the pope's representative to a major East-West security meeting in Stockholm, Sweden, called the world situation "very serious" and warned that the "ruinous arms race" has increased the likelihood of accidental nuclear war.

The archbishop, who is secretary of the Vatican's Council for the Public Affairs of the Church, said that distrust among nations is the "logic of fear" behind the arms race. The only solution to that, he said, is for nations to focus on common values and ideals.

He said that the basis for such agreement could be found in the 1975 Helsinki agreements on security and cooperation in Europe, to which the Stockholm conference was a follow-up.

Speaking at a joint meeting of international development and disarmament commissions Jan. 21, Pope John Paul urged constant attention to global interdependence as the path to international justice and peace.

Reiterating a papal theme that international justice is a prerequisite for peace, the pope said that in today's interdependent world, national self-interest is not a sufficient basis for national policies.

"Today the challenges and the problems which affect people everywhere transcend national and even regional boundaries . . . Decisions made for the good of a country or region in the economic, social and political sphere necessarily affect other peoples, nations and regions," he said.

In a talk to journalists Jan. 27, the pope linked that profession to peace as well. He called for a free circulation of information and ideas to "promote not only better understanding but also a removal of obstacles—mistrust, suspicion, incomprehension, discrimination, injustice—that still hinder the way to peace and solidarity."

Back on Jan. 1, while marking the annual World Peace Day started by his predecessor, Pope Paul VI, Pope John Paul went beyond generalities to criticize sharply the break-off of U.S.-Soviet arms talks. He called nuclear disaster and world hunger two threats which "appear on the horizon as terrifying as the deadly horsemen of the Apocalypse."

Two weeks later, at his annual beginning-of-the-year meeting with the diplomatic corps accredited to the Vatican, he repeated his plea for renewed East-West arms negotiations. "There is not a moment to lose," he said, and anyone who would back off from negotiations bears "grave responsibility to humanity and to history."

In that address, as in his Jan. 1 talk, the pontiff linked instability among nations not only to the arms race but to hunger and the rich-poor gap between the nations of the northern and southern hemispheres.

He called for "prompt measures to advance toward the solution of the most elementary problems of justice in this world."



FEBRUARY: CATHOLIC PRESS MONTH

SORRY, ANDY—Yes, you did see this poster on the front page of last week's Criterion but you didn't see all of it. That's because we neglected to put it all together in transferring it from poster to paper. So we're repeating Roncalli High School Senior Andy Herbert's first prize winning poster in The Criterion's contest honoring Catholic Press Month. Winning posters from the other two categories will appear during the next three weeks.

Looking Inside

The Franciscan Sisters at Oldenburg have recently improved the sound of their music. Turn to page 6 for Barbara Jachimak's story.

The archdiocese this week released its financial report of Catholic Center agencies for the end of fiscal year 1983. It appears on pages 11-14.

Al Thompson has been a teacher at St. Michael's School for the last 14 years. He has some thoughts about Catholic education in honor of Catholic Schools Week on page 17.

Council of Priests has election

Father Martin Peter, pastor of St. Thomas Aquinas Parish, was elected chairman of the Archdiocesan Council of Priests at its initial meeting held January 31 at the Catholic Center. Fathers Richard Lawler and Paul Koetter were elected vice-chairman and secretary respectively.

The Council of Priests replaces the Priests' Senate under the new Code of Canon Law.

According to Archbishop O'Meara, this

first meeting was "very, very good" and enabled him to "affirm my commitment to make the Council serve the purpose the Church has in mind for it. It was an excellent start," he said, as witnessed by "the spirit and attitude of the members and the high percentage of participation by priests in the election" of the Council's membership.

The Council of Priests will hold an orientation meeting on February 28.

the CRITERION

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Indianapolis, Indiana

Archdiocese represented during march in Washington, D.C.

by JIM JACHIMIAK

When thousands gathered on Jan. 23 for the 11th annual March for Life in Washington, D.C., several groups from the Archdiocese of Indianapolis were represented.

The event marked the 11th anniversary of the U.S. Supreme Court decision legalizing abortion.

Southern Indiana Right to Life and the pro-life committee of St. Mary Parish in Lanesville sponsored one trip to Washington, which included 42 people—27 of them from the Lanesville parish.

Gretta Noone of St. Mary's, who serves as pro-life representative for the New Albany Deanery, was part of the group. Four parish pro-life representatives were also included.

Fourteen of those making the trip were members of St. Mary's CYO. They were included because "I think it is really important to educate the young people," Mrs. Noone explained.

The CYO group sponsored a rock-a-thon to help finance the trip, which cost about \$2,600 per person including motel rooms. CYO members collected pledges and spent hours in rocking chairs to raise funds.

Three free trips were awarded to the winners of an essay contest on the theme, "Why I Want to Go to Washington." Donations allowed some, who otherwise could not have gone, to make the trip for half price.

THE GROUP MET with Rep. Lee Hamilton, and Mrs. Noone believes that meeting could lead to a stronger position by Hamilton on pro-life issues. She showed Hamilton a list of names gathered at St. Mary's a year ago on Life Roll Sunday. The names were compiled after parishioners interested in pro-life issues signed life roll cards in the parish, and new lists are being compiled following this year's observance of Life Roll Sunday on Jan. 22.

"He thought the list was very impressive," Mrs. Noone said. "It gives us hope. He's not for us 100 percent, but I feel we have a chance at changing his mind."

She added, "He said he is personally opposed to abortion and has voted against funding for abortion."

But he does not support an addition to

the Equal Rights Amendment which would state that the ERA does not secure any right to abortion. That amendment to ERA is supported by many groups opposed to abortion.

"What I want," Mrs. Noone said, "is for people from our parish and other areas to follow up (the visit) with letters. Hamilton said the letters do make a difference."

SHE ALSO HOPES that each parish in the New Albany Deanery will send a representative to next year's march to present their lists to Hamilton and other legislators.

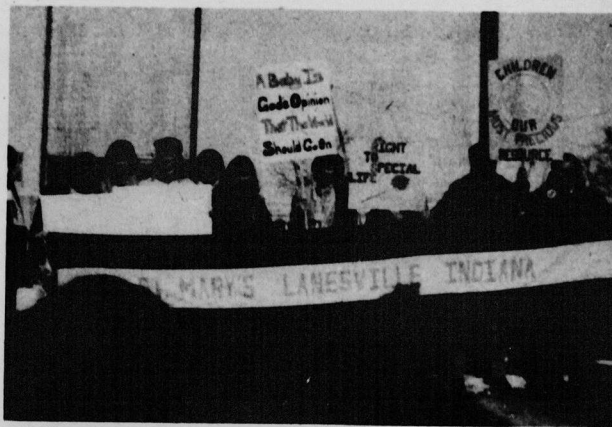
Francis Father Don Halpin of Mount St. Francis accompanied the group and celebrated Mass at the Shrine of the Immaculate Conception.

In addition to activities in Washington, Mrs. Noone said, the bus trip itself was rewarding. "You really get to know each other. You share a lot. There's a real closeness among the people making the trip."

She added, "There's nothing easy about the trip, but it's very uplifting."

And in her view, it was a success. "A lot of people ask me, 'Do you really think it does any good?' And I say it has to. Once you go there, you realize that you are not alone. You see all different kinds of people, people of all ages, and you just feel like it's something worth fighting for."

Mrs. Noone noted that she has made the



THE HOME TEAM—These members of the Pro-Life Committee of St. Mary's Parish in Lanesville were present in Washington, D.C., during this year's March for Life on Jan. 23. (Photo courtesy of Gretta Noone)

trip four times, and, "the good Lord willing, I'll be going every year."

Vince Lampert, who attended the march with a group of students from St. Meinrad College, made the trip for the first time this year. But, he said, "I am looking forward to going again next year."

Lampert, a junior at St. Meinrad and a member of Holy Trinity Parish in Indianapolis, said that about 40 people made the trip from St. Meinrad. The school's Peace and Justice Committee sponsored the event, as one way of bringing about an awareness of peace and justice issues among students. "We do a lot of little things," Lampert said, "but we don't have very many chances to do things like this on a large scale."

Participants from St. Meinrad attended an all-night prayer vigil at the Shrine of the

Immaculate Conception, and some met with their senators and representatives.

Lampert noted that the event was becoming "more of a political thing. They were not really talking about the issue of abortion. There were a lot of other groups there that saw it as a chance to hand out their materials."

As the group marched, Lampert recalled, "other people would start walking with us and singing with us. That brought a lot of the meaning back into it. Overall, I'd have to say it was a good experience."

Lampert noted that he wondered how effective the one-day march would be. "It was over before I realized it," he said.

But, for him at least, it had a lasting effect. "I never was that interested in peace and justice, but after the trip, I decided to start doing more."

Bishop O'Connor to go to New York

by JERRY FILTEAU

WASHINGTON (NC)—Pope John Paul II tapped a 27-year Navy chaplain with the rank of rear admiral when he named Bishop John J. O'Connor of Scranton, Pa., as archbishop of New York.

As he named him apostolic administrator of the U.S. Military Vicariate, but the vicariate announced that a separate military vicar is to be named later, ending the historic link of the two jobs.

Archbishop Pio Laghi, apostolic delegate in the United States, announced Archbishop O'Connor's appointment in Washington Jan. 31.

The new archbishop, successor to Cardinal Terence Cooke who died last October, became widely known in the United States in the past two years as a key member of the committee of U.S. bishops that wrote the 1983 pastoral letter on war and peace. An auxiliary bishop of the U.S. Military Vicariate at the time, he gained a wide reputation as the committee's lone "hawk"—a label he and others on the committee rejected.

The announcement in New York that the leadership of the Military Vicariate, with more than 2 million Catholics, is to be separated from the archbishop of New York came as a surprise.

Since 1919 the bishop responsible for U.S. Catholic military chaplains has been the archbishop of New York. When the Vatican formally established the Military Vicariate as a permanent entity in 1957, it decreed that it would be based in New York and would have the archbishop of New York as its head "now and in the future."

Archbishop O'Connor, a Philadelphia native who turned 64 on Jan. 15, has been head of the Scranton Diocese for less than a year. He was a Navy chaplain from 1952 to 1979, rising to rear admiral and chief of chaplains in 1975. In 1979 he was named an auxiliary bishop to the Military Vicariate.

As archbishop of New York, Archbishop O'Connor heads one of the most important and influential dioceses in the country. With nearly two million Catholics, it ranks fourth in size among American archdioceses, after Los Angeles, Chicago and Boston.

But New York's importance goes beyond its large population when one considers it as the home site of the United Nations and the national or international headquarters of hundreds of major businesses and government, private or religious agencies.

The National Council of Churches is there, as are the headquarters of major American Jewish organizations. Catholic Relief Services, the Catholic Near East Welfare Association, and dozens of other Catholic agencies are located there. There are 11 Catholic seminaries and 14 Catholic colleges as well as numerous other private or public colleges and universities within the archdiocese's borders.

John Joseph O'Connor was born in Philadelphia on Jan. 15, 1920. He attended St. Charles Borromeo Seminary in suburban Overbrook and was ordained a priest of the Philadelphia Archdiocese on Dec. 15, 1945.

He was a high school teacher for seven years after ordination and earned a master's degree in clinical psychology at the Catholic University of America in Washington. He later earned a doctorate in political science at Georgetown University in Washington.

ICC follows progress of legislative session

The Indiana General Assembly has passed the halfway mark and legislators expect to pack up and go home by late February. Before that time, the Indiana Catholic Conference (ICC) hopes to see action on several bills.

Desmond Ryan, ICC executive director,

reminds Catholics that now is the time to contact legislators about certain issues.

The session has reached crossover deadline, when bills must have made it through one chamber or be dead for this year.

The bill requiring parental consent for abortion (HB 1023) has beat the deadline but several other ICC bills are still on the calendar awaiting action.

The parental consent bill has been assigned to the Senate Health, Welfare and Aging Committee, and is scheduled for a Feb. 7 hearing. Senate sponsors are James Butcher (R-Kokomo) and Frank Mrvan (D-Hammond). Senate vote on the 1982 parental notification bill was 36 supporting and 13 opposing. But because the new bill requires consent rather than notification, support is uncertain.

A bill allowing income tax credit for donation of computers to private schools (HB 1266) has passed second reading in the House of Representatives and awaits third reading. This bill extends the same credit to private schools that was granted to public schools last year.

A bill providing prenatal care for first-time pregnancy for low-income mothers (HB 1141) passed in committee 11-0 with a number of groups appearing to offer supporting testimony. Because of time

limitations, only three were permitted to testify, including Ryan. Among the testimony: evidence that the infant mortality rate declined by 13 percent in three Indiana counties which have clinics providing such prenatal care.

Hopes for improving care for the mentally ill have been given a boost by a recent report by the U.S. Justice Department criticizing mental health care in Indiana.

Gov. Robert D. Orr has said that he will "do whatever it takes to satisfy the Justice Department demands," including supporting a \$500,000 appropriation for HB 1375, which calls for establishing residential facilities for the chronically mentally ill. Orr has also pledged to waive the usual hiring procedures, which are time-consuming, in order to expedite hiring adequate staff for mental hospitals.

Another victory for the disabled involves a compromise offered at a Jan. 27 public hearing on proposed revisions of nursing home rules. The for-profit industry and proponents of reform agreed on compromise requirements for services to be offered to the developmentally disabled and mentally retarded who are housed in nursing homes. This has been one of many disagreements between the two groups.

Final nursing home rules are still several months from completion.



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Bloomington Catholics among last to hear Fulcher

by RICHARD CAIN, Jr.

(This interview with Bishop Fulcher was conducted shortly before his death Jan. 25.)

Bishop George Fulcher of the diocese of Lafayette came to Bloomington's St. Charles parish and St. Paul Catholic Center at Indiana University January 18-19 to convert Catholics.

"Some look at the Church and their faith as a refuge. They say, 'what I don't want from my faith is to be challenged to face the problems of this world.' But is escape the way to mature?"

As one of the five bishops who drafted the recent controversial pastoral letter on war and peace, issued May 1983, Bishop Fulcher played a prominent role in challenging Catholics and non-Catholics alike to face the urgent issue of nuclear warfare. Until his death, he headed the Bishops' Pastoral Follow-up Committee charged with the task of bringing the letter's message to Catholics and the public at large.

Contrary to popular impression, the bishops' letter is not a doomsday document on the nuclear threat, said Fulcher. "It is a document of hope." It reminds us that "peace is a promise of God. But our response is essential to making that promise a reality."

He stressed that the bishops themselves went through a conversion experience in drafting and debating the letter. "People say, 'we're all in favor of peace. Nobody likes war.' I think that, very frankly, many of the bishops were on that level because, although they desired peace, they had never really gone beyond that. What this process did was to force the bishops to be educated and to be confronted with the very hard issues, particularly the issues of the use of nuclear weapons, limited war, deterrence, no first use and retaliation—very complex and sensitive moral issues."

THE CONVERSION process began November 1980 at the regular yearly meeting of the National Conference of Catholic Bishops (NCCB). While individual bishops had spoken out on the issue of peace and nuclear war, no statement had been made by the American bishops as a group. At that time three bishops made a motion that the bishops make such a collective statement in the form of a pastoral letter.

A pastoral letter is a teaching letter, said Fulcher. "It is the expression of the collective judgment of the hierarchy." Catholics are not bound under penalty of sin to accept all that the bishops say in a letter. But it does have some weight and authority behind it. "It is not a mere statement."

After the motion to issue a pastoral letter on peace and nuclear war was accepted, Archbishop Bernardin of Cincinnati (now Archbishop of Chicago) was chosen to head a committee of five bishops to draft the letter. In appointing Archbishop Bernardin who is widely respected for his talents as a mediator, NCCB president Archbishop John Roach of St. Paul-Minneapolis said he wanted peace activist Bishop Thomas Gumbleton, auxiliary bishop of Detroit, and Bishop John O'Connor, auxiliary bishop of military chaplains, also to serve on the drafting committee. In his

book, "The Bishops and the Bomb," Jim Castelli reported Roach as saying, "I wanted articulate people at the extremes." Two moderates were also selected, Bishop Daniel Reilly of Norwich, Conn., and Bishop Fulcher.

DURING the next two years the pastoral letter went through three drafts. The latter two incorporated the several hundred suggestions offered by the American bishops. The committee heard testimony from a number of past and present government officials. They also held an unprecedented meeting with the West European bishops, some of whom were preparing pastoral letters on peace and nuclear weapons for their countries. "The document was a model of consultation," said Fulcher.

One of the most dramatic moments in Fulcher's own conversion process on nuclear warfare came the day the drafting committee had interviews with former Secretaries of Defense Harold Brown and James Schlesinger. To meet face to face with two men who could (with the president's approval) have set off a nuclear exchange had a profound effect on the bishops.

"Even though you know it theoretically, to talk to men who actually had that awesome responsibility, and to see what kind of men they were—urbane, sensitive, intelligent feeling men—and to hear from their own mouths that they were prepared to set off a nuclear exchange, that hit us! After these men left the committee, we just sat for three or four minutes around the table and no one said anything."

THE GROWTH in the thinking of another secretary of defense, Robert McNamara, also had an important influence on the bishops, according to Fulcher. McNamara was one of the architects of our present nuclear policy of mutual assured destruction (MAD). Yet he now advocates a more positive approach stressing cooperation and negotiation. "McNamara certainly reflects my personal philosophy," said Fulcher. "We not only have to do something, we CAN do something about this."

Fulcher and the bishops hope to see a similar process of conversion take place in local parishes across the nation as individuals read and discuss the bishops' letter. But that process may be slow in developing.

"The Catholic laity here have been very slow to react," said Catherine Guichard, a graduate student at Indiana University studying the bishops' letter and its political effects and a member of St. Charles' committee on justice and peace. "It has already been seven months since the pastoral was released and they are just planning to start the educational programs."

