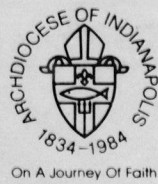


# THE CRITERION



## Suffering leads to grace, pontiff writes in apostolic letter

by JOHN THAVIS

VATICAN CITY (NC)—Human suffering brings people closer to God by opening them to grace, and in that way completes the work of Christ's redemptive acts, Pope John Paul II said in a 13,000-word document.

The pope said that suffering, while undoubtedly linked to evil, has a saving power that is understood in Christ's passion. He also stressed ministering to the suffering.

The document, an apostolic letter on suffering, was made public at the Vatican Feb. 10 and addressed to the entire church. It was dated Feb. 11, the feast of Our Lady of Lourdes. Its Latin title is "Salvifici Doloris" and its title in English is "On the Christian Meaning of Suffering."

Efforts to relieve human suffering are an essential cultural element and individual human compassion has no equal in dealing with the sufferings of another, the pope said.

The letter touched on a frequent theme of Pope John Paul's pontificate: that while suffering is always a trial, it also calls people to perseverance and reveals human dignity.

The letter also showed papal concern over the threat of nuclear war.

That threat, he said, is linked to the "collective meaning" of suffering.

The last two world wars, the pope said, brought a "harvest of death" and immense human suffering.

"THE SECOND half of our century, in its turn, brings with it—as though in proportion to the mistakes and transgressions of our contemporary civilization—such a horrible threat of nuclear war that we cannot think of this period except in terms of an incomparable accumulation of sufferings, even to the possible self-destruction of humanity," he said.

Not all suffering, the pope said, can be understood as the consequence or punishment for the faults of individuals or society. But he added that suffering cannot be divorced from the sinful background of human history. At the basis of human suffering, he said, "there is a complex involvement with sin."

The passion of Christ, he said, is the key to an individual's understanding of why he suffers.

Christ's death on the cross brought an end to "definitive suffering," or the loss of eternal life, the pope said.

With Christ's sacrifice, suffering "entered into a completely new dimension and a new order: it has been linked to love," the pope added.

By sharing in the sufferings of Christ, he said, people share in the redemption and become mature enough to enter the kingdom of God, giving suffering a "creative character."

"SUFFERING HAS a special value in the eyes of the church. It is something good, before which the church bows down in reverence with all the depth of her faith in the redemption," the pope said.

A special grace that draws people closer to God is often found in suffering, the pope said.

"It is suffering, more than anything else, which clears the way for the grace

which transforms human souls. Suffering, more than anything else, makes present in the history of humanity the powers of the redemption," he said.

Individuals often see their suffering as useless, the pope said.

"This feeling not only consumes the person interiorly, but seems to make him a burden to others. The person feels condemned to receive help and assistance from others, and at the same time seems useless to himself," the pope said.

"The discovery of the salvific meaning of suffering in union with Christ transforms this depressing feeling," he said.

Helping to relieve suffering, on the other hand, is the perfect way for man to find himself by making "a sincere gift of himself," Pope John Paul said.

"Christ has taught man to do good by his suffering and to do good to those who suffer. In this double aspect he has completely revealed the meaning of suffering," he said.

The task of relieving suffering does not stop at sympathy, the pope said, but must be carried to effective social action involving families, schools and individuals.

But "no institution can by itself replace the human heart, human compassion, human love or human initiative, when it is a question of dealing with the sufferings of another," the pope said.

This is not only true of physical suffering, he said, but of moral suffering "when it is primarily the soul that is suffering."

Pope John Paul linked the timing of the document, one of the longest in his almost six years as pope, with the current Holy Year of the Redemption.



IT'S GREEK TO ME—St. Luke's School celebrated "It's Greek to Me Week" from Jan. 30 to Feb. 10 by studying Greek history, sampling Greek food, learning the Greek alphabet and trying their hand—or rather feet—at Greek dancing while clad in togas as shown below. In the top photo children clap and listen attentively as announcement is made at a Toga Party, the celebration's finale on Feb. 10, of pentathlon victors. For more about the party, turn to page 16. (Photos by Susan M. Micinski)

## Legislators honor Indiana bishops

*Resolutions recognize bishops of Gary and Lafayette*

Two Indiana bishops—Andrew G. Grutka of Gary and the late George A. Fulcher of Lafayette—have been honored by the Indiana General Assembly. Bishop Grutka has also been named a Sagamore of the Wabash by Gov. Robert D. Orr.

Bishop Grutka was honored on the occasion of the 50th anniversary of his ordination to the priesthood. For the past 26 years, as bishop of Gary, he has served as spiritual leader to the 200,000 Catholics in Lake, Porter, LaPorte and Starke counties.

The legislators paid tribute to Bishop Grutka's civic leadership in the areas of interracial relations, penal reform, elimination of sub-standard housing and promoting quality education.

Addressing each chamber, Bishop Grutka spoke of the virtue of charity "where one can find gathered all the reasons for human togetherness without any distinctions."

Bishop Grutka was made a Sagamore of the Wabash by Orr in recognition of "his outstanding leadership in both the spiritual and civic life of Indiana."

In separate action, a concurrent resolution memorializing Bishop Fulcher was unanimously approved by Indiana representatives and senators. Bishop Fulcher died in an auto accident near Rockville on Jan. 25.

Recalling Bishop Fulcher's work in the

church, including his contribution to the U.S. bishops' pastoral letter on war and peace, the legislators resolved:

"That on behalf of the people of Indiana, we extend our heartfelt sympathy to members of the Lafayette Roman Catholic diocese on the death of Bishop George Avis Fulcher, and to his father George A. (See LEGISLATORS HONOR on page 2)

### Looking Inside

New Albany was the site of a gigantic youth rally recently. Carol Miller's feature is on page 2. Additional pictures of the rally can be found on page 16.

Father John Buckel writes about grace on page 4.

Oldenburg Franciscans have been doing mission work among native Americans for many years. Read about them on page 6.

The Kennys offer some advice to singles and their relationship with the Church. See page 8.

Our Lady of Lourdes Parish celebrated its patronal feast in conjunction with its 75th anniversary recently. Some pictures appear on page 18.

the criterion

Vol. XXIII, No. 19 — February 17, 1984

Indianapolis, Indiana

# 550 attend youth rally in New Albany

by CAROL MILLER

"The workshops were so geared to us," said Gretchen Frye of Terre Haute, who was among the more than 550 young adults attending the New Albany Deamery's Mid-Winter Youth Rally, held Feb. 4 and 5 at Our Lady of Perpetual Help Parish in New Albany.

One youth from North Vernon exclaimed, "I have really enjoyed everything. This is the best rally I have been to. The workshops were full, but it was like they were talking to you alone."

Although "Celebration," was the theme of this year's rally, perhaps "Enthusiasm" more aptly describes the mood that prevailed there. And this feeling was not confined solely to the youths. "I had the nicest bunch of kids. They were marvelous," claimed Susie Ems of Floyd Knobs, one of those who housed out-of-town guests. A mutual admiration developed between hosts and their guests. The young adults had nothing but compliments for the hospitality extended to them by the families, and the families had equal words of praise for the guests.

Frank Oliver, a concerned parent, said "it's beautiful. The way the kids have responded is fabulous. We aren't that different from our children. We all share the same needs. We have to talk to each other. This rally lets the kids know we have gone through similar things. It has been a long time since I was young. Tell me how it is. Let's talk."

Many long hours were spent in preparation for the rally by Jerry Finn, deanery coordinator of youth ministry, and other youth leaders. Finn welcomed the students to New Albany and introduced the leadership for the rally. These included Tony Cooper, deanery publicity director; Father John Meyer, CYO deanery moderator; Joe Exline, youth minister at St. Mary of the Knobs Parish; Joe Proctor, housing chairman; and Mary Jo Ernstberger, deanery CYO president.