But the process has definitely begun. "It (Fulcher's visit) has stimulated a lot of interest in people who might not otherwise have come," said Jack Albertson, director of religious education at St. Charles. He indicated that about half of those who attended the two talks were people who did not normally show up for justice-oriented events.

St. Charles is planning three different series of studies on the bishops' letter during Lent, said Albertson. One study will consist of a single session (probably a showing of the film "Gods and Metal" followed by a discussion). A more in-depth study will include five sessions. The first four will focus on the four parts of the bishops' letter and the fifth will be a wrap-up. Topics to be addressed include just war, modern nuclear war, detente and deterrence. A shorter form of the in-depth study will be available in a three-session format, Albertson said.

Although the bishops' letter initially states some general moral principles, Fulcher stressed that it differs from previous church documents in that it does not attempt to define what people should think. "The document makes no judgments for you. The bishops as moral leaders are saying, 'let's dialogue about these things.'"

"Think about it. Pray about it. Then do something about it."



ACCIDENT SCENE—The burned car containing the body of Bishop George A. Fulcher is pulled from a ditch alongside U.S. 41 north of Rockville, Ind. Bishop Fulcher, 61, who was installed as bishop of Lafayette, Ind. last April, was returning to Lafayette from Terre Haute, after meeting with priests of the diocese on the U.S. bishops' pastoral on war and peace. (NC photos from UPI)

Lafayette bishop killed in auto accident

LAFAYETTE (NC)—Bishop George R. Fulcher of Lafayette, chairman of the bishops' follow-up committee on the war and peace pastoral, died in a one-car accident Jan. 25.

Bishop Fulcher, 61, was returning to Lafayette from Terre Haute where he had addressed a group of Indiana religious superiors on the peace pastoral. He was continuing from Lafayette to Tipton for a meeting with priests of the diocese on the new Code of Canon Law.

According to investigators, the bishop's car went off the road, down a steep embankment, rolled onto its roof and burst into flames. Bishop Fulcher, who was alone in the car, died of smoke inhalation, they said.

Bishop Fulcher was named fourth bishop of Lafayette in February 1983 and was installed in April. He succeeded Raymond J. Gallagher, who still resides in the Lafayette Diocese.

Bishop Fulcher was one of five bishops on the drafting committee which worked for two years on writing the war and peace pastoral, titled, "The Challenge of Peace: God's Promise and Our Response." The pastoral sets out moral criteria for judging issues of war, peace and defense in the nuclear age.

He was named chairman of the follow-up committee in April 1983 by Msgr. Daniel Hoyer, general secretary of the National Conference of Catholic Bishops. The committee was established to work on the national level to encourage awareness and appreciation of the pastoral by Catholics and other Americans.

Bishop Fulcher had been auxiliary bishop of Columbus, Ohio, from 1976 until 1983. In Columbus he was an associate pastor, associate rector of St. Joseph Cathedral in Columbus and editor of The Catholic Times, the Columbus diocesan newspaper.

Retired Cardinal John Carberry of St. Louis, former bishop of Lafayette and bishop of Columbus when Bishop Fulcher was auxiliary, called his death, "a dreadful, dreadful blow and a tremendous heartache to the many thousands who were deeply devoted to him. He labored so hard for the church in Columbus, where he won the hearts of all."

Bishop Fulcher was born in Columbus, Jan. 30, 1922. He studied at St. Charles

Preparatory Seminary in Columbus and at Mount St. Mary of the West Seminary, Norwood, Ohio. He was ordained Feb. 28, 1948, in Columbus.

He did graduate studies at the North American College in Rome and at the Pontifical University of St. Thomas Aquinas there and received a doctorate in theology in 1951.

The bishop is survived by his father, George, and by seven brothers and sisters.

The funeral Mass was held at noon on Feb. 1 in St. Mary's Cathedral, Lafayette. Archbishop Edward T. O'Meara of Indianapolis was principal celebrant, and Bishop Edward J. Hermann, former bishop of Columbus, Ohio, was the homilist. Burial was in St. Mary's Cemetery there.

Archbishop plans to meet with area Religious

Members of religious orders in the archdiocese are being invited to discuss two documents with Archbishop Edward T. O'Meara.

The documents include a letter from Pope John Paul II to the bishops of the United States regarding religious orders, and the Document on the Essentials of Religious Life from the Sacred Congregation for Religious. The archbishop will conduct sessions in six locations around the archdiocese in the coming months to discuss the documents.

The sessions are being coordinated by the Association of Religious of the Indianapolis Archdiocese (ARIA).

Each meeting will include a meal and is to last three and a half hours. Meetings are scheduled for Feb. 19, 5 p.m., at the Franciscan Motherhouse in Oldenburg; March 17, noon, at St. Mary of the Woods; March 19, 5:30 p.m., at the Beech Grove Benedictine Center; June 1, 5:30 p.m., at St. Augustine Home, Indianapolis; June 8, 5 p.m., at St. Meinrad Archabbey; and June 17, 5:30 p.m. at Mount St. Francis.

For more information, call Benedictine Sister Antoinette Purcell at 317-787-3287, 317-236-1432 or 800-382-9836.



Bishop George Fulcher

Archbishop invites all to participate in missionary work

My dear family in Christ:

This is my personal invitation to you to become a missionary! This may seem to be an unusual invitation, but actually it isn't at all because every Christian, simply by being a Christian, is called to take part in the missionary work of the church.

A missionary is a person who is close to our Lord in prayer and sacrifices so that others may come to Him, too. This is something you can do right from your home each day of the year.

So I invite you to become a missionary next Sunday by joining or renewing your membership in the Propagation of the Faith.

Members are asked to pray each day for the missions and to make a financial sacrifice to help the missions, such as a sacrifice as Pope John Paul had in mind when he spoke to the people of the United States: "Not from our abundance, but from that which sustains us."

Your prayer and sacrifice will make a difference in the missions. As a new faith community comes into being in Ghana, as a Sister welcomes refugees in Thailand, as a catechist tells about Jesus to children in Ecuador, your faith will be there, too, helping to make possible the missionary work of the church.

Only with your help can the church continue fully the mission of Jesus in today's world.

Please join the Propagation of the Faith next Sunday, and let your faith shine before the world.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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

WASHINGTON NEWSLETTER

High court an election issue

by JIM LACKEY

WASHINGTON (NC)—As the presidential campaigns begin in earnest, one major issue that could emerge this election year is the future makeup of the U.S. Supreme Court.

Last summer, in the wake of the high court's ruling against the Akron abortion control ordinance, pro-life leaders began noting that five of the six justices who joined in striking down the Akron law were 74 years of age or older and, thus, were presumably nearing retirement.

Now both sides are calling attention to the issue. Sen. John Glenn (D-Ohio), campaigning in New Hampshire for the Democratic nomination for president, said a second term for President Reagan would give him the opportunity to "remake the Supreme Court."

Glenn, who favors preserving a right to abortion, said the Supreme Court's makeup was "one of the great issues in this



presidential campaign" and warned that the civil rights movement might lose a key "ally" in the Supreme Court if Reagan is re-elected.

Both sides are on target in their assessment that whoever is elected president next November is likely to have the opportunity of making several Supreme Court nominations. But whether those nominations will substantially change the direction of the court, including its judgments on abortion, is still an open question.

Of the five justices in question, Justice William J. Brennan Jr. is the oldest; he will turn 78 in April. Next come Chief Justice Warren E. Burger and Justice Lewis F. Powell Jr., whose 77th birthdays are within two days of each other in September.

THE "YOUNGSTERS" of the group are Justices Thurgood Marshall and Harry Blackmun, who will mark their 76th birthdays in July and November respectively.

Though there is no mandatory retirement on the court, the chances of at least some resignations during the next presidential term are great. The youngest of the group, Blackmun, for instance, will be three months past his 80th birthday when the next presidential term ends on Jan. 20, 1989, and Brennan will be 82. (Reagan will be three weeks shy of his 78th birthday.)

In recent weeks and months pro-life groups continued to cite the importance of the Supreme Court's makeup and the election in 1984 of a president sympathetic to pro-life goals. When the Hatch constitutional amendment on abortion, which split the pro-life movement, was defeated in the Senate last year, pro-life critics of the measure said the ages of the Supreme Court justices, not the vote totals on Hatch, were "the numbers that really count."

The issue also came up during the recent annual "March for Life" in Washington when participants in a White House meeting with Reagan said the president assured them future appointees to the court would be screened for their positions on abortion. And one pro-life group, Americans United for Life, is planning a March 25 conference in Chicago to begin laying the groundwork for what it expects to be the opportunity in the next few years to reverse the Supreme Court's abortion decisions, given the likelihood that new justices soon will join the court.

In 1980 one of the most controversial planks of the Republican Party platform said Republicans would work for the appointment of judges who respect "the sanctity of innocent human life." But Reagan himself has never publicly stated that his judicial nominees would promise beforehand to work for reversal of Roe vs. Wade, the 1973 landmark abortion decision.

"Abortion is obviously a vital issue, but I will not promulgate in advance a 'litmus test' for judicial appointments," said Reagan in a written response to questions submitted by NC News during the 1980 election campaign.

A case in point was his nomination of Sandra Day O'Connor to the court in 1981. Though she ultimately won the praise of pro-lifers for her stinging dissent in the Akron case last year, her nomination was initially opposed by right-to-life groups, which said she was "pro-abortion."

Any future president also would be limited in his or her ability to reshape the court by the Senate's ability to confirm or reject his nominees. Though the circumstances were somewhat different, Franklin Delano Roosevelt learned the dangers of trying to "pack" the high court with nominees sympathetic to the New Deal.

Thus the makeup of the Supreme Court may continue to be an election-year issue, but there is no guarantee that whoever is present 12 months from now actually will reshape the court.

by Fr. OWEN F. CAMPION

Editor-in-Chief
Nashville, Tenn., Register

After that conversion, Paul willingly preached Christ crucified—Christ, the very victim of that oppression.

Paul was not led helplessly along the path to sainthood, however. He freely followed the Lord. He encouraged the life of the Spirit within him by his own humility in realizing that the Christian way was often not the wisdom of the world, and by his faith in the truth of his belief.

The centuries since St. Paul have more than confirmed that Christian and the wisdom of the world offer values that are often opposing. That is certainly so in this time of greed, hedonism, and violence.

All times have called for Christian practice that is bold—"a city set on the mountain."

To live that practice, and to keep the light of Christ bright within them, Christians today might imitate the humility and the strong faith of St. Paul.

The last Hoosier, of Greencastle, contains the following on the passage of the Bank Bill: "Immediately after it was ascertained that it had passed, the citizens generally resolved upon celebrating the event; a salute was fired on the evening, and at night the town was most brilliantly illuminated; the utmost harmony and cordiality prevailed during the whole celebration."

HOUSE OF REP. U.S.

On motion of Mr. Ewing of Indiana, Resolved—That the Committee on the Post Office and Post Roads be instructed to inquire into the expediency of establishing a post road from Bedford, in the county of Lawrence, through Mount Pleasant, in the county of Martin, to the town of Portersville, in the county of Dubois, and of extending post route No. 3014, (Post Office Register), from Greencastle, through Manhattan and Pleasant Garden, towns in the county of Putnam, Bowling Green and New Brunswick (Rowley's Mills) towns in the county of Clay, to Caledonia, and thence to Carlisle, towns in the county of Sullivan, in the State of Indiana.

THE SUNDAY READINGS

FIFTH SUNDAY IN ORDINARY TIME FEBRUARY 5, 1984

(A) Isaiah 58:7-10
I Corinthians 2:1-5
Matthew 5:13-16

(Father James A. Black, who regularly writes this meditation on the readings of the Sunday liturgy, has returned to the hospital for a brief follow-up in treatment after his surgery in late December. He will return to our pages in two weeks.)

Background: The readings for next Sunday remind us that Christianity is a way-of-life firm in its foundation and bold in its practice.

The first reading from the writings of Isaiah appears in a context urging fasting. The prophet advocates fasting not as ritual, or even sacrifice, but to help the hungry. He continued that God's people also should "shelter the oppressed and the homeless" and "clothe the naked."

St. Paul reminded his friends in Corinth that his message was not the wisdom of the world—but the product of God's own Spirit. In his conversion, Paul experienced the Holy Spirit. From that moment, God guided Paul's life. Paul preached the word of God—a word distinct from human wisdom, and at times in conflict with it.

In the gospel, St. Matthew gathered three sayings, or logia, of Jesus to tell Christians what they must be in the world.

The followers of the Lord are, in their homes, jobs, and communities, the "salt of the earth," "the light of the world," the "city set on a hill."

Reflection: Few passages in the Christian Scriptures are as dramatic as the story of the conversion of St. Paul. The image of the learned Paul's being swept from his horse and literally addressed by the Lord God is stuff enough for drama.

The Scriptures do not describe Paul's expectation of what the Messiah would be before his conversion. But it is probably safe to assume that he longed for a deliverer who would lead Israel away from oppression.

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, February 1, 1834, published volume 3, number 35.

the criterion

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LIVING THE QUESTIONS

We need to be aware of death all through life

by Fr. THOMAS C. WIDNER

There was an awful lot of death last week. It began with one parishioner's death and ended with another's. The first was a friend of my family for many years. The second was the daughter of our parish council president. In between were the tragic deaths of Providence Sister Gilchrist Conway in a flash flood in Bolivia and Bishop George Fulcher in an automobile accident near Rockville. Before the weekend we had all been asked to pray for former Archbishop Schulte who was near death but his condition remains stable.



During the Christmas holidays I received a card from a lady who asked if I would write something about death. Or more precisely, about dying. She is well past 70 and I imagine it is something she thinks about often. I myself think about death and people much older than I laugh when I talk about getting older. But I'm not certain what I could say about death.

For one thing I've never been with anyone who has died. That is to say, my experiences of death have always been with people who are close to death or who have just died. But I've never been with anyone through the actual moment of death. I once had the opportunity of witnessing the birth of a baby and I recall being overwhelmed with the sudden appearance of someone who had not been present an instant previous. There

was little movement and yet suddenly someone new was present. I imagine death must be the opposite experience. Someone is with you and just as suddenly they are not.

I worked for a year with a man who was dying of cancer and I remember the process he went through in accepting the fact of his own dying. There came a point at which he told me he was very relieved to be dying because he didn't have to hassle with anything anymore. He had very peacefully put everything aside. The only thing he regretted was having to leave his wife and two children behind.

I have often wondered what that was like—to know that one is dying. I know it will come for me too. But I suppose any of us feels least connected to others at that point in life. Whether it is from old age or serious illness, the act of dying removes us from other human beings. And yet at the same time it seems to me it should draw us closer.

We are told almost daily that scores of people die in central America from torture, from death squads, from revolution. People there live with violent death on a daily basis. Violent death is as much a part of life there as eating and sleeping. Does anyone there appreciate life or death?

In a sense we Americans refuse to face death because we tend to hide the dying. We isolate them in hospitals and places to segregate them in the same way the South Africans segregate blacks into separate territories. We live in a society which more and more sets up a kind of apartheid of the old. I guess it is our fear that causes it.

But doesn't this betray a lack of faith? Though I have witnessed many faith-filled funerals and moments of death, I have also faced many at which people were resigned to the finality of death. They could see nothing beyond. We become so attached to what is here and now that death comes as a surprise and not as the natural result of a full life. Somehow death is always an intruder and never a guest. Yet death is the most natural thing in the world. Indeed, it is the reason we are born. We come alive in order to die. But many of us seem to live as if death is not possible.

It would seem to me that death awareness ought to be part of our education from the time we are born. As we grow up, we should learn what death is. It should not be hidden. Children should not be kept from it. What a child learns about death depends on his/her age to be true, but many children never learn to integrate death in their growing up. Personally, it is how I will die that scares me and not the fact that I will die.

We used to read pious stories of saints who seemed to have an inordinate desire for death. I think such stories left out the grief and the fright—ingredients which are necessary in going through death. They concentrated on what was to come after and left out what happened before. Looking ahead is fine but we do have to learn how to live through the present.

In the end, however, death is something I will do by myself. No one can go with me when I die. While all the support in the world will be comforting, I will still have to go it alone.

Retarded child is a living example of love and joy

by Fr. JOHN BUCKEL

Kendrick is not like other children: he is retarded. His mother is also retarded. At seven years of age, Kendrick has the mental ability of a four-year-old. Regardless of how long he might live, Kendrick will never exceed the mental capacity of a nine-year-old. Verbal communication is next to impossible for him. Kendrick can never hope to read or write.



There are also physical problems. Kendrick has great difficulty in walking and has no control of his bowels. He does attend a special class with other children. The teacher helps him in learning some basic skills—dressing himself, feeding himself and toilet training.

Unfortunately, other children either laugh at Kendrick or avoid him altogether. He is often the victim of physical abuse. Society as a whole seems to be embarrassed by Kendrick and has "branded" him an outcast. Most people believe that Kendrick and others like him should be kept out of sight. After all, no one wants to meet such a person: he makes them feel uneasy. Kendrick is not deemed important since he can make no positive contribution to society.

For all of the above reasons, logic should tell us that Kendrick is miserable; yet this is not the case. Kendrick is a happy child. He is one of the most lovable people you will ever meet. His favorite form of

communication is an embrace. Kendrick wants to hug everybody. Kendrick dances and sings (no one else understands what he is singing, but it doesn't seem to bother him.) He enjoys music and is forever throwing kisses. Kendrick is incapable of hate. He seems undaunted by harsh words and laughter from unfeeling children. In spite of physical and mental "disabilities," Kendrick remains extremely happy and content.

What most people easily overlook, Kendrick accepts as a precious gift: attention. He gets excited at the least kindness shown to him. At times, his face seems to light up with joy. Kendrick is very spontaneous in showing affection; he is not afraid to do anything. On one occasion, he expressed some fear when he first saw Santa Claus; but after a while, Kendrick warmed up to Santa and expressed his love to him—with a hug.

Kendrick accepts everyone for who they are—no criticism, no praise and no apologies—just acceptance. His motto in life seems to be, "Love everyone." His eternal smile betrays some deep unknown secret.

Patty is Kendrick's special ed teacher. Unlike most people, who overlook Kendrick or try to ignore him altogether, she recognizes him as a child of God.

Patty is also aware that Kendrick has special gifts. Kendrick instills a deep sense of joy in Patty. He can instill that same deep sense of joy in everyone he meets if people give him a chance. Patty gives a lot of herself in teaching Kendrick some basic skills. Yet Patty feels that she receives tenfold what she gives. Kendrick's affectionate response to any act of kindness can really inspire those around him. In the most gentle of ways, Kendrick points out to Patty what life is all about—love. At times it is difficult to recognize who is the pupil and who is the teacher.

"I thank you, heavenly Father, for what you have hidden from the learned and the clever, you have revealed to the merest children." How true. Our Lord has commanded all his followers to be like little children. Simplicity, charity and gentleness are all necessary qualities for entrance into the kingdom of God. What most of us must strive for, Kendrick has obtained. He is what we wish to become.

People like Kendrick are a gift from God. Kendrick reminds us that every person is important, not for what he/she does, but for what he/she is. We are all

children of God, made in his image and likeness.

Kendrick is a great preacher. His life is a proclamation of love and joy. His compassion and charity, even in the face of harsh treatment, are the fulfillment of the Gospel. Kendrick is a happy person in spite

of his "disabilities." How many "normal" people can make the same boast? I thank God for Kendrick.

The story of Kendrick is the story of the Christ-child all over again. Jesus continues to reveal himself in the most unexpected ways.

Vatican refutes charges of aiding war criminals

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—The Vatican has denied accusations contained in a New York Times article that it systematically helped Nazi war criminals escape from Europe after World War II.

The denial was issued Jan. 29 by Father Romeo Panciroli, Vatican press officer. He cited press comments by two Jesuit historians criticizing the Times article.

"I point out to you what was said in this regard by Father Robert Graham, an authoritative scholar on this subject, and Father Pierre Blet, equally expert, who have already given a sufficiently clear response to questions on this case," Father Panciroli said in a brief, hand-written statement given to reporters.

U.S.-born Father Graham, staff member of the Jesuit magazine *Civiltà Cattolica* in Rome, and French-born Father Blet, on the faculty of the Gregorian University in Rome, were two of the scholars assigned by Pope Paul VI 20 years ago to study and publish Vatican documents on World War II.

On Jan. 26 the Times published an investigative report saying Vatican agencies played a key role in helping Nazis escape from Europe. It cited two main sources, a recently declassified 1947 U.S. State Department report and statements by Serge Klarsfeld, a Paris lawyer who has specialized in tracking down fugitive Nazis.

After the article appeared, Julius Berman, chairman of the New York-based Conference of Presidents of Major Jewish Organizations, sent a cable to Pope John Paul II asking him to investigate the accusations and to offer an apology if they are true.

Father Graham was quoted by the Italian news agency ANSA as saying statements in the State Department report

were "propagandist maneuvers" by people who "never miss the chance to crucify" the Catholic Church.

"The accusations in the report are founded on nothing but air," he added.

Father Blet said the document cited by the Times was "irrelevant" and showed "very little consistency with other historical material of this period."

Father Blet likened the furor to that created by the publication of the alleged Hitler diaries which were later proven to be false. Regarding the 1947 document, he said that "true information was very often polluted by false suggestions circulated on purpose" during and after World War II.

To conclude that the Vatican helped Nazi war criminals to emigrate "cannot but cause indignation to those who are familiar with the documents regarding Pius XII and the Holy See during World War II," said Father Blet.

Pope discusses role of journalists

VATICAN CITY (NC)—A greater circulation of ideas and information can help remove obstacles to peace between people and nations, Pope John Paul II told 1,000 international journalists Jan. 27. The pope also warned that manipulation of news, especially in a modern world characterized by a "technological revolution," can damage the "connective fabric of society."

Bishop Mihalik dies

CLEVELAND (NC)—Bishop Emil J. Mihalik, first bishop of the Ruthenian Diocese of Parma, Ohio, died of cancer Jan. 27 at St. Vincent Charity Hospital in Cleveland. He was 63.

Chicago archdiocese eliminates deficit

CHICAGO (NC)—By cashing in on a \$60 million killing in the market last year, the Archdiocese of Chicago was able to erase an operating deficit of \$29 million that had accumulated over 20 years. Despite a transfer of \$24 million out of endowment funds to operating funds, the total value of the archdiocese's endowment investments increased in the year by \$21 million, from \$95.6 million to \$116.6 million. The report on the archdiocese's latest fiscal year, ending June 30, 1983, was published Jan. 13 in the archdiocesan newspaper, the Chicago Catholic.

Organ at motherhouse is undergoing noteworthy renovation

by BARBARA JACHIMIAK

An unusual remodeling project is in progress at the Sisters of St. Francis Motherhouse in Oldenburg. After 38 years, the Wick organ in the main convent chapel is being replaced—not by a new organ, but by modern parts for the old one.

"Our organ has been played twice a day since it was installed in 1947," said Sister Mary Ellen Gillman, the organist at the convent. "The first one was installed in 1891 and the new organ system was purchased in 1946."

Sister Jacquelyn McCracken, communications director for the Sisters of St. Francis, explained it was found that the 38-year-old instrument was deteriorating. The sisters were told it would cost more than \$100,000 to replace. This prompted the decision to update the present system instead, she said.

"The unusual aspect of the modernization is that the same console and same pipes will be used, but the notes will be played on the keyboard of the console on the main floor using transistorized panels instead of moving parts," she added.

Even though the updating would not be completed for another week, the clarity and beauty of the notes were evident when Sister Mary Ellen played the organ.

"It seemed a little strange to hear the music at the same time I fingered the keyboard," she said. Before the modernization, she said, there was a time lapse between the keyboard and the music exiting from the pipes in the balcony.

"SOLID STATE relay equipment is replacing the moving parts," Sister Jackie remarked. She explained how the sound from the modernized console will travel through a cable in the floor to the pipes in the organ loft just as it did before, but the notes will travel much faster and be clearer.

Tom Doeppers of Monticello is doing the renovation work. He is regional director for Wick Organ Company of Highland, Ill., the maker and supplier of the chapel organ which was built to order at a fraction of today's cost. Doeppers has serviced the chapel organ for about 10 years, and is an organist himself.

"I have rewired the control console at the keyboard and had to equalize the electrical power supply to handle the remodeled organ demands," he said. Doeppers went on to explain that the original relay was in the balcony organ and it was so large it had to be broken into sections to be removed. "The balcony organ is not attached to the system now, but can be connected at any time," he added.

Sister Mary Ellen offered a bit of the history of the organ system in the chapel. "The original facade in the organ loft is from the original organ," she remarked. "Some of the pipes from that organ were replaced and some pipes are not now being used in the 18-rank system."

She explained that a "rank" is a set of 61 smaller pipes in each large pipe. She also mentioned that 24 small pipes were being added to the original main organ pipes during the updating process.



GRADE SCHOOL CELEBRATION—Nativity School children kicked off the archdiocesan sesquicentennial with their own form of celebration on Jan. 20—a special liturgy planned by the third graders and celebrated by Father James Bonke, pastor. Narrating a history of the archdiocese and their parish are (left to right) Tom Cory, Amy Downer, Katie Mann and Angie Haltom. The servers are Mark Campbell, Rick Kehl and Pete Adolay. (Photo by Steve Commons)

Doeppers said the updating has several advantages. A new electronic organ would last only 20 years. The Wick organ, after renovation, should last at least another 40 years and its maintenance time will be reduced. "The work should be completed by the end of this week," Doeppers concluded.

Sister Jackie said Sister Mary Ellen is just the third organist since the Wick organ was installed. Sister Vivian Rose Morhauser was the first and Sister Gloria Gallagher was the second. Both are now teaching at Marian College in Indianapolis.

Sister Jackie also mentioned that the penance service for the Year of Reconciliation in the archdiocese will be held in

the main chapel of the convent in Oldenburg in March. She expressed her pleasure that the "new" organ will be ready for the event.

The chapel was built in 1890 and dedicated by Bishop Francis Silas Chataud on July 2, 1891. The romanesque interior with massive granite pillars, marble altars with marble statues, and stained glass windows give the appearance of a basilica. Major renovation during the past 30 years has simplified and modernized the chapel decor.

The updating of the organ has added another dimension to the process of preserving the heritage of the convent while keeping pace with progress.

TO THE EDITOR

IRS action led to council's growth

Much time has now passed since our council has been involved with a discernment process about whether or not to withhold unpaid income tax from our pastor's salary, tax that he refused to pay because he is a war tax resister.

The last two months have been for us a time to get back to "normal"—boiler repairs, preparation for Thanksgiving, Advent and Christmas—all those things you hear of parish councils doing. We met two weeks ago to process the experience we had shared, and in a non-press release fashion, it went like this:

From Aug. 5, when the first notice from the IRS came, until the IRS took Father Cos' car on Nov. 5, we worked through every possible emotion that there is: fear, frustration, anger, happiness, elation and, at times, nothing. While all of us were touched by the experience in very different ways, we looked after one another in the hope of easing the pain.

We've all agreed that it was truly a faith experience. And while we were never naive about the implications and possible consequences, we were never sure about what would happen next.

For many of us, the experience clearly defined the meaning of church in a very down-to-earth way. On Oct. 23, we gathered in trust to reach our decision. The consensus was that we should not honor any levy placed by the IRS. Although there were minority opinions, their opinions were voiced with an equal amount of integrity and prayerful reflection. When the decision was made, no one left feeling alienated. We had said all along that the decision did not matter, that the process through which that decision was made had to incorporate our sense of unity. That point remained true throughout.

We sought input from our parishioners, who very generously gave their honest

comments and concerns to us. It was a real test of how our parish council could work with the pastor and parishioners to make a decision that was honest and true, and what we felt was in the best interest of everyone. As a council, we are very proud to be a part of Holy Cross Parish. We had been told that this matter was potentially divisive and could undo the community we had all worked so hard to create. It did not.

Over 500 letters and phone calls were received. Most of those were supportive of the choice we made to deal with this controversial issue. Old friends, parishioners, other war tax resisters, other Catholic institutions and communities, and many individuals, Catholic and non-Catholic alike—people from all over called or wrote to comment. At times, we felt that if nothing else, we had been called to raise the consciousness of Christians all over the country.

Those prayers and that support were felt. Had we not had the personal support of our families, parishioners and other concerned individuals and groups, we would not have been able to reach a decision of any kind. Whether you agreed or disagreed with the issue, our process or our ultimate decision, we appreciated your comments and prayers.

As a council, the discernment process has reaffirmed our faith in ourselves as a decision-making body. We feel most capable of working together in a spirit of peace, to reach other decisions that may be equally controversial, or very mundane. We learned a valuable lesson on the importance that prayer, honest communication and reflection play in making moral decisions, and hope that should we ever be called again, we would be able to respond with an equal amount of integrity.

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CORNUCOPIA

We must stop passing the buck

by CYNTHIA DEWES

Mothers have lain awake nights for years wondering how to outwit guilty children who answer "I don't know" to the eternal "Who DID this?" Kids understand that mothers have eyes in the backs of their heads, but they fear mom's wrath more than they believe in airing the truth.

Childish blame-laying aside, ours is indeed an age of denial of personal responsibility. Recently we were treated to the ultimate example of this: the guy who sued a city subway system because a driver couldn't stop his train in time and injured the man seriously while he was attempting suicide.

If the train engineer had killed him, the man would've been responsible for his own death. As it is, he's trying to shift the blame for his injuries. It reminds me of a poster I once cherished which said "I may have my faults, but being wrong isn't one of them."

Thinking about unreason like this in a time of potential world destruction brings up the question of survival. If we never cultivate personal responsibility, how will we survive? We can't pass the buck when there's nobody else around to hand it to.

Some of my favorite people are survivors, including a German friend who survived WWII, and has subsequently lived his life, with real wit. He was a German Army paratrooper who landed in Italy and was captured by Americans. As a POW he survived (read thrived) as an interpreter for the Allies because he spoke English.

After the war, he disguised himself as a peasant and made his way to Stettin, previously a German city, but now Polish and occupied by Russian troops. He spirited his wife and small son through the devastated countryside to the Western Zone, settling in the outskirts of Hamburg.

After persuading a farmer to take them in, our friend paid for his family's keep by making applejack from the farmer's apples and bartering it for other food. Eventually the family worked its way to the west and was repatriated to the U.S. by the Quakers.

The child died during the ordeal. My friend, his wife and a new son hopefully began another life in Indianapolis, although the father's engineering training in Germany earned only a technician's job here. Dissatisfaction with this prompted him to enter law school at night when he was past the age of 45. He financed the venture by taking newspaper routes in addition to his regular job.

Today this model survivor is an at-

Church status in Rome may change

ROME (NC)—Catholicism would not be the state religion in Italy under proposed revisions of the Concordat, the treaty that governs relations between the church and Italy. The revisions also would make religious instructions in state schools optional and would require parallel civil action to make church marriages and annulments legal. Italian Prime Minister Bettino Craxi outlined the proposals to the Italian Parliament Jan. 25.

Pope calls for justice based on gospel

VATICAN CITY (NC)—Christians should work for justice based on gospel values rather than political ideologies, said Pope John Paul II Jan. 26 in an address to the Costa Rican bishops. "The Christian does not need to have recourse to any ideology in order to love, defend and collaborate in the liberation of man," he added. The pope met the bishops as part of their "ad limina" visits.



torney, living a comfortable and secure life with his fellow survivor-wife. If he had shirked personal responsibility, possibly neither would be alive, much less comfortable and secure.

My friend could've blamed Hitler, the Russians, Fate—whomever—for his plight, but he chose to put blame aside and deal personally with the needs of the moment. Harry Truman used to say "The buck stops here." Seems like a good idea to me.

check it out...

✓ St. Vincent Wellness Centers will sponsor a five week program, "Healthwise I," from 7 to 9 p.m. each Wednesday at the Carmel Center beginning Wednesday, Feb. 15 and continuing through Wednesday, Mar. 14. The sessions will teach basic skills of caring for illnesses and emergencies at home. Fee is \$35. Call 846-7037.

✓ St. Vincent Stress Center, 8401 Harcourt Rd., will offer a program for "Families Dealing With Alcohol/Drugs" on four consecutive Tuesdays beginning Tuesday, Feb. 7 from 7 to 9 p.m. Fee is \$25 per family. To register call 875-4710.

✓ Carbohydrates will be discussed in a program called "Eating in the 80's: Food Facts You Can Use" sponsored by St. Vincent Wellness Center in Carmel on Thursday, Feb. 23 from 7 to 9 p.m. Fee is \$7. Call 846-7037 to register.

✓ Hector Marroquin, a Mexican member of the Socialist Workers Party who is fighting for political asylum in the United States, will speak at St. Thomas Aquinas Church on Saturday, Feb. 11 at 7:30 p.m. The talk is sponsored nationally by the Political Rights Defense Fund and locally by the Committee for Peace in El Salvador (CompES).

✓ St. Patrick's Grade School Class of 1958 will celebrate a Silver Anniversary Reunion early next summer. Members of the Class of '58 should contact Eugene F. Swain, 517 Alra Dr., Indianapolis, IN 46234, 317-271-2621, to be included in the fun.

Archbishop O'Meara's Schedule

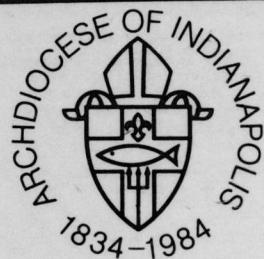
Week of February 5

MONDAY through FRIDAY, February 6-10—Bishops Workshop for 1984 presented by the Pope John XXIII Center, to be held in Dallas, Texas.

FRIDAY, February 10—Installation ceremonies of the two new Auxiliary Bishops for the Archdiocese of St. Louis, St. Louis, Missouri.

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THE QUESTION BOX

Is the church 'biblical'?

by Magr. RAYMOND BOSLER

Q The enclosed leaflet poses a serious dilemma for the Catholic who wishes to believe his church and the Bible. I find that my church today is only a poor facsimile of what the biblical church should be. How in heaven's name did things like purgatory, Mary's assumption, prayers to saints, altars and the like creep into a church that is supposedly led by the Holy Spirit?



A The leaflet you enclosed is one of many anti-Catholic diatribes still circulating today that have come to me with the request I answer each objection. That's impossible in less than 600 words. But here are a few observations:

As you read these leaflets, do you find a spirit of Christian love inspiring the words? Are you not surprised that in this age of ecumenism, when all the major Protestant churches are joining with Roman Catholics in discussing and praying for church unity, that Christians would be attacking other Christians?

Most of the beliefs and practices denounced as unbiblical in these leaflets are also embraced by the Orthodox and Anglican churches. The Holy Spirit sure

must be nodding if it permits better than 90 percent of the world's Christians to be "unbiblical."

The small churches that spread abroad these leaflets believe that the Bible is sufficient unto itself. The church is not to interpret the Bible, they hold, but to teach and promote only those beliefs and practices that can be directly supported from scriptural texts.

It is significant that these churches are not able to quote any Scripture to support their belief. The church described in the New Testament interprets Scripture with authority and doesn't hesitate to draw out new meaning from Hebrew scriptures.