Finn thanked all those present for coming to the rally and invited them to join in the celebration of 150 years of existence for the archdiocese. He asked them to learn, to grow, to make new friends, to love and to celebrate what it means to be the young church of the archdiocese. He challenged them to make five new friends before they left.

The rally was "basically for the kids to get together and get the picture that their church is larger than just their deanery—and to realize more about their faith," Finn explained.

Youths had a chance to do just that thanks to the six workshops offered at the rally. Liturgy planning, decision making, sexuality, respect life, being yourself and being a Catholic adolescent in today's world were the topics covered. Each one provided youths with useful information and suggested ways to put it into practice.

John Kirby, a youth minister from Indianapolis, gave the keynote address. He stressed the need for trust in everyone's



**HAPPY BIRTHDAY ARCHDIOCESE**—It was a time for "Celebration" at the Archdiocesan Mid-Winter Youth Rally sponsored by the New Albany Deanery, Feb. 4-5. Over 500 youths attended the weekend rally held at Our Lady of Perpetual Help Church in New Albany. To celebrate the Archdiocesan Sesquicentennial an eight foot tall, mock cake was made, along with several hundred cupcakes. Here are (left to right) Martha Finn, Jerry Finn, New Albany Deanery coordinator of youth ministry, Gary Harbeson and Joe Exline. For more pictures, see page 16. (Photo by Carol Miller)

life. "Trust that it is worth it and keep trying," he told an attentive audience. "It works. Believe in yourself."

But the highlight of the rally was the Mass on Sunday which brought the rally to a close. A number of area priests celebrated the liturgy.

"It has all gone so smooth. Even with all the extra people it didn't seem to matter," claimed Barbara Williams, a host.

Among the other comments heard from participants and parents was one from Patti Thompson of St. Augustine in Jef-

ersonville. She said her children "came the first day because we asked them. They came back (the second day) because they wanted to."

Two hundred more participants attended the rally than were expected but this did not seem to hamper the events. Patience and good natured youth made the short wait for meals a time to socialize.

Judging from the reaction of youths attending this kick-off celebration for the sesquicentennial, the rally was a huge success.

## Notre Dame professor discusses pastoral letter

by JIM JACHIMIAK

While they seek peace, the Catholic bishops of the United States may unintentionally be encouraging war, ethicist Stanley Martin Hauerwas told a group in Indianapolis last week.

Hauerwas, professor of philosophy at the University of Notre Dame, spoke at Indiana Central University on Feb. 8 and 10 on the topic, "Shall We Eliminate War?"

"We tend to think such a question is absurd," he said. "Asking if we should eliminate war is like asking if we should eliminate sin." Yet, he continued, many people believe that war has a moral purpose. For example, in their pastoral letter on war and peace, the bishops "affirm that Christians can participate in war. They continue to presuppose that war is a morally positive institution because positive moral values are at stake."

Hauerwas, a member of the United Methodist Church, pointed out that the bishops approve of "defense by armed force if necessary as a last resort." They assume that "Christians must be willing to kill as Christians in the name of national defense."

The bishops accept the just war theory, which establishes guidelines under which

an act of war may be committed—"an attempt to describe war as a moral enterprise," according to Hauerwas. Because the principles behind the just war theory are widely accepted, Hauerwas said, "most of us would be taken aback by the suggestion that war is legitimized murder on a mass scale." But for Hauerwas, a pacifist, it is.

"WE WISH for peace but we plan for war and we get it," Hauerwas said. "Surely the bishops do not intend to encourage war. But as long as they maintain the moral value of war, I do not see how they can avoid it."

Hauerwas notes that the just war theory is the basis for many arguments against nuclear arms. Because of the amount of destruction a nuclear war would cause, the use of nuclear weapons is seen as a violation of the just war theory. "The assumption is that we want to do away with nuclear weapons in order to protect the concept of war."

Thus, opponents of nuclear weapons attempt to "eliminate nuclear war in order to make the world safe for war." But according to Hauerwas, "If you're going to say war is a good thing, I don't know if you can say that nuclear war is a particularly bad thing."

As a pacifist, Hauerwas disagrees with the bishops' assumption that war may be a moral act. In their pastoral letter, he explained, the bishops suggest that "there was no question that Jesus was on the side of peace." But at the same time, "the bishops are not sure what side to come down on."

He added, "It is this kind of thinking that is the reason most people think Christianity is about a bunch of illusory ideas."

**HE NOTED** that the bishops draw no absolute conclusions about war from Scripture, because Scripture does not directly address the modern world. In other words, "Jesus never said you can't use nuclear weapons." But, he added, "Jesus never said you can't use contraceptives, either, but (the bishops) can be pretty absolutist about that."

He also disagrees with the bishops' view that pacifism is a legitimate option for individuals, but not for the state. "The bishops assume that the state has the right, if not the duty, to defend its people," Hauerwas explained. If that is the case, anyone who refuses to go to war for the state is acting irresponsibly.

"I simply do not want to accept the bishops' acceptance of me on those grounds," Hauerwas said. "Pacifism is a much more serious matter than that."

Furthermore, "an affirmation of pacifism can not but qualify an affirmation of just war." The bishops see the two concepts as complementary to each other, since each side can benefit from examining the other side's point of view. But Hauerwas sees them as incompatible.

"Pacifism and just war draw on different assumptions about history and God's kingdom," he said. "The debate between pacifism and just war thinking is a theological debate on how we are to interpret history."

He continued "The kingdom has been made fully present through Jesus Christ.

We have entered the period in which two ages overlap." Therefore, "the world's true history is not one based on war. There is only one history: the history of God's peaceable kingdom."

If we accept that, Hauerwas said, "the morality which makes war a necessity in our lives is deeply flawed." To deny the possibility of peace in the world is to deny the power of God, Hauerwas said. It would be "the ultimate act of unbelief."

If we continue to use the threat of war and nuclear annihilation, "surely the world is right to say, 'you people don't believe in God.'"

Hauerwas noted that "without the church, we are but scattered peoples." But with the church, he said, all people become members of God's kingdom. So to make war is "the attempt to be rid of the power of God. To eliminate our enemies is but a manifestation of our hatred of God."

Therefore, Hauerwas concluded, "Christians cannot avoid attempting, one step at a time, to make the world less war-oriented."

## Legislators honor (from 1)

Fulcher, to his seven brothers and sisters, and to all those who loved him.

"That we commend to them that they may find consolation in the fact that Indiana, the United States, and the world are better for his having passed this way."

The General Assembly resolutions were presented to the Indiana Catholic Conference (ICC) with the request that they be made known to Catholics throughout the state.

In other state house action last week, several bills of interest to the ICC were dealt with.

HB 1023, a bill requiring parental consent for a minor's abortion, passed early in the session by the House, was approved by the Senate Health, Welfare and Aging Committee by a vote of 6-2. It is scheduled for floor action, where the ICC expects attempts to weaken it.

HB 1266, which would allow tax credit for donating computers to private schools,

is expected to be amended onto a similar bill, SB 180. That bill would allow tax credit for donating computers to institutions of higher education.

HB 1141, which would provide prenatal care for first-time pregnancy, died when Sen. Lawrence Borst (R-Indianapolis), Senate Finance Committee chairman, declined to allow a hearing. Sen. Morris Mills (R-Indianapolis), a member of the finance committee, has said that he will work with the bill's supporters to have the necessary appropriation included in the 1985 biennium budget. Projected cost is \$1.2 million.

Floor action in both chambers was expected to be finished last week, leaving further action to conference committees. That is where House and Senate differences are rectified. In the process, new amendments may appear on some bills or previously approved amendments may be struck.



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**THE CRITERION**

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# Vatican official speaks to bishops at workshop

by DEBBIE LANDREGAN

DALLAS (NC)—Theologians can dissent only on specific cases, not on the church's norms, a top Vatican official told 240 bishops at a workshop on moral issues Feb. 6.

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, also told the bishops that they must learn from theologians "before making an utterance regarding new problems."

The German-born cardinal, a former theology professor, gave the keynote address at the four-day workshop in Dallas, attended by bishops from North and Central America and the Caribbean. The text of his speech was released Feb. 9 at the close of the seminar.

In his wide-ranging talk, titled "Bishops, Theologians and the Moral Life of the Church," Cardinal Ratzinger also discussed the church's role as a moral teacher in the world and challenged the "deification" of conscience.

Asking, "Can the moral theologians criticize the (church's) teaching office?" Cardinal Ratzinger answered that the theologian's job is not "to draw up norms or to annul the norms, perhaps by setting up factions or pressure groups."

"Dissent can only have meaning in the area of casuistry, not in the specific area of norms," he said. "Criticism may be framed according to the level and demands of the magisterial teaching. It will be all the more helpful when it fills in a lack of information, clarifies shortcomings of linguistic or conceptual presentation, and so, at the same time, deepens the insight into the limits and range of the particular teaching."

Renewed morality, Cardinal Ratzinger said, is "the critical question" facing humankind today.

"Today we seem to know more about how to build bombs than to judge whether it is moral to use them," he said. The "lack of proportion paid to morality is the key question of our day."

"Therefore, the renewal of morality is not just some rear-guard action of a zealot opposed to progress, but the critical question upon which any real progress will depend."

The church's survival as "a moral power," he said, requires it to set standards and to awaken "both the will and the power of the people to respond to these standards."

He said that bishops and theologians both play key roles in "forging a balance between external progress and morality."

The bishop, he added, must be "a learner and a critical partner of" the theologian. He described the bishop's task as "transmission of the faith" and the theologian's as "dialogue between the world of faith and the mindset of the world at large."

The teaching office depends on the specialized knowledge of the experts and must let itself be thoroughly informed by them ... before making an utterance regarding new problems," he said.

Bishops should not pronounce on "questions that are not yet clarified" or make "binding statements beyond what the principles of tradition permit," he added.

Discussing the sources of moral knowledge—objective reality, conscience, the community, and God's will and revelation—Cardinal Ratzinger objected to misunderstandings of the primacy of conscience and said that God's will is the norm against which everything must be gauged.

"All these sources lead to true morality when the will of God is present," he said. "For in the final analysis, only the will of God can establish the boundary between good and evil."

The role of conscience is "understood by many as a sort of deification of subjectivity, a rock of bronze on which even the magisterium (teaching authority of the church) is shattered," he said.

## Criterion's Message:



POSTER WINNER—Lori Wolf, a sixth grader at St. Michael's School in Brookville, tied for first place in the grade 6-8 category of The Criterion's poster and essay contest promoting Catholic Press

Month. Lori's poster can be seen in parishes throughout the archdiocese during February.

## Cathedral principal resigns from post

*Hopes to relocate after five years in Indianapolis*

by KEVIN C. McDOWELL  
Criterion correspondent

Donald M. Stock has resigned as principal of Cathedral High School, effective at the end of this school year.

Stock, completing his fifth year as principal at the Indianapolis private Catholic high school, cited personal reasons and the desire to make some changes in life as he informed associates of his decision. Stock and his wife, Marjorie,

have six children, the eldest in seventh grade.

"I have a lot of good memories from the faculty, students and parents," he said. "We have made a lot of good friends. Indianapolis, I think, is a nice town to raise a family. But I'm excited about the prospects out there. I would like, however, to stay in the Midwest."

Stock said he was becoming concerned about not having established roots. "There are times I regret not having roots, but this

has helped me meet different people and see different places."

A sustained growth in terms of numbers of students and academic achievements at Cathedral were the accomplishments of Stock's administration. Enrollment has gone from 608 at the beginning of his tenure to 704 this year. Scholastic Aptitude Test (SAT) scores are also up at the north-side school.

Stock has been in education for 20 years, 12 years as principal. He has served as principal at Muskegon Catholic Central High School, Muskegon, Mich., and Lake Michigan Catholic High School, St. Joseph, Mich. He has also taught in the Detroit public schools, served as director of teacher personnel for the Archdiocese of Detroit, and served as director of a federal reading program.

The 41-year-old Detroit native and his family are members of Our Lady of Mount Carmel Parish in Carmel, where he serves on the board of education.

## Pope proposes consecration of world to Mary

WASHINGTON (NC)—Pope John Paul II has asked the bishops of the world to join him on March 24 or 25 in consecrating the world to Mary.

The prayer he proposed asks Mary to deliver the world from sin and hate, "from every kind of injustice," and "from nuclear war, from incalculable self-destruction."

The papal letter was dated last Dec. 8, the Feast of the Immaculate Conception, and was released Feb. 14 in the United States by the National Conference of Catholic Bishops.

It linked the act of consecration with the special 1983-84 Holy Year of Redemption.

Mary, God's mother, "in a most particular degree experienced this salvific power" of the redemption, the pope said.

He said he was "profoundly convinced" that an act of consecration to Mary "corresponds to the expectations of many human hearts, which wish to renew to the Virgin Mary the testimony of their devotion and entrust to her their sorrows at the many different ills of the present time ..."

Pope John Paul sent the bishops a three-

page model prayer of consecration, "Act of Entrusting to Our Lady," adapted from the prayer he offered during his visit to Fatima, Portugal, on May 13, 1982.

But he left it to individual bishops to choose "the way which each of you considers most appropriate" to renew their consecration to Mary along with him.

March 25 is normally the Feast of the Annunciation, but this year it falls on Sunday and is superseded by the Third Sunday of Lent, so the feast is celebrated March 24. The pope suggested either day as appropriate for the act of consecration.

The prayer speaks of Mary as Mother of Christ and Mother of the Church who is "wholly united" with Christ's redemption.

It asks her to deliver individuals and nations from evil, famine, war, sins "against the life of man from its very beginning," and hatred, among other things.

It asks Mary to reveal to the world "the infinite saving power of the redemption: the power of merciful love."

## Scientists urge pope to warn world of nuclear peril

VATICAN CITY (NC)—Nuclear war could "carry in its wake a destruction of life unparalleled at any time during the tenure of humans on earth," said 16 scientists in a report to Pope John Paul II. They urged the pope to warn the world of the peril of a "nuclear winter," the long range harmful effects of a nuclear war on the global climate. The scientists prepared the 600-word report during a Jan. 23-24 meeting sponsored by the Pontificia Academy of Sciences. The scientists said that even in a limited nuclear war, "longer term consequences might be as dire as the prompt effects, if not worse."

# It is easier to see what grace does than what it actually is

by Fr. JOHN BUCKEL

When we were children, grace was explained to us in terms of a milk bottle. The soul was like a milk bottle, and the milk was like grace. When we did good things, this divine milk was poured by God into our bottle-like souls. Sin could be likened to black specks in the milk—the greater the sin, the larger the speck. Since grace and sin could not exist in the same place, mortal sin was defined as an empty milk bottle.

The late Piet Fransen (a Catholic theologian) defined grace in a more personable way. Grace is the presence of God.



This notion can be better understood if we examine our relationship with a loved one.

A close friend is one with whom we want to share: our thoughts, our feelings, our joys, and our sorrows. As two people share more and more of their lives with one another, we say that they become "part of one another." This is true to such an extent that when two loved ones are separated for a great length of time, they feel as if a part of themselves is missing. Furthermore, as a friendship deepens, each person is willing to do anything for the happiness and well-being of the other.

At a time of his choosing and at his own pleasure, God communicates himself to us. We experience his presence within us; we call this "presence" grace. As two friends become a "part of one another," God becomes a "part of us." This mysterious grace is like the wind. It is easier to explain what it does than what it actually is.