The text these small churches do quote, ironically, is from the Second Letter of Peter, written precisely to warn against false teachers who interpret the Scriptures without listening to the church. This is the Scripture that cautions against reading the letters of Paul without help:

"There are certain passages in them hard to understand. The ignorant and the unstable distort them (just as they do the rest of Scripture) to their own ruin." (3:15-16)

Now let's examine a quote from the leaflet sent to me: "There is no purgatory. Nowhere it is mentioned in the Bible, and what is cannot be subject to private interpretation. (2 Peter 1:20-21)"

This is a misapplication of the text from 2 Peter. The (Protestant) Interpreter's One-Volume Commentary on the Bible has this to say: "These verses refer to the need

for inspiration in interpreting the Scriptures. . . . The Bible is a book of the Christian community and must be interpreted within that community, the peculiar sphere where the Holy Spirit operates."

The Orthodox and the major Protestant churches are one with Anglicans and Roman Catholics today in holding that through the centuries the Holy Spirit has been with the church as it gradually enriches its understanding of the whole of the scriptural message.

The early Christian churches, with the help of the Holy Spirit, agreed upon the writings that would constitute the Scrip-

tures and upon praying for the dead. They certainly must have felt this was inspired by belief in the merciful God described in the Bible.

Praying for the dead is what purgatory is all about.

It's noteworthy that in the great Eucharist celebrated by the Assembly of the World Council of Churches in Vancouver, British Columbia, last year, they prayed:

"Remember also all our sisters and brothers who have died in the peace of Christ . . . guide them to the joyful feast."

A church that would be exactly like the church of the New Testament would be unbiblical, for it would refuse to accept the teaching of Jesus in John's Gospel that the spirit is sent to "lead you into all the truth." (John 16:13)

(Monsignor 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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FAMILY TALK

Adolescents' lies can be easily dealt with

by Dr. JAMES and MARY KENNY

Dear Mary: Often I find that I ask my adolescent children questions such as: "Have you done your homework?" "Have you cleaned your room?" They always say that they finished, but I know darn well they have not.

At times I think I almost set this up. Then I get a lie so the young person will look good in my eyes. What to do?

Answer: We all want to look good in the eyes of others. We also want to stay out of trouble. How many employees voluntarily admit fault to their boss? How many politicians publicly take the blame for local or national ills? Adolescents are no different from the rest of us.

Many adolescents also have a compelling desire to be with their friends. When our adolescent daughter was doing a hurry-up, slipshod job recently, our older daughter, now in her 20s, commented: "I know just how she feels. I remember when I was 15 that getting out and being with my friends came before anything else in the world."

Does this mean that because adolescents behave like the rest of us and have certain desires that we overlook "lies" and failure of responsibility? Of course not.

Would you believe that there is a very easy way to deal with lying in adolescents—or others? There is.

Set up a situation in which there is no advantage to telling a lie. When telling the truth will get you in trouble and telling a lie will keep you out of trouble, there is a

strong incentive to lie. Take away the incentive and you take away the need to lie.

You would like to ask your child whether the job is done, get a truthful answer, order him or her to complete the job and accomplish your purpose. But human beings don't work that way. Instead you get messy rooms, incomplete homework and lies.

To effectively change certain behavior in your adolescent, you must be willing to follow through until you succeed. What behavior is so important to you? Select only those changes which you are willing to work for. Immediately you should recognize that you cannot select too many. Is straightening a room the top priority? Is completing homework number one?

Define what standard is acceptable. Must your child clean his or her room once per week? Vacuum at certain intervals? Must he or she work one hour per night on homework? Or do you wish to go over every subject every night while your child explains what he or she is doing in that subject, what papers and projects are due during the semester and so forth?

Clearly some of these standards are reasonable and others are probably unworkable. Do not demand performance that you cannot monitor.

Once you decide on a reasonable standard, make it clear to your child what you expect. Cooperation will be better if you both agree that the standard is reasonable. Your child will be free of nagging because he or she knows what is expected. You will be freed from taking actions you later regret.

You already realize that you seem to set up the unfortunate confrontations. Now recognize that you have the power to change this pattern. Limit the demands you make to those you consider most important. Then stop asking your teens whether tasks are done. Check for yourself, then either reward or confront them.

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

Who do you think of when you hear the word MISSIONARY ?

● _____
● _____
● _____

Dear friend in Christ,

I hope you put your own name on the list because you are called to be a missionary too.

A missionary can be simply someone who is close to Our Lord in prayer, and sacrifices so that others too may come to Christ.

BECOME A MISSIONARY TODAY! Join or renew your membership in the Propagation of the Faith and answer Pope John Paul's call to "Let your faith shine before the world."

Your prayer and sacrifice will make a difference in the Missions. As a new faith community comes into being in Ghana, as a Sister welcomes refugees in Thailand, as a catechist tells about Jesus to children in Ecuador, *your faith will be there too*, helping to make possible all the missionary work of the Church.

Only with your help can the Church fully serve the poor of the Missions.

PLEASE JOIN the Propagation of the Faith today.

Gratefully in Christ,

James D. Barton
Archdiocesan Director

I would like to share my faith with the Missions through my membership in The Society for the Propagation of the Faith.

MEMBERSHIP ENROLLMENTS
Both living and deceased may be enrolled

NAMES OF THOSE ENROLLED _____

PERPETUAL
☐ Family—\$100 ☐ Individual—\$50

ANNUAL
☐ Family—\$10 ☐ Individual—\$5

Enclosed is my membership of \$ _____
and my sacrifice of \$ _____
Total \$ _____

☐ I would like to help the Missions all year round as a monthly donor. Please send monthly envelopes.

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Make checks payable to: **TAX DEDUCTIBLE**
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1400 NORTH MERIDIAN STREET P.O. BOX 1410 INDIANAPOLIS, IN 46206
Fr. James D. Barton, Archdiocesan Director

Thanks to you
it works...
FOR ALL OF US

United Way

Faith Today

Just what is this 'mantra' business anyway?

By Sister Christine H. Allen, RSM

"Silence comes naturally at times of great significance in our life." Silence is natural then because "we feel we are coming into a direct contact with some truth of such meaning that words would distract us."

Those words are Father John Main's. He was speaking about meditation and how it demands familiarity with silence.

Father Main was a priest of the Benedictine religious order who died in 1982. His approach to Christian meditation has ancient roots in the church.

His path will not be chosen by all. But it is interesting to discover what meditation meant to this 20th-century man of prayer.

John Main, born of Irish parents in London in 1926, joined the British Intelligence Service during World War II and spent time rescuing intelligence workers left behind on the continent.

After the war, he studied law. And later — he had learned Chinese by then — he became an assistant to the governor general of Malaya.

It was in Malaya that Main met the Hindu Swami Satyananda. Drawn by this man's deep peace, Main asked to hear more from him about prayer.

Meeting once a week, the two men began to pray together for one half hour in silence. At the same time, Main practiced silent meditation twice a day on his own. This experience was to have great influence on Main.

At age 30 Main returned to Ireland, where he taught international law at Trinity College in Dublin for several years. Finally he decided to become a Benedictine monk in London.

Father Main's life as a priest eventually placed him in the role of headmaster at St. Anselm's, a Benedictine school in Washington, D.C. There he again pondered what he had discovered about meditation in Malaya. It happened that a young man

came to Father Main asking to learn about Christian meditation. Father Main in turn went back to the writings of John Cassian, a fifth-century spiritual guide for St. Benedict. The tradition of meditation he had experienced in Malaya, he discovered, had been alive among early church fathers.

From that point on Father Main sought to lead people to a deeper experience of meditation. In 1977, at the request of Auxiliary Bishop Leonard Crowley of Montreal, Quebec, Father Main opened a center of prayer in that city. Bishop Crowley invited the center because of his concern about people who were moving away from their own faith into various meditation cults.

In "Letters From the Heart," Father Main stated: "To meditate is just to 'stand still at the center.'" The word "meditation," he explained, means "to abide in the center."

How is it possible for people whose lives are filled with activity, noise and frequent pressures to experience meditation regularly? Father Main urged people to set aside two separate periods of 20-30 minutes each day, the first usually in early morning.

Next, he suggested the person find a comfortable sitting position, with the back held straight. Then it is possible to begin.

Father Main proposed that people use a "mantra" — a single word or phrase — in meditation. He said: "You should choose a word that has been hallowed over the centuries by our Christian tradition."

He added: "One of these is the word 'maranatha'...which means, 'Come Lord. Come Lord Jesus.'" It is the word that St. Paul uses to end his first letter to the Corinthians.

Another possible Christian mantra is the simple word Jesus used, "abba," or Father.

The person meditating repeats the mantra for the entire medita-



Mantra. The word has an exotic ring to it. But in fact, as Father John Main discovered, mantras and meditation have deep roots in Christianity. Father John Main believed meditation moves people from thinking about God to just being with God.

tion period. When attention wanders, repetition of the mantra brings things back into focus.

Father Main said: "We begin by saying the mantra in the mind...then the mantra begins to sound not so much in our head but rather in our heart...then it seems to become rooted in the very depths of our being."

In this way the person moves from thinking about God to simply being with God. What's more, Father Main believed, the meditation becomes a process of

self-discovery, integrating one's body, mind and spirit.

Father Main described the effects of this kind of meditation this way: "Just as a flower opens and blooms when we let it be, so if we simply are, if we become and remain silent, then our hearts cannot but open: The Spirit cannot but pour through our whole being."

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

People: guides to others along the 'uncharted waters' of prayer

By Katharine Bird

Every morning the couple gets up at 5:30 a.m. While the children sleep, the husband goes to the basement of their home and spends an hour doing calisthenics.

His regimen includes weightlifting for 15 minutes. As he pushes the weights rhythmically up and down, he prays: "Lord God, have mercy on me a sinner," or "Lord God, help me be a more patient and understanding father."

The woman, too, combines exercise and prayer, but in a way more suited to her temperament. First she does warm-up exercises. Then she says morning prayers, using a shortened version of the church's Liturgy of the Hours. Finally she goes outside and jogs.

The story of that couple was recounted by Neil Parent, who knows of many similar stories of prayer. He thinks such stories illustrate why it is that people themselves so often can serve as a resource about prayer. Parent is the representative for adult education in the U.S. Catholic Conference.

The religious educator values other people's prayer experiences highly, he said, because he is convinced that "prayer life is unique to the individual." Figuring out how to incorporate prayer into one's daily life is like "walking into uncharted waters," he says.

Fortunately, Parent continued, there is great interest now in spirituality and prayer. He said the amount of space devoted to this on the shelves of the bookstores and retreat centers he visits in his travels is striking. There are also many workshops on spirituality today in parishes, colleges and continuing education centers, he noted.

To find out how people can help each other with prayer, I talked with Father James Bacik, who does "a good deal of spiritual direction" as a campus minister serving the University of Toledo.

The Ohio priest explained that typically, a youth comes to him complaining that he can't pray and sees this as a failure. Often, Father Bacik said, it quickly becomes apparent that the youth is quite prayerful but needs to develop some "trust in his own experience" of praying.

In that situation, the priest said, he encourages the youth "to let life provide the trigger for prayer." Father Bacik said he does this by helping the person develop "a

sense of God" and how he is working in the youth's life.

Often Father Bacik advises people to take advantage of patterns in their own lives that provide time and space for prayer. For example, if a person has to wait for a commuter train or bus, Father Bacik will suggest using that time to think about God.

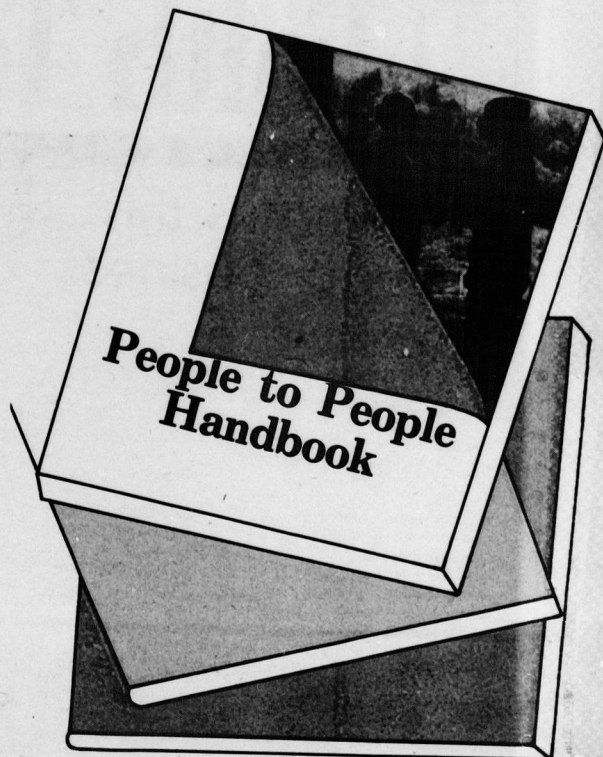
The good things that happen in life can readily become connected to prayer. Often, even without consciously realizing it, people address their thanks to God, Father Bacik suggested.

But negative experiences also can be an entry to prayer, Father Bacik remarked. Perhaps prayer is already happening, he thinks, if negative experiences in life lead people to ask, "Could life be better?"

Sometimes people come to the priest with a "protest against life." Perhaps their jobs have become a dead end, or there is a gap in their lives because children have grown up and left home, or they "can't handle sexuality" as they would like. He then encourages people to use the experience to move more directly into praying.

Father Bacik thinks that books are helpful prayer resources too. One that he recommends is "The God Who Fell From Heaven," by Father John Shea. The author's "introduction on prayer is excellent," the priest said, as are the prayer-poems in the book.

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



Tapping available RESOURCES

Scripture helps when you 'just don't know how'

By Father John Castelot

Not knowing how to pray is a source of distress for many people. They really want to pray, but often feel at a loss.

St. Paul recognized this problem. Since "we do not know how to pray as we ought," the Spirit helps us, he assured his audience (Rom. 8:26).

But how? By direct illumination, some special inspiration? That sometimes happens, when a person stands before God, opens an empty heart and cries: "Lord, teach me to pray!"

But most often the Spirit chooses to guide people by means of the helps that are all around. These might even be called resources for prayer.

At its most basic, prayer is a dialogue with God; if it is not

spontaneous, it sometimes becomes strained and even painful.

Still, resources for prayer need not rob prayer of spontaneity. They can make the dialogue more interesting and fruitful.

I don't need any helps when I go to talk to a close friend. But if I have read a fascinating book or seen a good movie or had a particularly moving experience, these things do aid our conversation. Sharing them brings friends closer and helps them get to know each other better.

What is most important is to bring ourselves into prayer with all of our experiences, good and bad. Sharing them with God openly, unaffectedly, brings us closer together. In the process we are changed, subtly perhaps, but really.

Scripture is a gold mine. The

Psalms, for instance, are ready-made prayers. Can their sentiments give voice to our sentiments?

Think of the impact of these words from Psalm 69 in times of distress:

*Save me, O God,
for the waters threaten my
life...
I am wearied with calling;
my throat is parched;
My eyes have failed with
looking for my God.*

But then, to contrast with those images, read:

*Why are you so downcast, O
my soul?
Why do you sigh within me?
Hope in God! (Psalm 42:6)*

The possibilities are endless. We don't have to have just the right words. But words can help voice our feelings.

Ultimately, however, it is the

ARCHDIOCESAN FINANCIAL SUMMARY

FOR YEARS 1983 AND 1982



THE CATHOLIC CENTER

Office of the Archbishop

ARCHDIOCESE OF INDIANAPOLIS

1400 NORTH MERIDIAN STREET · P.O. BOX 1410 · INDIANAPOLIS, INDIANA 46206 · 317-236-1400

January 31, 1984

Dearly beloved in Christ:

With a profound sense of gratitude to all who have made it possible I am proud to present to you the Financial Report of the Archdiocese of Indianapolis for the fiscal year that ended June 30, 1983. Since it is presented on a comparative basis, you will also find contained an accounting of the operations of the Archdiocese for the 1981-1982 fiscal year.

For the first time it is presented to you as the result of an audit conducted by a professional accounting firm. May I express my recognition of the service that Price Waterhouse has provided to us in this area, and also pass on to you their assurance that our financial statements have been prepared in accordance with generally accepted accounting principles for religious organizations.

Let me also mention that every effort has been made on our part to conform our accounting and our presentation to the initiatives taken in the recent past by the accounting industry itself in the development of guidelines for religious organizations. Let me assure all of you as well that we have taken into account the procedures agreed upon by the NCCB/USCC for use within the Church in the United States.

It is my hope that you will find helpful the comments that are presented to you under the heading of Financial Highlights and the summary of our social and pastoral expenditures. Should you wish to review the entire Financial Statement, it is available at the Catholic Center.

While I am grateful to ever so many, particularly those on my own staff, I feel that the Archdiocesan Finance Committee is worthy of particular recognition. Mr. Eugene Henn, Mr. Norman Hipskind and Mr. Charles Wagner have rendered an important service to the Archdiocese and to myself in all that has gone into the presentation of this Financial Statement and its accompanying comments.