Where God's presence exists, his divine qualities also exist: peace, joy, forgiveness, and love. It is this divine presence which motivates us to become more loving individuals. Just as two close friends are able to bring out the best in one another, God brings out the best in us through grace. Where God's presence exists, people seek to be reconciled with others. They are more aware of the needs and hardships of others. Where God's presence exists, people seek not selfish pleasure, but the will of God. As the great light of grace shines forth in an individual, he/she becomes more aware of his/her sinfulness. One's complete dependence on the mercy of God is readily seen.

Whenever we feel motivated to do a good act, God's grace is at work in us. Whenever we forgive or give alms or think of others first, grace is acting within us. Whenever we are motivated to pray or to do

an act of kindness, to console or to help one in need, we are responding to God's grace within us. Grace causes a profound change in us. It should also be stressed that we can never earn grace; it can only be accepted.

Father Piet Fransen once told a story to illustrate some of these qualities of grace.

There was a young girl, an orphan, who grew up in rough surroundings. Her foster parents had never really wanted her, and as a result, treated her harshly. She had never been loved. As she grew into a young woman, her hardships hardened her heart. She had learned to look out for herself and to forget everyone else. Her clothes were cheap and graceless. She knew she had no beauty. She was with men only for the sake of money.

Now there also lived in the same city a young man, handsome and strong. He grew up in a home of love and happiness. This young man was at peace with himself and the world. He was a good man.

One morning the young man met the girl by chance. His heart went out to her. With the eyes of love, he saw through her outward appearance. When he spoke to her with kindness, she at first laughed at him and thought him to be ridiculous.

Yet the young man persisted, and slowly but surely, a friendship developed. For the first time in her life, the young woman felt appreciated for her own sake. She felt an inner peace. She began taking care of her appearance, and she began to smile. The two had become enwrapped in each other. She learned to have faith in another person and in herself. It was as if she had become another person. By being loved, she had learned to love.

The change which occurred in this woman was remarkable. Such is the power of love. Grace has that wonderful ability to transform a person into a more loving individual.

Grace is ultimately a mystery. If we want to have a better understanding of the effects of grace, we need only turn our attention to her who is full of grace.

## WASHINGTON NEWSLETTER

# Church groups concerned about Reagan's proposed budget

by LIZ ARMSTRONG

WASHINGTON (NC)—With its hefty \$180 billion federal deficit, increases in defense spending and decreases in social services funding, the Reagan administration's fiscal 1985 U.S. budget made its formal debut Feb. 1.

Less than a week later, though they were still scrutinizing the complex document (624 pages, plus separate books of analysis, budget-in-brief and appendix), church and social service groups were expressing reservations about budget priorities. So were Democrats.



"To meet the need for strengthened military capabilities," as the budget puts it, the Reagan administration is seeking a total of \$313.4 billion in defense budget authority for fiscal 1985, up from \$265.3 billion in fiscal 1984. However, it expects to spend a bit less in actual outlays: \$272 billion in defense outlays in fiscal '85, up from the \$237.5 billion expected to be spent in the current fiscal year.

According to Father Edward Ryle, dean of the graduate school of social work at Marywood College, Scranton, Pa., who is preparing an analysis of the budget for the National Conference of Catholic Charities, the budget "calls for a much larger increase in defense spending than is necessary. No doubt about it."

By contrast to the \$272 billion defense outlay, the administration proposes spending:

—\$15.5 billion in 1985 on education, down

from the \$15.9 billion it expects to spend by the end of fiscal 1984;

—\$12.4 billion in training, employment and related programs, down from \$12.8 billion for 1984;

—\$6.8 billion for grants to states and local public and private institutions for social services, down from \$7 billion for 1984;

—\$32.9 billion for Medicaid and other health programs, up from \$30.7 billion in 1984, although the share for health education will decrease and states participating in the Medicaid program would have to seek "nominal co-payments" from Medicaid recipients;

—\$11.6 billion in food stamps, down from the \$12.1 billion for 1984, and

—\$7.7 billion in Aid to Families with Dependent Children and child support enforcement, down from \$8.1 billion in 1984.

In addition, the budget calls for tightening some social assistance eligibility requirements. For example, the expected outlay for child nutrition, under existing standards, would be \$5.53 billion, down from \$5.56 billion for fiscal 1984; yet, with a tightening of standards, another \$46 million would be cut, leaving an estimated outlay of \$5.49 billion.

Cuts in nutrition funding for children and low-income mothers "will result in thousands of poor children and pregnant women losing essential nutritional supplements," the Children's Defense League stated in an initial budget analysis.

The issue of nutrition funding was raised in short order by Rep. Cardiss Collins, D-ILL., who contrasted Reagan's pro-life stance with his fiscal positions.

"The president expresses concern for the unborn, but it would seem his sympathies end with the birth of the child," she said. She urged that the president request more funds—for the rest of fiscal 1984—in the nutrition program for women and infants. Unless funding is extended, "500,000 mothers and children" will be dropped from the program, Mrs. Collins said.

Friends of VISTA, an organization whose directors include Father Marvin Mottet, director of the U.S. Catholic Conference's Campaign for Human Development, contrasted Reagan's position on another issue—volunteers. The group claims that Reagan, though he calls for more volunteer work by Americans, wants to dismantle VISTA (Volunteers in Service to America) which provides volunteers to work with poor people's self-help groups.

As debate continues, two things are uncertain—whether the Reagan budget is a serious proposal, and whether Congress is serious about doing anything about it in an election year.

Father Ryle said that the defense request is so "way overboard" that "it sounds like the administration itself isn't married to this budget."

One analyst suggested a likely scenario for budget-making this year: The administration proposes the budget, Congress debates it but not seriously, everyone then goes home as early as possible to campaign while the troublesome issues of defense spending versus social programs remain for reaction action in a lame-duck session after the November election.

## Beitans attends meeting on national shrine

"The National Shrine of the Immaculate Conception is a tremendous spiritual resource for the United States—and our job is to make sure the nation knows that is so."

With these words, Monsignor Harrold A. Murray, the new director of the largest Catholic Church in the western hemisphere wrapped up the first major meeting of his tenure.

Father John Beitans, Indianapolis Archdiocesan Director of Shrine Activities was present for this meeting.

Immediately following the meeting Monsignor Murray and the directors proceeded to the Shrine's Crypt Church—the largest of its kind in the world. Over 15 of the priest-directors, including Father Beitans, concelerated Mass at the Crypt's historic Mary altar.

The diocesan directors were in Washington from Feb. 6-9 attending workshops, worshipping together and learning from each other.

## 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 15, 1834, published volume 3, number 37.

The following named gentlemen have been elected officers of the Borough of Vincennes, for the current year.

### BOARD OF TRUSTEES

John B. Martin, President  
Samuel Hill, Clerk  
From Upper Ward: S. Judah, Jacob Harper and T.C. Bally.  
From Middle Ward: J.C. Holland, S. Wise and Alexis LeRoy.  
From Lower Ward: R. Schofield, James Theriault, Ettiienne (sic) Dubois.

### BOARD OF ASSISTANTS

Wm. J. Heberd, Chairman  
Martin Robinson, Clerk  
Upper Ward: John Marney, Thomas Bishop, Pierre Laplant.  
Middle Ward: J.K. Kurtz, W.J. Heberd, W.C. Orrick.  
Lower Ward: Martin Robinson, Jacob Dubois, and Lewis Soulinier.

Andrew Gardner, Borough Treasurer.  
Andrew Gardner, Commons Treasurer.  
Andrew Gardner, Commissioner of the Burial Ground.  
Zachariah Pulliam, Borough Assessor.  
John B. Martin, Borough Collector.  
Wm. Lindsay, Borough Constable.  
Wm. Lindsay, Market Master.  
Wm. Lindsay, Superintendent of the Burial Ground.  
G.W. Ewing, Borough Surveyor.  
Joseph Roseman, Borough Auctioneer.

The announcement of a law passed in the Indiana legislature creating a state bank was made. It will have 10 branches with \$1,600,000 capital, half of which will be subscribed by the state, the other half by stockholders. Further, a loan in the amount of \$400 was announced to be applied to the completion of the Wabash and Erie Canal.

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## LIVING THE QUESTIONS

## Support parishes by contributing to press

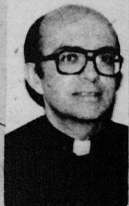
by Fr. THOMAS C. WIDNER

Since it is February and February is Catholic Press Month and since nearly every editor in the Catholic press is supposed to say some encouraging words about it, I shall not pass by the obligation but shall join in the chorus. It is nonetheless a difficult task because it is difficult not to repeat what has already been said.

The most common problem we experience in the local Catholic press is that faced by the pastor who encourages his parishioners to subscribe to *The Criterion* and gives us a list of his parishioners to whom the paper is to be sent but whose budget is such that he needs greater financial support in appropriating his expenditures for the Catholic press, i.e., *The Criterion*.

I don't think too many of our subscribers realize that *The Criterion* is not funded through any archdiocesan subsidy but strictly through subscriptions and advertising. Our projected income for 1983-84 is \$674,525. Of that amount 64 percent (\$430,000) comes from our archdiocesan parishes by way of parish subscriptions. The rest comes through the sale of advertising (24 percent), print services work for archdiocesan agencies and parishes (8 percent), and miscellaneous income (4 percent).

A parish asks you the reader to pay \$11 per year to



subscribe to *The Criterion*. The cost is competitive with other diocesan newspapers. For most Catholic parishes that's not a whole lot in terms of parish budgets. In fact, it's the least expensive form of religious education your parish can offer. But if you don't contribute \$11 per year to your parish, your parish often makes that up by providing you with *The Criterion* even if it doesn't already have that income from you.

Archbishop O'Meara has asked that all Catholics in the archdiocese receive *The Criterion*. We in turn ask that all Catholics make a contribution to their parish toward the support of the Catholic press and, in particular, *The Criterion*.

What do you get for your \$11 per year? Well, I don't know anyone who reads *The Criterion* from cover to cover. But then I don't know anyone who reads any publication from cover to cover. But most people I know have favorite parts of *The Criterion* to read.

We have generally found, for example, that Msgr. Bosler's Question Box is a heavily read column. In fact, it is probably our most popular feature. That seems to be because many Catholics have a lot of questions to ask about the Church and they either don't get or can't find the answers to them in any other way.

Another popular feature is the family column of Jim and Mary Kenny. In the same way that readers ask Msgr. Bosler about the Church, many readers find the Kennys' questions and answers about child rearing and family issues a helpful and supportive tool.

Jim Arnold's film criticism has been popular for a

number of years. Some readers have told us they never go to movies but enjoy his column to find out what other people are seeing and because Arnold's criticism is a very literate and well written column.

In other words, there is just about something for everyone's taste.

But a diocesan newspaper is something else too. Historically, they exist because bishops wanted Catholics to freely communicate with one another about the Church in a diocese, in the country and in the world. Bishops wanted to communicate with their people on a mass media level. They wanted to provide instruction for their people in a way that could reach everyone.

Through *The Criterion* you can learn something about the Church in the diocese and in the world. You won't find that information anywhere else—certainly not in your daily paper. And such news is important because it helps us see ourselves and understand ourselves as part of something great—*even just ourselves*.

It is a truism that when we don't know about anything outside ourselves we tend to destroy ourselves from within. *The Criterion* is one effective tool for finding out who we are as Catholics in the Church of the archdiocese and the Church of our world. If we shut ourselves off from others, then we shut ourselves off from Christ.

We encourage you to support your parish with an \$11 per year contribution so that your Catholic press may be strengthened.

## We can learn from Sister Gilchrist's life and death

by Fr. JEFF GODECKER

Msgr. James Galvin, in his homily for Providence Sister Gilchrist Conway, recently killed in a flash flood in Bolivia, said that one reason for attending that funeral was to find out if something could be learned from her life and death. I believe there is much to be learned.

As I looked at the various congregations that gathered for the wake and liturgies, not only did I see mostly women, but I saw mostly women of great dedication and service and creativity on behalf of the Gospel for the sake of the people.

It seems to me that the most creative ministers and people of real power in the church are women, in spite of the ecclesial institution's still refusing to grant them full and equal opportunity within the structure. The Gospel at its cutting edge is being proclaimed mostly by women. While I think we have good institutional leadership in many places today, the real charismatic leadership seems to come, in large part, from the many women who are finding new, dynamic and life-giving ways of ministry.

Gilchrist's style of ministry in Bolivia, her traveling from one pueblo to another, learning the language of the Indians, helping a young boy to speak and walk, her desire to do what she could for the short time she had to spend there, reminds me of something I have long believed about the major difference between ministry here in the United States and ministry in the Third World. This is the second item we have much to learn from her life about the church in this country.

WHAT MISSIONARIES and ministers in the Third World have found are ways to really be with their people, to understand and to share in their suffering and to find ways to lessen or remove that suffering. They work with and for their people and bring the cause of their people before both church and state. They preach a Gospel that does not advance either a liberal church ideology or a conservative one; rather they preach a Gospel that is liberating of people.

In this country what we have developed are new forms of institutional ministries

that emphasize programs, structures, systems and methodologies for organization. Although we give voice to the need to be with people (in the sense I earlier described it in the Third World) we spend most of our time and money on organizational ministries and representing the causes and needs of the institution (that includes lots of things like doctrine and liturgical niceties and parish council models and educational policy).

In other words, while there has been much that is good in the development of ministry in the church of the United States in the past 10 years, the flow is still mainly in the direction of institution to people rather than people to institution. The emphasis is still on the structures. And while I for one would argue for the need for such structures as parish councils and diocesan pastoral councils, such organizations are tending to be more institutionally oriented than past structures.

PRIESTS OFTEN find themselves trapped in an "iron cage" of meetings, machines that go wrong, buildings that grow old, papers that pile up and collections that are short. Whether they put themselves there or were put there by their people and their church is a good question. And it applies not just to priests. There is more than one frustrated director of religious education that is caught in the same cage, along with parish council presidents and pastoral associates.

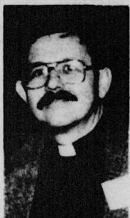
So who is out with the folks while the "store" is being minded? I continue to be impressed that people like Gilchrist seem to think that the "store" can pretty well take care of itself and that caring for the very immediate needs of people and their freedom takes first place.

None of this is to suggest that there isn't a need for organization and structure. Nor is it to suggest that many professional and institutional ministers are not also filled

with some charismatic qualities. Nor is it to otherwise suggest that ministers in the Third World are not organized nor professional.

But, very frankly, I think we have it backwards in this country as far as ministry is concerned. What one does for and with human beings, in helping them and ourselves to be more human, and in assisting the community to be aware of God's liberating action in our midst, is the most important thing. Everything else and especially system and structure are there to facilitate that mission.

Unfortunately, for the moment the means has become an end in this country as compared to the mission style of people like Gilchrist. I believe most U.S. ministers are in a cage today. But I also believe that it is time for a lot of us to start crawling out of that cage, whether of our own making or made by someone or something else.



## Archbishop discusses peace pastoral

by BARBARA JACHIMIAK  
Batesville correspondent

"I would like to emphasize two things: First, to explain how and why the American bishops formed the pastoral letter on war and peace and to discuss the general content of the letter; and second, to impress on our Catholic people that we must go out into the world and spread our message to others," said Archbishop Edward T. O'Meara during a talk at Immaculate Conception Academy in Oldenburg on Feb. 2.