Asking your continued support and assuring you of my gratitude to all of you for what you do, I am

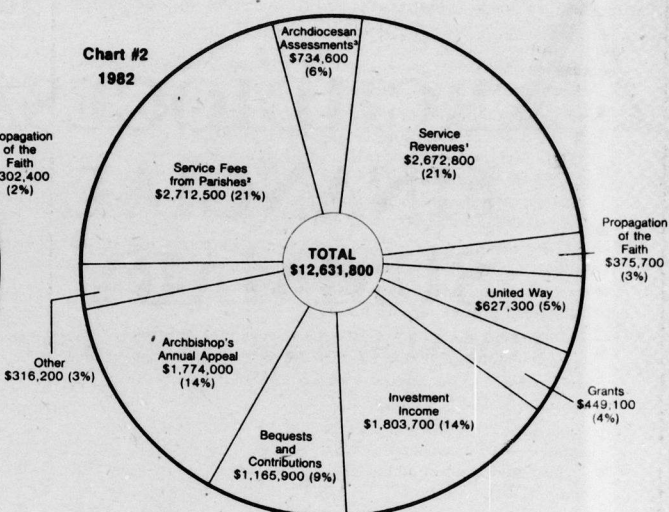
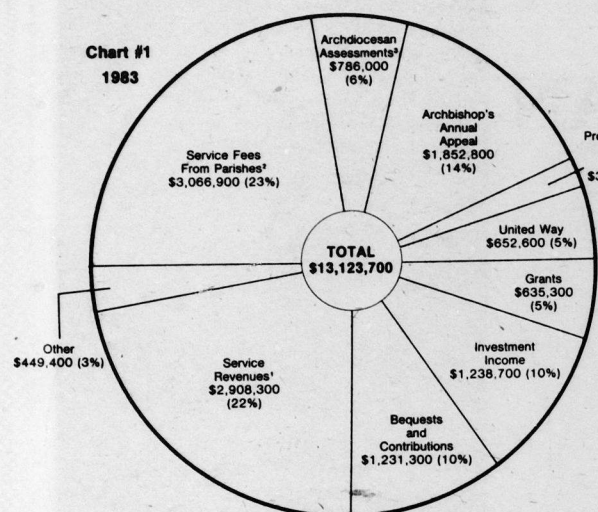
Sincerely yours in Our Lord,

+ *Edward T. O'Meara*

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

ARCHDIOCESE OF INDIANAPOLIS — CHANCERY AND AGENCIES

SOURCE OF REVENUES FISCAL YEARS 1983 AND 1982



NOTES:

¹ SERVICE REVENUES REPRESENT INCOME RECEIVED BY THE FOLLOWING ENTITIES FOR SERVICES THEY RENDER:

Archdiocesan Purchasing Department — Sales to Parishes
Criterion
Catholic Cemeteries Association
St. Mary's Child Center
St. Elizabeth's Home
Catholic Youth Organization
Fatima Retreat House
Catholic Social Services
Catholic Salvage Bureau

Catholic Charities—Special Projects
Office of Catholic Education
Catholic Charities—Terre Haute
Catholic Communications Center

² SERVICE FEES FROM PARISHES ARE DESIGNED TO RECOVER THE COST OF:
• Employee Health and Retirement Plans
• Clergy Health and Retirement Plans
• Property and Casualty Insurance

³ ARCHDIOCESAN ASSESSMENT COVERS THE COST OF THE CHANCERY AND THE SUBSIDIES TO OTHER AGENCIES

SUMMARY OF FINANCIAL STATUS

This summary of financial status reflects activity of the Chancery and the Archdiocesan agencies (listed in the Summary of Social and Pastoral Expenditures) as of and for the years ended June 30, 1983 and 1982. This summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the annual financial statements audited by Price Waterhouse.

Condensed Balance Sheet

	As of June 30, 1983	1982
ASSETS:		
Cash and cash equivalents	\$ 1,320,500	\$ 1,091,600
Investments, primarily certificates of deposit	8,511,800	8,798,300
Receivables primarily from parishes, including the Deposit and Loan Fund	8,698,500	9,535,700
Inventories, primarily burial space	772,300	751,100
Land, buildings and equipment, net, primarily at agencies	2,010,400	1,960,200
	<u>\$21,313,500</u>	<u>\$22,136,900</u>
LIABILITIES AND FUND BALANCES:		
Liabilities:		
Accounts payable	\$ 1,386,700	\$ 2,122,800
Deposits held for parishes	5,242,600	5,470,000
Accrued expenses and other liabilities	321,600	380,800
Restricted contributions	837,500	703,400
Fund balances	<u>13,525,100</u>	<u>13,459,900</u>
	<u>\$21,313,500</u>	<u>\$22,136,900</u>

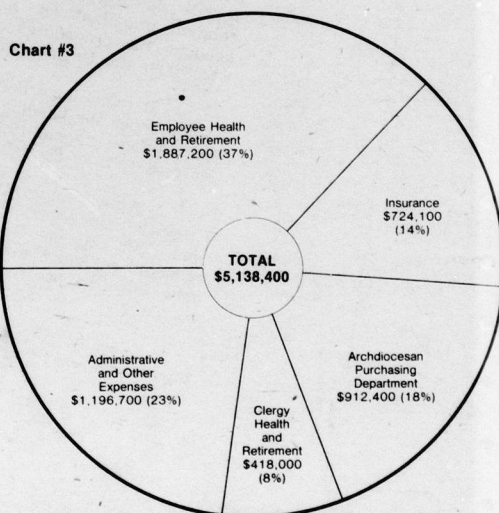
Condensed Statement of Revenues and Expenses

	For the Year Ended June 30, 1983	1982
REVENUES:		
Catholic community support	\$ 7,239,400	\$ 6,762,700
Public support	1,287,900	1,076,400
Service revenue	2,908,300	2,672,800
Investment income	1,238,700	1,803,700
Miscellaneous	449,400	316,200
Total revenues (See Chart Nos. 1 and 2)	<u>\$13,123,700</u>	<u>\$12,631,800</u>
EXPENSES:		
Social and Pastoral Services (See Summary of Social and Pastoral Expenditures)	\$ 7,322,300	\$ 6,826,000
Archdiocesan-wide operating expenses (See Chart #3)	5,138,400	4,403,000
The Catholic Center renovation	385,000	2,600,200
Interest expense	212,800	301,200
Total expenses	<u>\$13,058,500</u>	<u>\$14,130,400</u>
Excess(deficit) of revenues over expenses	<u>\$ 65,200</u>	<u>\$ (1,498,600)</u>

ARCHDIOCESAN-WIDE OPERATING EXPENSES FISCAL YEAR ENDED JUNE 30, 1983

The Summary of Financial Status on this page includes \$5,138,400 of Archdiocesan-wide operating expenses for the year ended June 30, 1983, the composition of which is depicted in the graph below. Such expenses include retirement and health insurance programs for the employees in the Archdiocese. Salaries for parish and school personnel, including teachers, are not included. Also included are property insurance costs for the 160 parishes and missions and their related elementary schools, and the six interparochial high schools. The health and retirement plans cover more than 1,600 employees, including approximately 450 employees belonging to religious communities of women and men. All priests are covered by the clergy plans.

The properties include all buildings and equipment owned by the Archdiocese which have a replacement cost for insurance purposes (not market value) totalling approximately \$369,000,000. Most of these buildings (principally parishes) have been expensed for financial statement purposes, as is a common accounting practice for religious organizations.



FINANCIAL HIGHLIGHTS

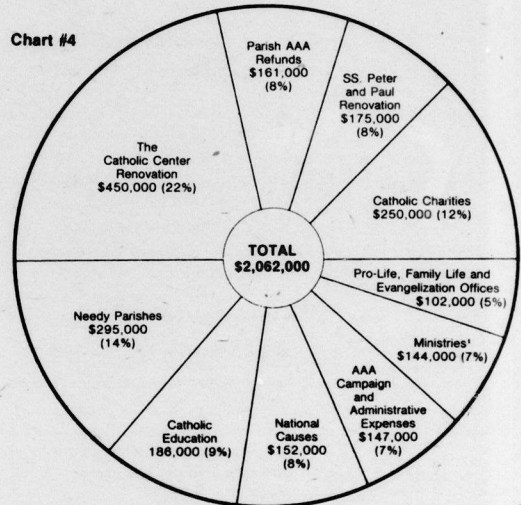
The following is a summary of some of the more significant financial accomplishments of the Archdiocese for the years ended June 30, 1982 and 1983:

- The Archdiocese operated at virtually a break-even result in the fiscal year ended June 30, 1983.
- Renovation of the old Cathedral High School building into The Catholic Center was completed during fiscal 1983. The total cost, \$2,985,200 (including the cost of the Prime computer), is being funded by a portion of AAA receipts for the years 1982-1987. This amount was expensed in 1982 and 1983 following an accepted, but conservative, accounting policy.
- A Prime computer system was purchased and systems implementation begun. The system is designed to eventually automate many of the Archdiocesan functions such as accounting and financial, word processing and mailing.
- Archbishop's Annual Appeal (AAA) revenues for fiscal 1983 were a total \$1,852,800, a 4% increase over 1982. Since its inception in 1981, AAA has raised \$5,934,000 for use in the Archdiocesan Catholic Community.
- As of June 30, 1983, 147 parishes, missions and other Archdiocesan entities have deposited \$7,302,300 of excess funds in the Deposit and Loan Fund to aid their less-endowed sister organizations. Loans totalling \$7,997,300 have been made to 71 of these organizations.
- Revenues in the Catholic Cemeteries Association (GCA) rose 40% in 1983 to \$543,200. The increase can be attributed to the enthusiastic response by the community to the CCA's new marketing program.
- Archdiocesan contributions to health and retirement programs for lay and religious employees of the Chancery, the agencies located in The Catholic Center, and employees in the parishes, schools, and agencies throughout the Archdiocese total \$2,305,200 in 1983, a 9% increase over 1982.
- Investment income declined 31% to \$1,238,700 in 1983, reflecting the overall decline in inflation and interest rates in the economy.

ARCHBISHOP'S ANNUAL APPEAL DISTRIBUTION OF FUNDS FISCAL YEAR ENDED JUNE 30, 1983

The Archbishop's Annual Appeal was founded so that our archdiocesan Church could maintain the level of assistance required to meet the needs of our Catholic community. Contributions to this appeal have helped create a unified service system with the establishment of The Catholic Center, as well as the funding of a portion of our archdiocesan-wide spiritual, educational, and charitable programs. Following is a summary of the use made of AAA funds for the fiscal year ended June 30, 1983.

Chart #4



NOTES:

¹ MINISTRIES: Campus — \$55,000; Spanish-Speaking Apostolate — \$29,000; Deanery Outreach — \$60,000; TOTAL — \$144,000

² NATIONAL CAUSES: National Catholic Conference — \$77,000; Catholic University — \$18,000; Catholic Communications — \$32,000; Latin America — \$25,000; TOTAL — \$152,000



SUMMARY OF SOCIAL AND PASTORAL EXPENDITURES

FOR THE FISCAL YEARS ENDED JUNE 30, 1983 AND 1982

The following data reflects the composition of Social and Pastoral Services. The amounts shown below do not total \$7,322,300 due to the elimination of interagency activity in the Summary of Financial Status.

AGENCY	PURPOSE	EXPENDITURES		TYPES OF EXPENDITURES AND REVENUE SOURCES
		JUNE 30, 1983	JUNE 30, 1982	
Catholic Social Services	Provide human services to the poor, including counseling and financial aid	\$791,000	\$579,000	Salaries, administrative costs, rent, and specific assistance to individuals. Funded by United Way, government grants, program service fees, and contributions.
Catholic Charities— Special Projects	To directly administer special project programs for the Archdiocese	667,000	547,000	Assistance to needy, salaries and administrative costs. Funded by government grants, U.S. Catholic Conference, and Catholic Charities.
Criterion	Communicate news and church information to the people of the Archdiocese	590,000	505,000	Salaries, commissions, administrative costs, printing, postage and mailing. Funded by advertising revenues and publication sales.
Catholic Youth Organization	Promote spiritual, cultural, social and physical development in the young people of the Archdiocese	514,000	529,000	Salaries, administrative costs, supplies, rent of facilities and equipment. Funded by program service fees, United Way, Archdiocesan subsidy, and government grants.
St. Elizabeth's Home	Provide supportive professional services to women experiencing unplanned problem pregnancies	501,000	498,000	Salaries, administrative costs, rent and supplies. Funded by program service fees, United Way, contributions, and Archdiocesan subsidy.
Catholic Cemeteries	Provide burial space and services for the Archdiocesan community	499,000	440,000	Salaries, maintenance costs, costs of burial space and products sold. Funded by sales of burial space and related equipment, interment fees, and investment income.
Office of Catholic Education	Act as the administrative agent for the Catholic Board of Education, and to assist in providing quality Catholic education	485,000	455,000	Salaries, administrative costs, purchases of testing and miscellaneous supplies. Funded by Archdiocesan subsidy, testing and miscellaneous fees.
Catholic Charities	Act as a liaison between social service agencies and the Archbishop, and to directly administer other special project programs	384,000	300,000	Contributions to other Catholic programs, deanery outreach program, and salaries and administrative costs. Funded by a portion of AAA collections and direct contributions and bequests.
Propagation of the Faith	Promote the work of the church through missions throughout the world and to raise funds for them	332,000	374,000	Distributions to foreign missions, salaries and administrative expenses. Funded by contributions and interest earned from the national organization.
Catholic Charities— Terre Haute	To directly administer special project programs in Terre Haute area	208,000	240,000	Salaries, administrative costs, food, maintenance, and rent. Funded by Catholic Charities—Special Projects, United Way, government grants, and room rental.
Tribunal	Serves as the Church Court and settles questions of Nullity of Marriage	200,000	124,000	Salaries, office supplies and administrative expenses. Funded by Archdiocesan subsidy.
St. Mary's Child Center	Provide service for children and their families who need special help in the areas of learning disability and emotional disturbances	183,000	170,000	Salaries, administrative costs, testing, and rent. Funded by United Way, program service fees, Archdiocesan subsidy.
Fatima Retreat House	Provide an environment for Christian renewal and growth	133,000	138,000	Salaries, facilities operation, maintenance and food. Funded by Retreat and activity fees, and contributions.
Vocation Office	Foster and encourage ordained and non-ordained ministries within the Archdiocese	104,000	161,000	Salaries, priests' residence, utilities and maintenance. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Catholic Communications Center	Advise and assist the Archdiocese in all aspects of communications, public relations and the media	85,000	68,000	Salaries, administrative costs, printing and media expenses. Funded by Archdiocesan subsidy and Catholic Communication Collection.
Office of Pro-Life Activities	To affirm and educate that each human life is a precious gift from God	33,000	5,000	Salaries, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Catholic Salvage Bureau	To provide a conduit for members of the Archdiocese to funnel clothes, furniture and appliances to the needy at little or no cost to them	56,000	55,000	Salaries and contributions to other Catholic agencies. Funded by sales of merchandise.
Office of Worship	To foster the renewal and growth of the Sacred Liturgy in the Archdiocese	55,000	42,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Office of Family Life	To promote a Catholic vision of marriage and family life	47,000	4,000	Salaries, program costs and administrative expenses. Funded by Archdiocesan subsidy.
Priests' Personnel	To assist the Archbishop in matters pertaining to clergy personnel	24,000	15,000	Conferences and ceremonies for newly ordained priests. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Office of Evangelization	To aid and facilitate church members to release the evangelistic power of the Holy Spirit that is within them	22,000	9,000	Salaries and administrative expenses. Funded by Archdiocesan subsidy.
Ministry to Priests	To enable priests to grow in ministerial and personal development	16,000	31,000	Programs, workshops and seminars for priests. Funded by Archdiocesan subsidy from the Easter Sunday Collection.
Archives	To centralize, preserve and make available the records which pertain to the origin and history of the Archdiocese of Indianapolis	9,000	2,000	Supplies and administrative expenses. Funded by Archdiocesan subsidy.
Priests' Senate	To provide a forum for open communication and fraternal collaboration among priests and the Archbishop	3,000	1,000	Cost of monthly meetings. Funded by Archdiocesan subsidy.

When it comes to increasing prayer potential, maybe it's easier than we think

By Theodore Hengesbach

Psychologists say that people use only about 10 percent of their potential during a lifetime. I guess that means that ideally people could achieve 90 percent more in terms of goals, satisfactions, relationships with others and productivity at work.

I don't know how valid this idea is. But the whole idea seems like a companion to that nagging feeling we sometimes have that we could do more if we tried.

St. Augustine had his own way of putting this. It was he who said to God, "Our hearts are restless until they rest in Thee." It's just natural: we are restlessly impelled forward.

If it is true that people only use 10 percent of their potential, would that apply also to prayer potential? Most people probably would welcome the addition of even a few percentage points in this area of life.

The first step to developing our prayer potential is to develop a positive attitude toward ourselves as pray-ers. I like to call this "self-talk." It means saying, "I can pray. I've done it before." Or, "Why not? I really have nothing to lose and much to gain."

This kind of self-talk disrupts the pattern of negative attitudes that stall us.

Once self-talk gets us moving, it is time for a second step: Make a prayer-inventory. That means making at least a mental list of the moments when one does, in fact, pray.

To prepare this inventory, it may help just to focus on the last 48 hours. Many people will be surprised at how substantial their list is.

Morning and night prayer and prayer at meals will appear on many people's lists. The lists will expand if it is remembered that prayer moments include spontaneous requests for help, expressions of thanks or repentance, as well as moments of reflection that may or may not consciously be directed to God.

Whether long or short, the list holds this benefit: it shows that we have more experience with prayer than we tend to think.

The third step in developing prayer potential is to remember the circumstances surrounding our prayer moments. For example, did we pray at a time of need, sadness, excitement or joy? Did we pray in church, at home, alone on a walk, with friends or family?

It helps to identify the spaces, places and circumstances of our own prayer. They may be due for a rediscovery.

A fourth step in developing prayer potential is to know a little better why we pray. What's the motivation?

Different people are motivated in different ways.

—Perhaps we pray because we need something.

—We may pray in a group where praying together gives a sense of belonging.

—There is prayer that helps us know ourselves better.

—People pray to discover solutions to perplexing situations in life and to find God's will for them.

There is no single correct motivation for prayer, I believe. But it helps to identify why we pray.

Prayer is the expression of an attitude that takes people beyond themselves. It helps when people feel frustrated or under stress. And it provides a chance to be exuberant when life is going well.

By growing beyond the first 10 percentage points on the scale of prayer potential, opportunities increase to express fears, joys, frustrations and needs, and to return to day-to-day life more refreshed and confident.

Increasing prayer potential can, in fact, increase the potential for all of life. And increasing this potential may not be as difficult as people sometimes think.

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

(Hengesbach teaches at Indiana University, South Bend.)

FOOD ...

...for thought

Do you want to know yourself better?

Genuine prayer can "move us to a greater knowledge of ourselves." That intriguing suggestion was made by Cardinal Joseph Bernardin of Chicago in a series of reflections in 1981. At the time he was archbishop of Cincinnati.