More than 300 people came to hear him speak on the bishops' pastoral, "The Challenge of Peace: God's Promise and Our Response," at the invitation of Father John Geis, pastor of St. Mary's in Greensburg and dean of the Batesville Deanery. Among those present were several Protestant clergymen and members of their congregations. The Batesville Deanery sponsored the event.

The archbishop mentioned the emotional impact of seeing post-war Germany in 1950 and his surprise that the cleanup was still continuing five years after World War II. "And this was after a conventional war," he exclaimed. "Can you imagine what it would be like after a nuclear war?"

He quoted from a speech given by Pope John Paul II at Hiroshima, Japan, in February 1981, in which the pope said, "In the past it was possible to destroy a village, a town, a region, even a country. Now the whole planet has come under that threat." This fact alone illustrates our need to confront basic moral considerations, he added.

Archbishop O'Meara also stated that the bishops have a religious and moral obligation and have the right to say something about these issues to the world. He noted that people of other religions have expressed their gratitude to the Roman Catholic Church for taking on this enormous task. He noted that the peace pastoral was drafted to provide hope for the people of the Catholic Church and, through them, to the world.

Archbishop O'Meara also commented on the pastoral letter of the bishops of France. He said it is different in content but not in basic moral principles. He later explained that it was his opinion that the French bishops were not as free to issue strong statements as the American bishops.

He emphasized that the American bishops' decisions about weapons, especially nuclear arms, were clearly

bilateral in intent and call for an end to the arms race which robs the poor and vulnerable. This fact, he remarked, is not always evident in media reports.

In response to a question from Father Nick Dant, pastor of St. Mary Parish in Aurora, Archbishop O'Meara said, "It is correct to say that, even in the case of a non-nuclear attack, if a large segment of the population would be destroyed, retaliation is unacceptable."

The question of deterrence has some legitimacy, he said in response to another question, but we always have to be dissatisfied with deterrence because "the absence of war is not peace." He added that the pastoral appeals for a global authority that would exercise the moral perseverance needed to make reductions in the arms race. The United Nations was not mentioned, he said.

The archbishop concluded that American bishops will always speak out on abortion, human rights—especially in Central America—and nuclear arms. Archbishop O'Meara has issued the "Challenge of Peace" to his archdiocese: as Catholics and as the peacemakers Jesus Christ wants us to be, it is our moral duty to say "no" to nuclear arms and nuclear war.



**HOME MISSIONARIES**—The Oldenburg Franciscans have been ministering to native Americans in Montana for many years now. At their school in Pryor, the Sisters invited a storyteller (left) to enhance the children's traditions. Sister Linda Knapp (right) helps two of her students at the school. (Photos courtesy Sisters of St. Francis)

## Mountains of Montana home for Franciscan Sisters

The Rosebud, Pryor, and Bighorn Mountains, part of the great Rockies, are home for the Crow and Northern Cheyenne Indians in Montana and eight Franciscan Sisters from Oldenburg who live and work among the Indians on the two southeastern Montana reservations.

Though there are mountain ranges in this part of Montana, it's called the Great Plains country, an apt description, especially for the Sisters serving there. Hours can be spent traveling within the two reservations.

Because of the nature of their work, Sisters Mary Claver Ehren and Marya Grathwohl, based at the Cheyenne reservation town of Lame Deer, need to travel a great deal.

This is Sister Mary Claver's second year as a member of the parish staff of Blessed Sacrament Church in Lame Deer. She spends much of her time visiting the people to determine how the parish can best meet their needs and helping organize parish

activities and church services. Sister Claver sees her ministry as a catalyst. She hopes that the programs she began last year at Lame Deer will be organized by the people themselves. In that way, she will be able to widen her ministry to include the neighboring Cheyenne town of Busby.

Prior to moving to Lame Deer, Sister Mary Claver taught 12 years at Pretty Eagle Catholic School in St. Xavier on the Crow Indian reservation.

**SEEING THE NEED** to train the native Americans to assume more leadership in their local parishes, Sister Marya organizes programs to train Indian men and women in all areas of church work. Traveling 500-800 miles on the road per week, Sister Marya's work encompasses the six parishes on the two reservations.

Sister Marya is a former teacher and principal of St. Charles School in Pryor. A firm believer in supporting Indian culture practices, she initiated a celebration of

"Clan Day" at the school. Among the Crow people the Clan Aunt and Uncle (members of father's clan) are special. On "Clan Day" each child presents his/her Clan Aunt or Uncle a special gift.

Another Franciscan Sister involved in her first year of parish work is Sister Barbara James, an Indianapolis native. Sister Barbara's ministry comprises Our Lady of Loretto Parish in Lodge Grass and Kateri Tekakwitha Parish in Wyola, both approximately 60 miles from Lame Deer. Both churches are located on the Crow Indian Reservation. As a parish minister Sister Barbara works with a Capuchin priest and another Franciscan Sister from Rochester, Minn. Their work ranges from visiting in homes to coordinating religious education programs to helping prepare for church services.

**SISTER BARBARA'S** previous experience in ministry to the Indian people was teaching at St. Charles School in Pryor from 1978-81.

To the northwest of Lodge Grass, also on the Crow Reservation, is the town of St. Xavier. Three Oldenburg Franciscans live there, two of whom are working at Pretty Eagle Catholic School. Sister M. Alverna Chandler is in charge of the school's library, while Sister M. Adele Merkel, a native of Morris, does filing and record keeping at the school. A native of Shelbyville, Sister Pauline Slavick engages in a variety of activities from cooking for the other Sisters, to sewing for anyone in the town, to a myriad of craft involvements.

Though she and Sister Adele are of retirement age, their daily schedules are fast paced and involved. They find many opportunities to serve the St. Xavier Indian people through their hospitality and involvement in Indian activities and culture.

According to Sister Pauline, "We have many more chances today of meeting and

being with our people in their homes, their tribal games and celebrations. We are able to take part in their way of life."

Of the eight Sisters now in Montana, these two have been there the longest—Sister M. Adele, 37 non-consecutive years; Sister Pauline, 21 years.

Sisters Linda Knapp and Mary Paul Larson are both teachers at St. Charles School in Pryor, about 45 minutes west of St. Xavier.

This is Sister Linda's third year as a primary teacher at the school. She enjoys the spontaneity and creativity of her students. She feels that these children have taught her, as an adult, the importance of play and laughter in our serious world.

Sister Mary Paul, a veteran teacher at St. Charles, teaches primarily religion and coordinates the children's liturgies. For several years prior to her arrival in Montana, she was a member of the education department at Marian College in Indianapolis. She expects to return to the Crow Indian School next year.

Each of the eight Sisters readily and enthusiastically admits to loving Montana—its "Big Sky," its natural beauty, its opportunities for skiing and especially its people—the Plains Indians, Crow and Cheyenne. They love their work. But they also admit to the problems: the great distances, historic tensions between the Crow and Cheyenne Tribes, the alcoholism and the high unemployment among the Indians.

Oldenburg Franciscans have been in Montana since 1935. Why do they stay? For the eight Sisters presently there, it's partly a matter of sharing their gifts with people there. The other part, a large portion, is the realization that they are ministered to by the native Americans, that they are indeed taught by these people whose rich spirituality embraces all of nature and life as gifts from God, the Creator.

## HOPE



Tina was sick and looking for help. Her disease was drug abuse. And it's a serious problem among the young people in our community. At the Brooklawn Treatment Center we help young people overcome alcohol and other drug dependencies. Our treatment is one of the most successful ever developed. It's safe and chemical-free. So if you know a young person suffering from this illness, let them know that now there is hope. Tina's glad someone told her.

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## TO THE EDITOR

### Will priests' council meet our needs?

Now that the New Council of Priests is in effect, the question will be: "What will it accomplish?" There are many needs in the archdiocese—will the Council of Priests address these needs?

Many times in the past, needs were brought to the Priests' Senate—nothing happened. With the shortage of priests, there is a need for more forms of pastoral ministry. The former Priests' Senate tabled the issue of Permanent Diaconate with the idea of promoting other forms of pastoral ministry and establishing an office of Pastoral Ministry. So far nothing has happened.

Issues such as Peace and Justice have taken up the majority of the former Priests' Senate agenda. These issues are important, but they are not the only issues and needs. I begin to wonder if the Senate

and the Council of Priests really know the needs and mind of the archdiocese.

A group such as the Council of Priests needs to survey the archdiocese to determine the needs of the people. The Criterion could be one instrument to find out what the people are thinking. The Council of Priests could do its own survey. The members of the Council need to listen to those whom they serve and communicate these needs to the Council. The Council of Priests has been set up by the New Code of Canon Law and it can be the instrument of building a Christian community in the archdiocese if it concerns itself with the needs and feelings of its brothers and sisters in the archdiocese.

Father John O'Brien  
Administrator

St. Martin's, Yorkville  
St. Joseph, St. Leon



## CORNUCOPIA

# Names create lasting impression

by CYNTHIA DEWES

What's in a name? A rose by any other name... la da, ta da. Oh yeah? If your name is Clyde does that sound as romantic as if it were Lucien? Or does the name Bertha create the same vibes as the name Helen?

Naturally, association has a lot to do with attitudes toward names. My mother had a friend named Lydia who was an unattractive, unhappy person. As a result, the name seemed ugly to me for years until the poetry of it finally changed my thinking.

Also during my remembered past (which is ever so rapidly increasing) words were more meaningful images than pictures. People actually read or listened to words, rather than limiting their imaginations to what they saw in movies and TV.

Names were considered to be such important words that naming children after saints was the proper thing to do. One of our nieces was baptized Lawrence because no St. Laura appeared on the books. TV's "St. Elsewhere" would certainly have been rejected as a possible namesake, although "St. Eligius" may actually exist in a dusty hagiology somewhere. The more whimsical names of lucky converts, unbelievers and ethnics were barely tolerable.

In our family, one boy was named for a bishop (coincidentally because he was a favorite name of ours) and a girl was named for a female Doctor of the Church (because she was a great role model). Then followed a spate of boys whose naming eventually caused their father to cry, "Let's get off this apostle kick!"

Bestowing a family name on an infant seems like a good idea because it infers a continuity of the generations and is flattering to the designated relative. On the other hand, three-month-old Spencers and oddling Tyrones bear a heavy burden until they are old enough to fight off the granuleur of their given names.

Fad names unerringly identify the era in which we appeared on the world scene. In my generation every third baby girl was named "Shirley," thanks to Shirley Temple's dimples. During the 50's, "Debbie" and "Tammy" were popular for similar reasons, and in the 60's, anti-establishment names took over. (Thank heavens "Elvis" never caught on too well, even among his worshippers.)

Trying to express individuality by selecting the perfect name is always a gamble. How many adorable little

"Dolly's" become hefty ladies sporting a few chin whiskers by middle age? Or how often do handsome youths named "Lance" confuse everyone by turning into balding Sumo wrestler clones later on? So much for suitable names.

I guess the moral of this story is to stick to plain names. Just so every Tom, Dick and Harry doesn't get the same idea.

## vips...

✓ **Fr. Stephen T. Jarrell**, archdiocesan director of the Office of Worship, was recently appointed chairman of the Sacraments Committee of the Federation of Diocesan Liturgical Commissions, which has its national office in Washington, D.C. Fr. Jarrell has also written a book entitled "Guide to the Sacramentary for Sundays and Festivals," published this month by Liturgy Training Publications of Chicago.

✓ **Patrick Ward**, a member of St. Bernadette parish, is the newly appointed public information chairman and newsletter editor of the Acoustic Neuroma Association. The ANA tries to alert the public to the warning signals of acoustic neuroma, a rare form of brain tumor. For a free booklet on the disease write: Virginia Fickel, president, Acoustic Neuroma Assoc., P.O. Box 398, Carlisle, PA 17013.

✓ **Providence Sister Barbara Doherty**, new president of St. Mary-of-the-Woods College, will be introduced at a wine and hors d'oeuvres reception sponsored by the College and its Indianapolis Alumnae Club on Monday, March 5 at 5:30 p.m. in the Club Quarters on the top floor of the Skyline Club. Cost is \$30 per person with proceeds benefiting the College's scholarship fund. R.S.V.P. to Mr. and Mrs. Richard Wellman, 253-3707 by Feb. 17.

## check it out...

✓ **St. Philip Neri Church** is seeking Charter Members of the parish in preparation for its 75th Anniversary Celebration during the week of June 4-10 this year. A Jubilee Book will be compiled, and business patrons at \$10, individual patrons at \$3 and memorials at \$2 will be available. If you are or know a charter member, or would like to be a patron, call Geneva Clark 356-1398 or Gertrude Doyle 357-7914.

✓ **The women of St. Barnabas parish**, 8300 Rahke Rd., will sponsor a **Leisure Day** from 9 a.m. to 2 p.m. The day includes **Theresa Maxwell** speaking on "Back to Square One—Now, What Do I Do?," Mass and lunch. Advance registration at \$3 required by calling 888-4599 by Monday, Feb. 27.

✓ **Adult Judges** for the physical and biological science exhibits are needed for the Archdiocesan CYO Cadet Science Fair on Sunday, Mar. 4. Call Yvonne McPherson at the CYO office 632-9311 by Feb. 24 to volunteer.

## \$351,000 sought for new embassy

WASHINGTON (NC)—The State Department told a House appropriations subcommittee Feb. 9 it needs to shift \$351,000 from other programs to administer its new embassy at the Vatican. Opponents of the new ties, meanwhile, used the hearing to continue their attack. The \$351,000 figure, for the current fiscal year, would be added to the \$482,000 already in the 1984 budget for the office of the president's personal envoy to the Vatican, making the total cost of operating the Vatican embassy about \$833,000, said Kenneth W. Dam, deputy secretary of state. Protestant and Catholic groups opposed to the exchange of ambassadors urged the subcommittee to reject the funding request.

✓ **The Fortieth Annual Triad Concert**, presented by the Columbians of the Knights of Columbus, the Murat Shrine Chanters and the Indianapolis Maennerchor from the Athenaeum, will be held on Friday and Saturday, Mar. 2-3, at 8 p.m. each night in the Murat Theater. Free reserved seat tickets are available from any performing member of the choruses or by calling the Murat Shrine Office 635-2433, ext. 47.

✓ **The Maurwood Lake Association of St. Maur Hospitality Center** is offering special prices to members who sign up before Thursday, March 15. Fishing Association memberships are \$4, with the first time free if purchased by the deadline. Seasonal fishing memberships (no daily fee to fish as many days as you want in the 1984 season) are \$100 or \$125 after March 15. Garden plot rentals are \$32.50 now or \$35 after that date, and Season Swim Passes of \$25 for the initial member come with four free guest passes for the first 125 paid members. Call 925-9095 for more information.

✓ **The Beech Grove Benedictine Center** will offer an "Enneagram Spirituality Workshop" conducted by Jesuit Fr. Patrick O'Leary on the weekend of Feb. 24-26. The Enneagram is a philosophical system for understanding personality, thus providing a valuable tool for counselors, spiritual directors, faculties and individuals. For information and registration call 788-7581.

✓ **Post high school young adults** are invited to participate in a **Work Week in Appalachia** led by Fr. Jeff Godecker from Sunday to Sunday, March 11-18. Cost is \$65. Call 264-4987 before Feb. 28 if you are interested.