The cardinal was discussing the priesthood. But many of his comments seem to apply to prayer in general.

He stated: "Authentic prayer — that is, prayer which brings us into an intimate, loving union with God — will deeply affect how we perceive and deal with ourselves and with others."

But discoveries about oneself can be painful and risky. For people tend to rebel at first when they encounter a side of themselves they find unattractive, he said.

The cardinal cautioned that prayer is not simply self-analysis or introspection. Still, he continued, in order to pray one needs to present oneself honestly to God. This means acknowledging weaknesses, strengths and dependence on God.

Cardinal Bernardin quoted Orthodox Archbishop Anthony

Bloom who observed that people hide their true selves behind the social front they present to others. That's a problem in prayer, the cardinal said.

Another practical implication of self-knowledge for Cardinal Bernardin is learning to recognize what motivates one's actions. This means looking honestly at "what motivates my life, my decisions, my actions, my ministry," he said. For motivation comes in many different guises, including fear, the need for acceptance or even competition with others.

What's the purpose in taking a look at these motivations? According to the cardinal, we may make some interesting discoveries about ourselves. We may conclude that what motivates us isn't exactly bad but it might be imperfect. And it might be leading people away from Jesus and the kind of life he offered.

Self-discovery can be a step along the road to true conversion. For conversion only happens, Cardinal Bernardin is convinced, when people come to grips with their innermost selves.

Prayer and self-discovery. They make an interesting combination.

...for discussion

"move us to a greater knowledge of ourselves." Do you agree with his statement? In what ways can prayer be a path to self-discovery?

SECOND HELPINGS

"Night Prayer" is a paperback book that "offers individuals and groups the opportunity to pray the Liturgy of the Hours restored by the Second Vatican Council." The short prayers included here offer people the "possibility of participating in the prayer of the church, praying in union with Christ to the Father." The booklet contains psalms, readings and prayers for every day as well as a separate appendix with penitential prayers, Marian antiphons, a poetry selection and a commentary on the Psalms used as night prayers. The booklet gives careful instructions on how to pray Night Prayer for people new to this traditional form of church prayer. (Office of Publishing Services, 1976, 1312 Mass. Ave. N.W., Washington, D.C. 20005, \$1.25.)

1. In Katharine Bird's article this week, Neil Parent says that when people share stories about prayer experiences in their own lives, they can be considered resources on prayer for others. What does he mean by this? Can you think of a time in your life when another person's story of prayer influenced your own prayer life?

2. Ms. Bird also interviews Father James Bacik. He advises people "to let life provide the trigger for prayer." Prayer can be built on both positive and negative experiences, he says. How can negative experiences be an entry to prayer?

3. "To meditate is just to 'stand still at the center.'" These are the words of Father John Main, whose life and approach to prayer are discussed in Sister Christine Hope Allen's article. What are some of the steps a person in today's hectic world can take to experience meditation, according to Father Main?

4. What is a "mantra" as discussed in Sister Allen's article? What is a Christian "mantra"?

5. Cardinal Joseph Bernardin suggests that genuine prayer can

How to pray

honest sharing of our sentiments that counts. In fact, Jesus warned us about concern for words in prayer: "In your prayer do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them. Your Father knows what you need before you ask him."

Jesus taught his disciples how to pray by addressing God as a Father. This way of speaking to God as one who cares is important.

Finally, when all is said and done, the ultimate prayer is: "May your will be done" — and may I have the wisdom and courage to recognize and accept it, peacefully and joyfully.

CHILDREN'S STORY HOUR

Some simple psalms for you to pray — just as Jesus did

By Janaan Manternach

Mary and Joseph taught Jesus how to pray while he was growing up. They taught him prayers called psalms.

Mary and Joseph loved these prayers. They had learned them from their parents. And they were happy to teach the prayers to Jesus and to pray them together as a family.

Jesus too came to love the Psalms. He prayed them often. His last prayer as he hung on the cross was a psalm.

Here are some short psalm prayers. They are for times when people want to express their thankfulness, their hope, their trust in God — and for other times too.

These psalm prayers can be learned by heart as Jesus learned them. They can be prayed often as Jesus prayed them. They can be prayed at home, too, as part of family prayer, perhaps at meals.

□ □ □

Thanksgiving: "I will give thanks to you, O Lord, with all my heart." (Psalm 9:2)

Love: "I love you, O Lord, my strength." (Psalm 18:2)

Trust: "O Lord, my God, in you I trust." (Psalm 25:1-2)

Help: "O Lord, be my helper." (Psalm 30:11)

Praise: "O Lord, my God, you are great indeed!" (Psalm 104:1)

Forgiveness: "Have mercy on me, O God, in your goodness." (Psalm 51:3)



Joy: "I will rejoice in the Lord." (Psalm 35:9)

Guidance: "Your ways, O Lord, make known to me. Teach me your paths. Guide me in your truth and teach me." (Psalm 25:4-5)

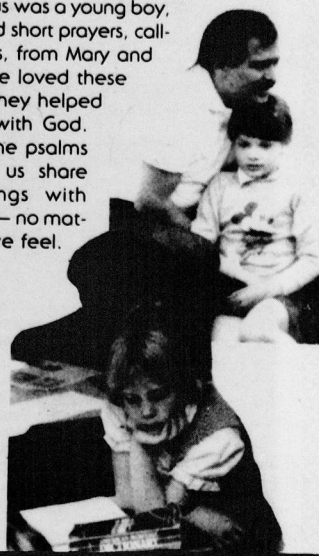
Commitment: "I say to the Lord, 'My Lord are you. Apart from you I have no good.'" (Psalm 16:2)

Search: "With all my heart I seek you." (Psalm 119:10)

Hope: "The Lord is my shepherd; I shall not want." (Psalm 23:1)

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

When Jesus was a young boy, he learned short prayers, called psalms, from Mary and Joseph. He loved these prayers. They helped him talk with God. These same psalms can help us share our feelings with God, too — no matter how we feel.



Healing

Bringing Holy Communion to an 85-year-old shut-in in the poverty-ridden backwoods of southern Missouri is one way Sister Mary Claudia Wissman, D.C., serves God.

Because she is a registered nurse, Sister Mary brings medical assistance to a deprived people who rarely see either a doctor or a hospital. She serves with two other sisters who are religious education and social services experts.

Supported by a grant from the Catholic Church Extension Society, they work as a team to heal the spirit and bodies of people who will never realize the American dream. Their

work is demanding, frustrating, rewarding—and vital. But their team is too small to succeed alone. It needs you.

Join us and become a member of the Extension Society team. Although you won't be present personally in the home missions, your impact will be felt in this holy effort. Together we can bring the word of Christ to those who might never hear it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together we can achieve God's goal here in our own beloved country.

HOW ABOUT YOU?

□ Was there ever a time when you felt sad and someone helped you to feel happy again? How did that person help you?

□ What do you think God is like? Do you think God cares when you are sad, or frightened, or when you are very happy?

□ Imagine that you are a modern psalm writer. Write your own short psalm that tells how much you trust God.

Children's Reading Corner:

The Psalms describe what God is like. They help us as we think about God, or about how the world around us shows God's goodness.

Here are some books for children that help them pray as the psalmist prayed:

"David and I Talk to God," by Elspeth Campbell Murphy. This is a series of attractive adaptations of the Psalms. They can help children pray as the Psalmist prayed. Some of their titles:

—"Sometimes I Need to be Hugged" — Psalm 84.

—"Sometimes I Get Mad" — Psalm 73.

—"Sometimes I Have to Cry" — verses from the Psalms on tears.

The series is from David C. Cook Publishing Co., Elgin, Ill. Paperback, \$1.75 each.)



The Catholic Church
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Teacher recalls his experiences in the classroom

by Fr. THOMAS C. WIDNER

Al Thompson is 45 years old and has been a sixth grade teacher at St. Michael's school for the past 14 years. All told he has been a teacher 18 years. Since the first part of December, Al has been receiving treatments for Hodgkins' Disease. He used to teach general courses in the morning and art classes in the afternoon. Because he can't stand the thought of doing nothing, he now goes into school in the afternoon following his morning treatments.

"I once considered public school teaching," he says. "I have a wife and three daughters. I felt I couldn't make it on my Catholic school salary. So I quit and worked in the meat department at a Preston-Safeway and was miserable for a whole year."

Then Al got three job offers to teach from three different principals including St. Michael's. "I interviewed all three and had a job at each one. But St. Michael's was closer than the other two. So I went back to teaching."

What interested Al in teaching was Father Tom Carey. "He was pastor of St. Joseph's, my home parish, at the time. I was on my last leave before getting out of the service. Father Carey saw me at Mass and said 'I have a job for you. I want you to teach in the school.' That was the interview. You didn't tell Father Carey no."

Al says he was interested in teaching "but I was scared to death at the time. I don't know how much teaching I got done. It was my first year. But it was one of the most enjoyable years. I learned a lot about discipline. I was trying to be one of the kids. I learned I was the teacher and they were the children. We had a hell on wheels principal who ran a tight ship—Sister Ann Gabriel—we called her Sag for short. She was tough. But I think she taught me a lot. I taught sixth and seventh grades that year."

AL REMEMBERS what he considers minor conflicts with his principal. Things

like keeping his classroom quiet. Keeping lines in the hall straight. "Everything was military," he recalls. "What frightened me the most was when she had a first grade nun crying in the hall because she let a kid get a drink of water. I just tried to do my thing and stay away from her. I didn't want to be that way. I wanted to be fair and hear the other side. She stood up for her convictions and never backed down and that I admired. But she would also tell you what to do. You didn't change her."

After a year at St. Joseph's, Al entered the seminary for three years. "I had thought about it even before I went to the service. I had talked with Monsignor Galvin who was in charge of seminarians at that time." In 1965 Al went back to teaching.

Al interviewed for a teaching position through the Archdiocesan School Office. "I wanted to pay the archdiocese back for my three years of seminary by giving them three years of teaching," he says. So he was interviewed at Holy Trinity School by Sister Angela and Monsignor Bockhold. "They gave me my books the same day," he says. "I taught fifth, sixth and eighth grades in the next three years."

"FROM SISTER Angela I learned to teach children and not subject matter. She felt the lay teachers could do things nuns could not. At that time they couldn't visit homes or walk through the neighborhood. She would stay after school to talk with the lay teachers. She saw the importance of interaction between lay teachers and children and families."

"It was while teaching at Holy Trinity that I began to see it as a ministry. The interaction among Sister Angela and other teachers there convinced me it was worthwhile. But the catalyst for all of it was Sister Mary Catherine Eschensbach. She helped me put it together."

Sr. Mary Catherine called Al to interview for a position at St. Michael's.

"Every time I interviewed for a job I was told my class was to be the worst in the whole school. In those days lay teachers always got the tough classes. But Sister Mary Catherine was a supportive principal. I enjoyed a camaraderie as never before. We were a faculty. She placed value on a total curriculum. She believed art and music and physical education were as important as the three R's. She believed in developing the whole person."

Al recalls a day of recollection given by Msgr. Galvin. "He talked about priests getting honked off because of being assigned to teach. But Msgr. Galvin said 'You can touch so many lives in a classroom. Not just kids but parents as well.' That's what Sister Mary Catherine brought out. She encouraged teachers to become involved with families."

She also encouraged Al to finish his education. While teaching he went back to school and got his M.S. in education with concentrations in art, social studies, sociology, philosophy and administration.

"That made me a better teacher," he claims, "because there are always new developments, new techniques, new skills to learn. Sr. Mary Catherine was able to change my schedule around so I could get my schooling in. She'd take an afternoon class of mine so I could get a course I couldn't get any other time. She wasn't afraid to get her hands dirty."

As a teacher, Al says, "I wanted to be one of the kids. In essence I probably still am and really don't realize it. But I'm still the adult. Sister Mary Catherine told me one time she thought I was very good for

the children at school. I always try to take time with them. She notices things like that."

Al thinks Catholic schools teach more of the whole person than public schools. "I'm not saying public schools don't do it at all. I've learned there's a lot of it hidden there. But we don't have to hide it. I can talk about God. I'm free to teach spirituality in a parochial school." Because Al and his wife experienced some difficulty with their own children in parochial school, they made a choice of public school in advanced grades for two of them. The youngest remains in a Catholic school. "I think families should look into what they want out of a school," he says. "They should be able to make a school better. They should become involved and change what you can change."

One of his daughters recently asked her public school teacher a question concerning the religion of the Pilgrims in a social studies class. The teacher reported he couldn't answer the question since it was a question about religion.

Each Catholic school has to be looked at individually, Al says. "I just happen to think I teach at one of the better ones. But parent involvement is necessary. Look for a good education, spiritual background and the basics. Religious atmosphere is different in Catholic schools. The involvement of children in liturgy and in religion homework, for example."

"They get reading writing and arithmetic in both schools. But I don't think I'd be as free to be myself in public school. I'd have to answer my daughter's question. I could never say I couldn't answer it."

Hayes seeks implementation of pastoral letter

by SUSAN M. MICINSKI

"I came away feeling really good about it," said Matthew J. Hayes, archdiocesan director of religious education from the Office of Catholic Education, in describing an invitational symposium he attended from Jan. 15 to 18 in Washington, D.C. on implementing the U.S. bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response."

Sponsored by the Department of Education of the United States Catholic Conference (USCC) and attended by other diocesan representatives of education, the symposium brought forth issues and strategies necessary for the long term implementation of the pastoral.

"I feel we're doing what we should as an archdiocese in regard to implementing the pastoral," continued Hayes. "The task now at hand is to do more in the areas of peace and justice education in the schools. It also reaffirmed that it is our challenge to work on basic renewal within the parishes." And this was something Hayes said representatives of other dioceses confirmed too.

U.N. criticized for stand on birth control

UNITED NATIONS (NC)—The Holy See is concerned about the strong United Nations emphasis on contraception as a solution to world population growth, according to Msgr. James McHugh, special adviser to the Vatican's U.N. Observer Mission. Msgr. McHugh also criticized the theory that a decline in fertility and successful birth control programs are a necessary prerequisite for economic development or for development assistance to Third World countries.

Principal speakers at the symposium included: Cardinal Joseph Bernardin of Chicago, chairman of the bishops' committee which drafted the letter; Father J. Bryan Hehir of the USCC Department of Social Development and World Peace; Dr. Paul Bracken, assistant professor of political science at Yale University; and James Jennings, associate director for education, Campaign for Human Development, USCC. Discussions and group dialogues followed the presentations.

Father Hehir's presentation, "Theology and Praxis: Lessons from the Pastoral," according to Hayes, was similar to the one he offered in October at the Beech Grove Benedictine Center, linking the pastoral to a vision of faith. Father Hehir explained that the hope we get from our faith is crucial in order not to get paralyzed by the issues. "It's good that the people of our archdiocese have already been in touch with his thinking," said Hayes.

While Hayes explained that Father Hehir's speech was uplifting, Dr. Bracken's talk, "The Pastoral in Our Times: A Political/Strategic Analysis," illustrated "how much more complex and dangerous this nuclear situation actually is than we are led to believe," stated Hayes. "He told us that nobody in the military defense has a grasp on the entire picture and the potential consequences."

Although the symposium is over, its issues and impact are still being felt. Proceedings from the program will be published for national distribution and a manual on the symposium design will be offered to participants planning to conduct similar events on the diocesan level.

"Our next step is to discuss it as an agency—the Office of Catholic Education—and see where it should go from here," concluded Hayes.

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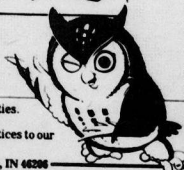
February, 1984 TV MASS Schedule:

Date	Celebrant	Congregation
Feb. 5	Fr. John Beitans	St. Ann Parish, Indianapolis
Feb. 12	Fr. James Higgins	St. Martin Parish, Martinsville
Feb. 19	Fr. James Farrell	St. Andrew Parish, Indianapolis
Feb. 26	Fr. Rick Ginther	Little Flower Parish, Indianapolis

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



February 3

The Blue Army and Legion of Mary will hold an All Night Vigil at St. Jude's Church, 5353 McFarland Rd., beginning with Mass at 9 p.m. Call 257-1901 for information. ***

The Athletic Department of Cathedral High School is sponsoring a Monte Carlo Night in the school cafeteria, 56th St. and Emerson Way, at 7 p.m. Door prize is a 19 in. color TV. Admission of \$4 per person includes all drinks and food. ***

A five-day Parish Community Retreat conducted by a team from the Beech Grove Benedictine Center begins at 7 p.m. in the Activity Center of St. Michael's Church, Greenwood. All Christians invited. Call Dennis Cowan 261-7431 for information. ***

February 3-5

A Retreat for Widowed Persons will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information. ***

Franciscan Father Justin Belitz will conduct a Weekend Meditation Class (Silva Method) at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$275 with \$90 deposit. Call 257-7338 for information. ***

A Parish Renewal Weekend will be held at St. Andrew Parish, Richmond. Call 962-3902 for more information. ***

February 4

The Blue Army of Our Lady of Fatima will hold its regular First

Saturday Holy Hour at 3 p.m. in St. Jude's Church, 5353 McFarland Rd. ***

Benedictine Sister Gwen Goss will present a Day of Prayer "Praying With Scripture" from 9 a.m. to 4 p.m. at Beech Grove Benedictine Center. Fee is \$10. Call 788-7581 for information. ***

St. Al's K.S.K.J. presents a Sweetheart Dance at Ritter High School from 9 p.m. to 1 a.m. Music by Rudy Bohinc and the Polka Dots. Call Tina Dawnorowicz 925-8717 for tickets. ***

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues with "Merton's Search for the Truth" from 9:15 to 11:15 a.m. ***

The Fifth Wheeler Club will hold their monthly meeting at the Catholic Center, 1400 N. Meridian St., at 8 p.m. Reservations will be taken at this meeting for the Feb. 11 Social. Call 251-5122 for information. ***

February 5

Betty Moebis and the Beech Grove Benedictine Center Staff will present a day "Celebrating the Family" at the Center. Fee is \$10 for family of 3. \$1 each additional child. Call 788-7581 for information. ***

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 4200 N. Central Ave. ***

A Sign Mass for the Deaf is offered every Sunday at 10:30 a.m. in St. Joan of Arc Church, 4200 N. Central Ave. ***

St. Rita's Church, 1733 Martindale, will hold a Fish Fry from noon to 6 p.m. with food by Long John Silver. Cost is \$3.50 adult, \$2 children aged 12 and under, which includes beverage and dessert. ***

February 6

A Pastoral Musicians' Meeting sponsored by the Archdiocesan Office of Worship will be held from 7:30 to 9:30 p.m. at the Catholic Center. Fr. Steve Jarrell will speak on the Rite of Christian Initiation of Adults (RCIA) and its relation to music ministry. All welcome. ***

February 7

A Leisure Day conducted by Fr. Clem Davis "On Living the Christian Life and Enjoying It" will be held at Fatima Retreat House, 5353 E. 56th St., from 9 a.m. to 2 p.m. Call 545-7681 for information. ***

Kordes Enrichment Center in cooperation with Southern Hills Mental Health Center offers a session on "Understanding and Dealing With Stress" at Ferdinand from 7 to 8:30 p.m. Call 812-367-2777 for information. ***

The Adult Catechetical Team of St. Mark Church presents Fr. John Schoettekotte speaking on "Morality" at 7:30 p.m. in the Church Hall, 6047 S. East St. Public invited. ***

February 8

St. Michael the Archangel Church, 30th St. at Tibbs Ave., presents the second of four lectures on "The Challenge of Peace, the Bishops' Pastoral Letter" at 7:30 p.m. Booklets available. ***

Betty Moebis and the Beech Grove Benedictine Center Staff will hold the first of three sessions on family issues, called "Focus On Your Family Revisited," from 7:30 to 9:30 p.m. Fee is \$4 per session. For further information call 788-7581. ***

The Third Quarterly Board Meeting of the A.C.C.W. will be held at the Catholic Center beginning with registration at 10 a.m. Catered lunch \$4.50 or brown bag. Reservation deadline is Feb. 4th to Mrs. Alfred N. Bruns, R.R. #3, P.O. Box 231, West Harrison, IN 47060. ***

St. Mark's Church will hold a Luncheon and Card Party beginning at 11:30 a.m. in the Parish Hall, Edgewood and U.S. 31 S. Men welcome. ***

February 9

"Spirituality of the Beatitudes" will be presented at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m. Call 812-367-2777 for information. ***

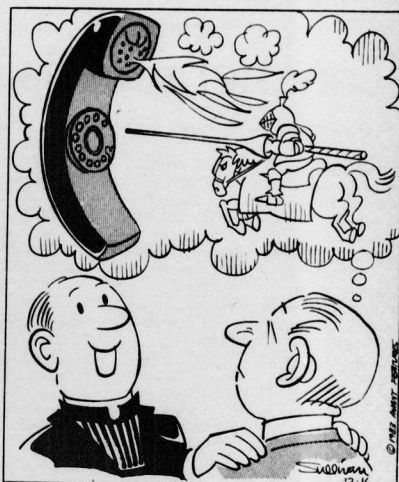
Napoleon, Millhouse and St. Dennis Parishes will sponsor a free adult film program, Focus on the Family, at 7:30 p.m. at Napoleon. Topic tonight is "Shaping The Will Without Breaking the Spirit." ***

February 10

St. Vincent de Paul Parish, Bedford, will sponsor a pitch-in Appreciation Dinner for all Volunteers at 6 p.m. in the School Hall. Bring covered dish and table service. Jack Canfield is Master of Ceremonies. ***

February 10-11

A Retreat for High School Sophomores will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for more information. ***



"HOW WOULD YOU FEEL ABOUT PHONING SOME PEOPLE FOR OUR BUILDING FUND DRIVE?"

February 10-12

An Enneagram Workshop will be presented at Kordes Enrichment Center, Ferdinand, beginning at 8 p.m. EST. Call 812-367-2777 for information. ***

Mount St. Francis Retreat Center offers a Charismatic Christian Retreat at the Center. Call 812-923-8817 for information. ***

Fr. Joseph McNally will present a Married Couples Weekend on the theme "What Do We Mean By Commitment?" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information. ***

56th St. Call 545-7681 for more information. ***

Franciscan Father Justin Belitz will conduct a Meditation Class in the Silva Method at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$275, with \$90 deposit. Call 257-7338 to register. ***

February 11

A Day of Recollection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information. ***

(Continued on next page)



PROGRAMS 1983/1984

- Feb. 4 Praying with Scripture
Gwen Goss, OSB
- Feb. 5 Celebrating the Family
Betty Moebis; the BGBC Staff
- Feb. 8, 15, 22 Focus on Family Revisited
Betty Moebis; the BGBC 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 BGBC Staff

For Further Information Call: 788-7581

Or Write: Beech Grove Benedictine Center
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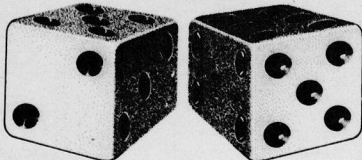
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The Active List

The Fifth Wheeler Club will meet at 4:30 p.m. at the Atkinson Hotel to be taken to the Indiana Repertory Theatre for the 5 p.m. show. Dinner follows at the hotel. For reservations call Mary 862-6510 or Betty 786-8614.

Our Lady of Lourdes Parish will celebrate their Diamond Jubilee 75th Anniversary with Mass at 5 p.m. followed by a Dinner Dance. For information call 356-7291 or Brad Canganly at 353-8537.

The Catholic Alumni Club (CAC) invites all single Catholic adults to a Valentine Party at Deer Cross Apartments Clubhouse at 9 p.m. Call Dan 642-0855 or Mary 255-3841 for information.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. Adults only. Free draft beer from 8 to 11 p.m. Admission \$1.

February 12

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

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 Pius 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.

Hauerwas leads seminar on war issue

Stanley Martin Hauerwas, professor of theology at the University of Notre Dame, will lead a two-day seminar, "Shall We Eliminate War?" at Indiana Central University in Indianapolis next week.

Two convocations in Ransburg Auditorium will highlight the seminar, "Part I: Philosophical Analysis," will be held at 10 a.m. on Feb. 8. "Part II: Theological Response," will be held at 10 a.m. on Feb. 10.

Hauerwas will also attend a luncheon with area ministers at 11:30 a.m. on Feb. 8, and a meeting with campus ministers at 8 a.m. on Feb. 10.

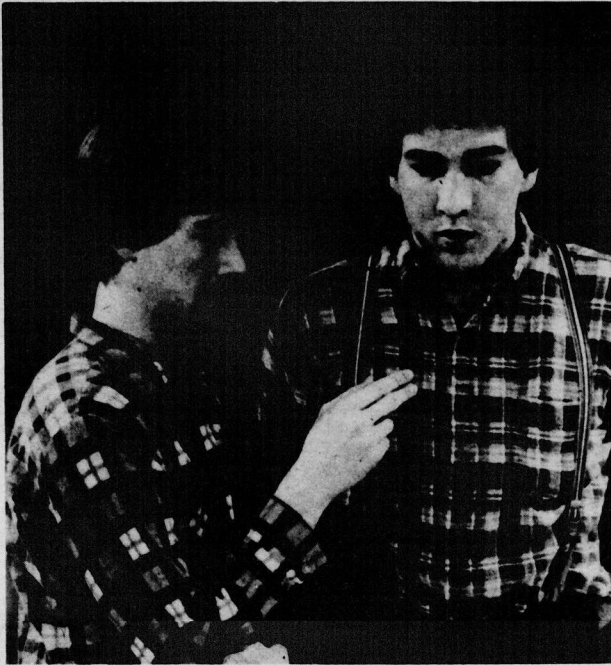
Hauerwas is an ethicist who has published books and essays on such topics as situation ethics, abortion, euthanasia, the care of the

retarded and political ethics. He did his undergraduate work at Southwestern University, Georgetown, Texas, and is also a graduate of Yale Divinity School and Yale University Graduate School. Before joining the Notre Dame faculty in 1970, he taught for two years at Augustana College in Rock Island, Ill.

There is no charge for two main convocations. The Feb. 8 ministers' meeting, including lunch, costs \$5.

The program is part of the Showers lecture series, established by the late J. Balmer Showers, a bishop of the Evangelical United Brethren Church.

For further information about any part of the seminar, call the Rev. Max Case, 317-788-3201.



IN REHEARSAL—Pilate and Jesus, as played by (left to right) Todd Terrel of Losantville and Michael Holper, a Marian College student, are captured in a scene from "Cotton Patch Gospel," a production scheduled for Feb. 10-12 and 17-18 at Indiana Central University Theatre. The company will tour the Midwest during Lent and travel to the West Coast beginning Aug. 4. (Photo courtesy Indiana Central University)

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BEACON OF HOPE—At St. Patrick's School in Carlale, Pa., an eighth grader ponders a question. With the theme "Catholic Schools: Beacons of Hope," the nation's Catholic schools will continue celebrating Catholic Schools Week until Feb. 4. (NC photo by David S. Strickler)

YOUTH CORNER

Connersville Deanery offers series of retreats for high school students

by SUSAN M. MICINSKI

The Connersville Deanery Youth Commission is continuing its series of retreats for high school youths with a Sophomore Retreat to be held Feb. 25-26 at St. Bridget Parish in Liberty.

Like the retreats for juniors and seniors, this one offers individuals an opportunity to put together some of their feelings and relationships with their faith in Christ. A team of youths and young adults from the Connersville Deanery will lead the retreat.

Interested sophomores should contact their parish or

Father Steven Schafflein, 240 South 6th St., Richmond, IN 47374, 317-962-3902 for further information. A retreat for freshmen is being planned for March. Information will be forthcoming.

Chatard High School will administer its placement exam for incoming freshmen on Feb. 4 at 8:30 a.m. Applications are available in the school office. A \$25 non-refundable registration fee, applicable towards tuition costs in the fall, is due at registration for the exam.

Exam results will help students select their courses of study. In addition, 22

scholarships will be awarded based solely on the Jan. 7 and Feb. 4 exam results. A scholarship will be given to the highest scoring boy and girl from each parish in the Indianapolis North Deanery, in addition to the highest overall scoring boy and girl in the whole district. For further information contact the school at 317-251-1451.

The National Peer Ministry Training Program, a two-day workshop for adults preparing to initiate peer ministry in parishes or high schools, will be held Feb. 18 and 19 at the CYO Youth Center.

The program will include presentations, skills development, reflection and time for planning and applications. Some workshop topics include: Youth Enablement, Adolescent Development, Youth Culture, Faith Development, Recruitment of Peer Ministers and Commissioning.

For information concerning cost and registration, call Mike Carotta at 317-236-1433 or Carl Wagner at 317-632-9311 by Feb. 10.

The monthly Terre Haute Deanery youth Mass will be held in the chapel of the Deanery Religious Education Center on Feb. 19 at 7 p.m. The host parish is Holy Rosary of Seelyville. Father William Turner, parish administrator, will be the celebrant.

Terre Haute Deanery youths are planning to see "Godspell" on Feb. 23 at St. Mary-of-the-Woods. Student tickets are \$2.25 and transportation will be provided. Curtain time is 8 p.m. For more details contact Paula

Sasso, deanery coordinator of youth ministry, at 812-232-8400.

SPERO, a three-day workshop on youth ministry sponsored by the Region VII Youth Ministry Coalition and hosted by the Belleville Diocese, will be held Feb. 23 to 26 at the Ruma Motherhouse on State Road 155, about one mile southwest of Ruma, IL.

The workshop, hosted last year by the Indianapolis archdiocese, is designed to give an awareness of the elements which are essential to effective youth ministry.

Call Colette Kennett at 618-277-9200 or Father Carl Scherrer at 618-282-3222 by Feb. 6 to register.

The entry deadline for the CYO Table Tennis Tournament is Feb. 10. Games will be played Feb. 12, 13, 14 and 19.

The Girls Invitational Volleyball Tournament will be held Feb. 11. For further information contact the CYO at 632-9311.

A retreat for Roncalli High School seniors will be held Feb. 15 to 17 at the CYO Youth Center.

A CYO-sponsored dance will be held at Roncalli after the Roncalli/Brebeuf basketball game on Feb. 17.

'Lifesigns'

Sunday, Feb. 5, "Lifesigns," the new and exciting radio show for youth, will feature "Making Changes," with youth from St. Mary's, North Vernon. The program is aired at 11:30 a.m. on WICR 88.7 FM.

Personality changes come slowly

by TOM LENNON

Question: How can I change my personality so others like me? I don't know how to do this.

Answer: A short, blunt prescription would be this: Check out the qualities you most like in other classmates and then strive to develop those qualities in yourself.

This prescription,

however, has pitfalls. You may admire Jeff's ability to make wisecracks and get laughs. Some of us, though, simply do not have glib tongues or a highly developed sense of humor. We can never be clones of Jeff.

Besides, the ability to make with the wisecracks is not the greatest personality trait in the world.

You also may admire

Mary Jo's ability to manipulate people and make her influence strongly felt. You think of her as almost powerful, and you too would like to exert some power.

But do you really admire a person who uses other people and is, to tell the truth, power hungry? For just how long do you think you would enjoy having Mary Jo manipulate you?

Perhaps it's time to look closely at your classmates and try to determine who are the likeable ones on a long-term basis. Then try to figure out what qualities make them permanently likeable.

You are likely to find some of these traits in their personality: a caring attitude, a giving spirit, consistency in their dealings with others, gentleness, a desire to stand by a friend who is in trouble. What other qualities can you identify in those classmates?

But the tough answer to your question is: One changes slowly and with much effort.

And I should add that tending your personality is the work of a lifetime. Years from now harsh events may cause bitterness or hatred or selfishness to pop up in your personality.

Then you'll have to work at overcoming these negative traits. For now, you need to begin cultivating gradually and on a day-to-day basis the qualities you want to have.

You can begin with a gesture as small as a smile and sincere, encouraging words. Little by little and with increasing frequency build up to larger gestures of generosity.

So with other traits. Begin with small efforts and build up to king-size deeds.

Failures are likely to occur and you'll have to pick yourself up and start over again. At times you may feel helpless and hopeless and then you will know with certainty how necessary is the help of the Lord in improving your personality.

And at times you may find sure guidance in such biblical messages as this one: "Be humble, gentle and patient always. Show your love by being helpful to one another."

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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Newspaper names 100 to all-Catholic prep football team

CHICAGO (NC)—The Chicago Catholic newspaper of the Chicago Archdiocese, has named 100 players from 21 states to its 34th annual All-Catholic, All-American prep football team. One Indiana player was among the 48 named to the team.

Pete Emmert, a senior running back for Mater Dei High School in Evansville, was included on the team.

The players were picked by Joe Kozak, managing editor emeritus, with the help of newspaper staffers and coaches from across the country.

The Chicago Catholic also

honored Frank Stams, tailback and linebacker, as the 1983 Player of the Year. Playing for St. Vincent-St. Mary High School in Akron, Ohio, Stams rushed for 1,050 yards on 161 carries and scored 15 touchdowns during the 1983 season.

The newspaper's choice for 1983 Coach of the Year was Steve Klonne of Moeller High School in Cincinnati. Klonne led his team to state and national titles in 1982 and amassed a 9-0 record in 1983 regular season play.

The All-American team includes only two juniors, and 96 seniors.



MY TWO SONS—Father George Clements, a Chicago priest who gained worldwide attention in 1981 when he adopted a son, has added another boy to his family. At a news conference he introduced Friday Endumele, 15, left, of Lagos, Nigeria, while his first son, Joey, 16, looks on. (NC photo from UPI)

Father Ritter dedicates life to exploited children

NEW YORK (NC)—Father Bruce Ritter, 56, who was singled out for praise by President Ronald Reagan in his annual State of the Union address, has dedicated his life to caring for abandoned, exploited children.

In his nationally-televised address Jan. 25, Reagan called the "Conventual Franciscan priest an unsung hero who 'is always there. His Covenant House programs in New York and Houston provide shelter and help to thousands of frightened and abused children each year.'"

In addition to the crisis centers in New York and Houston, Father Ritter has founded a crisis center in Toronto and a long-term shelter for homeless youths in Antigua, Guatemala.

Father Ritter's work

began in 1968 when he was teaching at Manhattan College. Some of his students told him he should practice what he preached, so "The next Sunday I apologized to the student body... and I asked for a new assignment—to live and work among the poor." His new assignment was "simply to be useful to the poor."

The priest moved to the East Village of New York City. The idea of Covenant House had its origins on a freezing night when "about two o'clock in the morning six kids knocked on my door, four boys and two girls, all under 16, runaways," Father Ritter said. The next day one of the boys brought four more children to the apartment.

"That's how Covenant House got started. The kids had no place to go. I couldn't

find a single child-care agency to take them in. I called over 24 of them. I didn't have the guts to throw them out, so I kept them," he said.

The priest formally incorporated the first Covenant House, at 460 W. 41st St., in 1972. In the first year he gave refuge to 6,000 children.

Many Catholic newspapers in the United States carry frequent ads by Father Ritter, which he uses to raise funds for his work and to make people aware of the drug abuse, sexual exploitation and other forms of physical and spiritual violence that runaways encounter.

In all the shelters, Father Ritter's first rule is the same—no child is turned away.

Tribunal procedures change Pope says new canon law has impact

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Church tribunals must update their thinking in marriage cases, basing decisions on changes in canon law which have simplified procedures and have taken greater account of modern sciences in deciding on the validity of a marriage, said Pope John Paul II Jan. 26.

He cited canons 1095 and 1098 which indicate that among the reasons for which a marriage can be annulled are lack of discretionary judgment about what a marriage involves, psychological difficulties which prevent a person from making a commitment, and deceit.

Another purpose of the new Code of Canon Law, he added, is "to render the administration of justice more flexible and functional by simplifying procedures, streamlining formalities and offering judges more discretionary power."

The pope spoke at an audience with officials and canon lawyers of the Roman Rota, a church's highest appeals court. He said church courts must conform their practices and attitudes to the new Code of Canon Law which went into effect last year and to the spirit of the Second Vatican Council.

In the 20-year period since the end of Vatican II canon law has been in flux and there have been "abuses and lack of seriousness that must be lamented," he said.

The pope also told judges that it is wrong to interpret the new law as if it were the old one.

The church must promote and defend "the sanctity, dignity, and indissolubility of matrimony," the pope said.

But in doing so judges "cannot forget the real and undeniable progress of biological, psychological, psychiatric and social sciences," he said. Use these sciences to protect "a true marriage and not one which only has the appearances of marriage, not being a marriage from the start," he said.

The pope said that decisions about the indissolubility of marriage must be made without prejudice and that each case must be judged on its own merits and not used "as a means to correct abuses" or as a means "to incorrectly solve pastoral problems."

But before judges can make correct decisions, the pope said, they have to know the spirit of the Second Vatican Council.



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Film takes realistic look at racial prejudice

by HENRY HERX

NEW YORK (NC)—In observing Black History Month, "American Playhouse" has chosen well in selecting "Nothing But a Man," a 1964 theatrical motion picture on racial prejudice, airing Feb. 7, 9-10:30 p.m., on PBS.

Released in the midst of the 1960s struggle for civil rights, "Nothing But a Man" presented a realistic picture of what life was like for blacks living in a segregated southern community. Unlike earlier film dramas on racial injustice, it avoided stereotypes and instead humanized its characters, black and white. The result enabled viewers to see how an unjust social order harmed the entire society.

The narrative follows a black railroad worker (Ivan Dixon) who falls in love with a schoolteacher (Abbey Lincoln). He decides to leave the railroad, marry and settle down, but because he is an

outsider with an independent manner, the white community sees him as a troublemaker. The townspeople don't have to resort to physical violence, although the threat is always there, to get rid of him—they simply pass the word not to employ him or associate with him.

The film's portrayal of the psychological toll on the townspeople as well as on the young married couple was achieved by filming on location, using documentary techniques. The success of this low-budget, black-and-white film was due to the talents of Michael Roemer and Robert Young, who co-produced and wrote the script. Roemer directed and Young served as cameraman.

At the time, their effort was largely unappreciated by critics and ignored by the public. The film soon disappeared from theaters, but over the years its reputation has grown through

screenings in public libraries and church basements for audiences interested in more than Hollywood melodramas.

Its reputation in film circles also has increased, partly because a number of those involved in its production have achieved notable film careers. Young, in fact, has specialized in directing socially conscious films of the caliber of "Alambrista!," "Short Eyes," and the current "The Ballad of Gregorio Cortez."

Screened 20 years after it was made, "Nothing But a Man" retains the human interest of likeable, vulnerable characters struggling to keep their dignity in the midst of a racist society. But it also is a time capsule, a valuable reminder of the way things were and how far we've come.

TV Film Fare
Sunday, Feb. 5, 8:30 p.m.
(CBS) "Chariots of Fire" (1982)—The widely-acclaim-



GALA OPENING—Baroness Maria Von Trapp, right, whose family's flight from Nazi-occupied Austria inspired "The Sound of Music," is embraced by actress Mary Martin who played Maria in the Broadway production. The occasion was a gala Austrian ball at the new Trapp family ski lodge in Stowe, Vt., which replaced one that was destroyed by fire during the 1981 Christmas season. (NC photo from UPI)

ed popular and critical success about two quite different English runners (played by Ben Cross and Ian Charleson) who, against great odds, won gold medals at the 1924 Olympics makes its television debut. Highly recommended for the entire family. (USCC rating: A-I, general patronage.)

(Herx is on the staff of the U.S. Catholic Conference Department of Communications.)

Priest criticizes MTV's rock videos

Music videos shown nationally on the MTV cable television channel seem "like a flash of hell," said Father Morton Hill of Morality in Media.

Father Hill commented on the MTV fare after the National Coalition on Television Violence issued a report charging that the videos not only illustrate the often violent song lyrics, but also show additional violence, much of it sexual in nature.

A Jan. 10 NCTV statement said that while 1983 song lyrics mentioned violence an average of 8.5 times each hour, rock videos shown on Warner Communication's MTV averaged 18 instances of violence per hour.

"The message is that violence is normal and okay, that hostile sexual relations between men and women are common and acceptable, that heroes actively engaged in

torture and murder of others for fun," said Dr. Thomas Radecki of the University of Illinois School of Medicine, NCTV chairperson.

The NCTV statement listed Michael Jackson's "Thriller" video and the Rolling Stones' "Under Cover of the Night" video as portraying violence and described Billy Idol's "Dancing with Myself" as a video "filmed by the producer of the Texas Chainsaw Massacre," which features "a naked woman struggling in chains behind a translucent sheet."

Doreen Lawer of MTV press relations said that all videos are screened and MTV does "not accept clips which show gratuitous sex or violence."

In addition to showing the videos on MTV, record companies lend or give them away as a marketing device.

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February 19, 1984 — A light clicks on in the early morning silence.

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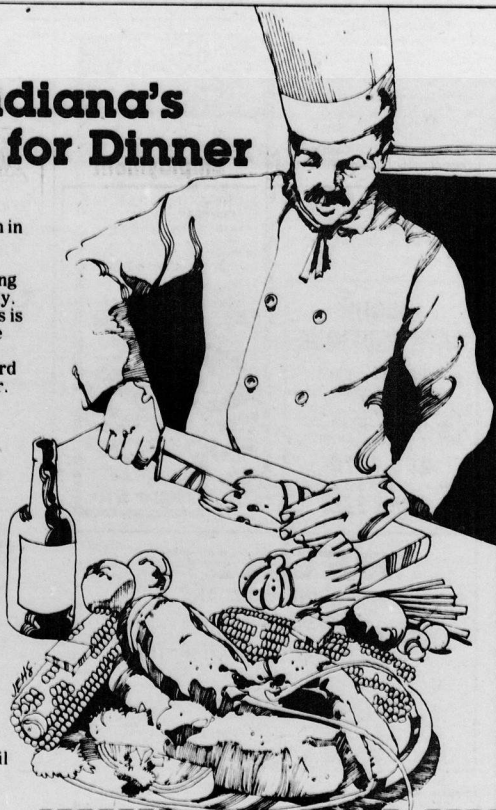
The air is taut with anticipation; this is the day of the "Taste." Away from the pale light of morning in a dark, cool cellar, the owner of an Indiana vineyard selects the bottled nectars he will offer. In a rehearsal hall, local musicians practice their art.

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OBITUARIES

(The Criterion accepts death notices from parishes and/or individuals. They must be submitted in writing to our office by 10 a.m. on Monday for publication the following Friday.)

† BLEDSOE, Charles, Sr., 74, Our Lady of Lourdes, Indianapolis, January 17. Husband of Ruth; father of Karen Mertz, Julie A. Miller, James and Charles.

† BRITTON, Gloria M., 61, St. Lawrence, Lawrenceburg, January 19. Wife of James; mother of Elaine Ramsey, Diane Diers and Rosie Oberling.

† HURST, Ruth Smeltzly, 87, St. Mary, North Vernon, January 20.

† LUEDEMAN, Paul D., 67, St. Pius X, Indianapolis, January 18.

Husband of Mary C.; father of Stephen, Mary Ann, Patricia Jay and Pamela Knoth; grandfather of seven.

† MERIMEE, James Richard, 73, St. Paul, Tell City, January 25. Husband of Myrtle; father of Judith Skinner and Jeani Thomson; brother of Vernie Blandford, Mary Louis, Lillian Berckle, Leo and Alton.

† SMITH, Forrest E., 67, St. Andrew the Apostle, Indianapolis, January 19. Husband of Eleanor M.; father of Donald J. and Ronald E.; brother of Doreen Ping.

† VOGEL, Edna L., 82, Our Lady of Lourdes, Indianapolis, January 17. Mother of Marcia O'Brien.

Rites held for Sister Broerman

ST. MARY-OF-THE-WOODS—Providence Sister Doris Broerman, age 50, died here on January 21 and was given the Mass of Christian Burial on January 23. A native of Evansville, Sister Doris received her elementary and high school education there. She attended St. Mary-of-the-Woods College and did graduate work in Louisville, Ky., and at LaSalle College, Philadelphia, where she earned a Master's degree in Religious Education.

Sister Doris entered the Congregation of the Sisters of Providence in 1951 and made her Final Vows in 1959. She taught intermediate and junior high

grades in Illinois and New Hampshire, as well as Indiana schools including Immaculate Heart and St. Joan of Arc in Indianapolis, and St. John in Vincennes.

For the last ten years Sister Doris worked in religious education and pastoral ministry in Texas, Kentucky and Illinois.

She is survived by her parents, John and Ruth Broerman of Evansville; three brothers, Eugene and William of Texas, and Joseph of Kokomo; and five sisters: Barbara Alverson and Madonna of Indianapolis, Patricia Rath of Gas City, and Betty Reising and Mary Jones, both of Evansville.

Film ratings

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

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

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

All the Right Moves.....O
Amityville 3-D.....A-III
Angel.....O
Baby, It's You.....O
Bad Boys.....O
*The Ballad of Gregorio Cortez.....A-II
Betrayal.....A-II
Beyond the Limit.....O
The Big Chill.....A-III
The Black Stallion.....A-I
Returns.....A-I
Blue Thunder.....O
Brainstorm.....A-III
Breathless.....O
Britannia Hospital.....O
Christine.....O
A Christmas Story.....A-II
Class.....O
Cross Creek.....A-II

Cujo.....A-III
Daniel.....A-III
Danton.....A-II
D.C. Cab.....O
Dead Zone.....A-III
Deal of the Century.....A-III
Deep in the Heart.....O
Doctor Detroit.....O
The Draughtsman's Contract.....O
The Dresser.....A-II
Easy Money.....O
Eddie and the Cruisers.....A-II
Educating Rita.....A-III
Enigma.....A-III
Exposed.....O
Final Option.....O
Fire and Ice.....O
Flashdance.....O
The Flight of the Eagle.....A-II
Frances.....A-IV
Going Berserk.....O
The Golden Seal.....A-II
Gorky Park.....A-IV
The Grey Fox.....A-III
Hammett.....A-II
Heart Like a Wheel.....A-II
Hercules.....A-II
High Road to China.....A-II
Hot Dog.....O
The Hunger.....O
I Am the Cheese.....O
Independence Day.....A-III
Jaws 3-D.....A-III
The Jupiter Menace.....A-II
The Keeper.....O
The King of Comedy.....A-II
Krull.....A-II
Local Hero.....O
Lone Wolf McQuade.....A-III
The Lonely Lady.....O
The Man Who Loved Women.....O

The Man Who Wrote.....O
The Man With Two Brains.....O
Man, Woman and Child.....A-III
Max Dugan Returns.....A-II
Merry Christmas, Mr. Lawrence.....A-IV
Mr. Mom.....A-II
Monty Python's The Meaning of Life.....O
Never Say Never Again.....O
National Lampoon's Vacation.....A-III
Never Cry Wolf.....A-II
A Night in Heaven.....O

The Night of Shooting Stars.....A-II
Octopussy.....A-III
The Osterman Weekend.....O
The Outsiders.....A-III
Pauline at the Beach.....A-IV
The Pirates of Penzance.....A-I
Psycho II.....A-II
The Prodigal.....A-II
Return of the Jedi.....A-II
The Return of Martin Guerre.....A-III
Reuben, Reuben.....A-III
Revenge of the Ninja.....O
The Riddle of the Sands.....A-II
The Right Stuff.....A-III
Risky Business.....O
Romantic Comedy.....A-II
Rumble Fish.....O
Scarface.....O

Silkwood.....A-III
Smokey and the Bandit, Part 3.....O
Something Wicked This Way Comes.....A-II
Star 80.....A-IV
Spacehunter: Adventures in the Forbidden Zone.....A-II
Starstruck.....A-III
Staying Alive.....A-III
The Sting II.....A-III
Strange Brew.....A-III
Strange Invaders.....A-III
Streamers.....A-III
Stroker Ace.....A-III
Sudden Impact.....O
Superman III.....A-II
The Survivors.....A-II
Table for Five.....A-III
Ten to Midnight.....O
Tender Mercies.....A-II

Terms of Endearment.....A-III
Testament.....A-II
They Don't Wear Black Ties.....A-IV
To Be or Not To Be.....A-II
Tough Enough.....A-III
Trading Places.....O
Twilight Zone.....A-II
Two of a Kind.....A-III
Uncommon Valor.....A-III
Under Fire.....A-III
Valley Girl.....O
Videodrome.....O
Vigilante.....O
War Games.....A-II
The Wicked Lady.....O
Without a Trace.....A-II
Yellowbeard.....A-III
Yentl.....A-III
Zelig.....A-II

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Nestle, boycott officials reach agreement

WASHINGTON (NC)—The International Nestle Boycott Committee Jan. 26 suspended its seven-year-old U.S. boycott of Nestle S.A. because of Nestle's "commitment" to following the

World Health Organization code in infant formula marketing, boycott and Nestle officials announced at an unusual joint press conference in Washington.

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VIEWING WITH ARNOLD

Nuke film is low-key

'Testament' keeps physical horror at a distance

by JAMES W. ARNOLD

"Testament" is a nuclear holocaust movie that is genuinely different—without expensive or ghastly special effects, Pentagon war rooms, riots or melodrama, or perhaps even scrupulous scientific validity.

Tension and realism are not the object. It is like a quiet dream, in which all the figures and images of the classic American small town struggle bravely and perish in the radioactive twilight.

The always impressive Jane Alexander stars in what is essentially a woman's story. You might call it an apocalyptic version of the Greer Garson World War II home-front-in-Britain movies, in which a wife and mother in a northern California exurb pulls her family together and courageously plucks it out after her husband is lost in the initial attack on San Francisco.

She goes on making beds, fixing meals, maintaining love and discipline both in the home and in the town, where there is some grumbling and fear, but mostly decent folks cooperate to keep up morale and services, ration supplies, etc.

But this time all the middle class order, neighborliness, common sense and compassion are doomed. Nothing—absolutely nothing—can prevent the slow death of each of her children and the town and perhaps the world. There will be no healing, and no avenging RAF sweeping over the "white cliffs of Dover."

THERE IS arguably a victory of the human spirit: "We didn't act like animals." These people would've pulled it out if they could. In the face of the unspeakable, there is heartbreaking dignity.

Carol Amen's story—one of the few about the insidious terror of fallout—was

originally published in 1980 in St. Anthony Messenger, the Franciscan monthly magazine, and widely reprinted. It was filmed by Lynne Littman, a superb documentary director, as a \$750,000 project for PBS' American Playhouse, but turned out to be so powerful (and timely) it was released first for theaters. Now it's likely to win, if not box-office riches, a flurry of awards, including a fourth Oscar nomination for actress Alexander.

It's ironic that "Testament," made in a low-key TV style, thus becomes the cinema's anti-nuke statement, while "The Day

After," whose big effects and broad sweep are more typical of theatrical movies, has been the season's biggest event on television. The key difference is that in "Testament" the physical horror is kept at a distance: it's the personal anguish we see and feel.

WRITER John Sacret Young's necessarily expanded adaptation is beautiful and often unbearably moving in its simplicity. The original was simply the mother's first-person diary describing life in the town in the six weeks following the widespread (and as usual, unexplained) nuclear attack, and while the feelings are deep, the details are sketchy.

In the movie, the characters of mother, father (William Devane) and each of the three children are so fully explored, and revealed, especially in Littman's sensitive direction of the children, that their fates are devastating. Only a cement block could fail to be moved as Alexander sews a shroud for her first-born daughter, or talks with her about sexual love she will never experience, or hunts frantically for the toy bear to bury with the body of the small son who has died in her arms.

Also new and good are haunting, slow-motion flashbacks to happier times,

and (though somewhat contrived) the primary graders' school play, "The Pied Piper of Hamelin," which is integrated in touching documentary style and exploited for its symbolic final line: "The children are not dead; they will return; they are just waiting until the world deserves them."

However, there is unquestionably a religious feeling in Methodist Amen's story that is missing in the film. One of the more intriguing issues in post-nuclear speculation is how

religious people will react to this ultimate, totally irrational ordeal—and test of their faith. In Amen's story, prayer and religion are part of the continuing order, which seems logical. The family in the film is just not religious, and the issue never really comes up, though "God" is used to explain death to the small children.

A young priest (Philip Anglim) is made to carry most of the burden as a symbol of religion. While he works hard at helping, and at burying the dead, he is essentially shattered and ineffectual, and ends by giving sexual comfort to the despairing Alexander. It's not so much hard to believe, but as the only "religious" response in the film, it adds a note of terrible hopelessness.

That, of course, may well be Young and Littman's point—that if this mad, unthinkable act is ever done, it means the death of hope. But there is also anger, surfacing at a powerful moment at the cemetery, where the funeral pyre blazes high, and Alexander tears at the earth and urges damnation for whoever "did this."

"Testament," on balance is an enormously sad and artful account of a close family's final days under the sentence of death. Seeing it not so much a political act as a chance to understand more deeply the eternal questions in the context of the anxieties of life in the late 20th century.

(Recommended for serious viewers of all ages.)

USCC rating: A-II, adults and adolescents.



Recent USCC Film Classifications

Deep in the Heart..... O, morally offensive

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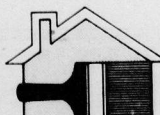
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