✓ **Archdiocesan Black Catholics Concerned (ABCC)** is conducting its annual membership drive during February. ABCC is an organization of religious and lay Catholics committed to enhancing black participation in the Catholic Church, and Church participation in the black community. Membership categories are: sustaining \$25; contributory \$15; family \$10; single \$7; students \$1. Send dues to: ABCC, P.O. Box 88078, Indianapolis, IN 46208. Members meet the second Saturday of each month at the Catholic Center. Call Fr. Ken Taylor 253-1461 for further information.

✓ **A free Children's Counseling Group** for 13-17-year-olds is offered by The Family Support Center, 1575 Northwestern Ave., on eight Wednesday evenings beginning Feb. 29 and continuing through April 18, from 6 to 7:30 p.m. Issues to be discussed include self-esteem, sexuality and problem solving. Children may sign up by calling Lyvon Hoskins at 634-5050.

## USCC approves funds for 24 projects

NEW YORK (NC)—The U.S. Catholic Conference Communication Committee has approved 24 media projects for funding by the 1984 Catholic Communication Campaign. Grants totaling \$1,426,953, announced Feb. 9 in New York, will fund a documentary on the life of Dorothy Day, a series on the U.S. bishops' nuclear arms pastoral, a pilot for a children's television series, two programs on parent-teen relationships, a video teleconference on Hispanic issues and training programs in Mexico and Chile.



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February 1, 1984

Dear Friends of the Hermitage,

May we ask for your help for the aged, aging and infirm residents in our home. We have residents from age 53 to 101! Many are in their 90's and 80's.

The State Fire Marshal's Office has mandated us to install an approved automatic smoke detector alarm system in all corridors and on all floor levels. This system must be hard wired into the electrical system and tied into the supervised fire alarm system. Doors to hazardous areas must have one hour fire rated construction or be equipped with approved type door closures.

In addition to the above, it is necessary to install a call bell system in the toilet areas in the residential section. Presently, there is simply one in the bedroom area. Both will connect with the nurses' station.

As we are doing the above work, we will have cable television outlets installed so that regular television has reception as well as offering the option of cable television. The cable work will not be an expense to us.

Total projected budget for the Fire Marshal's requirements and the call bell system is \$151,088.

We are hoping that the many friends of the hermitage—past, present and future—will help us meet this expense.

Please look at the request for help through the eyes and ears of the resident. When the eyes and ears ask "Who Cares?" hopefully our positive financial answer will be "I do!"

Sincerely,

*Sister Mary Gilbert, O.S.B.*

Sister Mary Gilbert Schipp, OSB  
Administrator

P.S. We are a non-profit corporation and IRS has renewed the group exemption for Catholic-sponsored organizations that are listed in the *Official Catholic Directory*. Therefore, we are eligible to receive tax-deductible gifts and charitable bequests.

Also, please understand that we do not have a professional development office nor the expenses! We do the best we can in the simplest and least costly way. Please mail your contribution directly to the hermitage address.

## Archbishop O'Meara's Schedule Week of February 19

**SUNDAY, February 19**—Dialogue Sessions with Women and Men Religious of the Archdiocese, Franciscan Motherhouse, Oldenburg, 5 p.m.

**TUESDAY, February 21**—Indiana Prayer Breakfast, Indianapolis Convention Center, 7:50 a.m.

—Holy Year celebration for the New Albany Deanery, St. Mary Church, New Albany, Vespers, 7:30 p.m.

**THURSDAY, February 23**—NCCB Pro-Life Activities Committee meeting, Chicago.

—Holy Year celebration for the Indianapolis East and South Deaneries, Holy Cross Church, World Service, 7:30 p.m.

**SATURDAY, February 25**—Cathedral High School Shamrauction, Cathedral High School, 6 p.m.

# Is God behind abortion?

by Msgr. R.T. BOSLER

**Q** If God is involved in everything and is the source of all life, then would not he be a partner in every abortion? If God knows the future, why would he create a soul for a fetus he knows will be aborted?

**A** You have nicely presented in terms of a present-day problem a question that has pestered philosophers and theologians for millennia. I won't pretend to give you a satisfying answer but will offer a few observations that may help.

The difficulties we humans have about God arise from the fact that we can only



think of God in human terms and concepts, and these cannot possibly express what God is and does.

When we say that God knows all things, what do we really mean? We really do not understand how God "knows" or how he "wills," much less what the future can mean for one who is in eternity.

What is one simple action of God we humans must approach from many angles, divide and subdivide into many different concepts. Our trouble arises when these concepts seem to contradict one another.

Now to your particular problem. God does not act alone in bringing new life into existence. Obviously he has created a universe in which he wants creatures to cooperate with him in creating and passing on life. It is also evident that he has created a universe governed by definite laws.

When a healthy female ovum and

healthy male sperm unite and the other physical circumstances are right, life is passed on, a new living being comes into existence—whether it be a tadpole or a human infant.

All other living creatures on this earth, as far as we know, are determined by instinct. With humans, God shares his creative powers more intimately and completely; he creates them free and he respects their freedom so much that he permits them to abuse that freedom by performing abortions, murder, theft, etc.

"Partner" is a very poor and misleading word to use in reference to God's cooperation with us intelligent, free creatures.

If as a parent you try to help your teenager accept responsibility by giving him an allowance and permitting him to go out for an evening with friends and he gets drunk

and wrecks the family car, you are not intentionally a partner to what he did. You did not want him to do what he did. You wanted him to be free for a good purpose.

You won't forever forbid him to drive a car or refuse to let him have money. You will give him a chance to use his freedom again in the hope that he will eventually grow up. If you don't do this, he will never mature.

That's how it seems to me God treats us humans. He doesn't take our freedom away the moment we are about to abuse it. If he did, there would be no such thing as human freedom, and without freedom there could be no love.

God can get around our abuse of freedom, as he has demonstrated throughout history, by drawing good out of evil.

God can give eternal life to an aborted fetus and thus fulfill his purpose in giving life even though a creature attempted to thwart him.

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

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## FAMILY TALK

# Single adults need church's support

by Dr. JAMES and MARY KENNY

**Dear Mary:** I wonder if you know of any Catholic group that specifically ministers to single adults. There is a youth ministry, and it does a wonderful job of helping young persons grow spiritually—but what happens when those young people grow up?

The church seems to assume they automatically become members of a family. Mass always seems to be directed toward meeting the needs of either "the family" or the "youth" population. What about those of us who have remained single (not always by choice), have no calling to the religious life and no likelihood of ever meeting and marrying someone of our own faith?

We are the outsiders, the people no one knows or talks to. We need a place to belong, a feeling of community. We need to feel accepted and wanted by the church.

I am not referring to social clubs. I know they exist. Rather, we need somewhere we single people could meet to center on God's love and share our faith. We need help to deepen our spiritual lives.

## Ave Maria chooses new editor

**NOTRE DAME, Ind. (NC)**—Holy Cross Father David E. Schlaver has been appointed editor and publisher of the Ave Maria Press in Notre Dame, it was announced Feb. 1. He succeeds Holy Cross Father John L. Reedy who died Dec. 2, 1983. Father Schlaver also will continue writing the late Father Reedy's syndicated column, "Looking for the Lord," which appears regularly in about 30 diocesan newspapers. Father Schlaver, 41, most recently served as director of campus ministry at the University of Notre Dame.

## Stolen tunic returned to basilica

**PARIS (NC)**—A tunic, said to have been worn by Christ, has been returned undamaged to the basilica from which it was stolen in December. The woolen tunic was stolen from the Basilica of St. Denis in Argenteuil, a northern Paris suburb. The thieves had demanded a donation to Poland's outlawed Solidarity trade union and the release from jail of three members of an illegal anarchist group. Father Marcel Guyard, a priest at St. Denis, said "the tunic was treated with a certain respect" by the thieves.

We hear so much about "Marriage Encounter" and "youth retreats." Isn't there something for singles?

**Answer:** Thank you for describing your experience of community—or the lack of it. While our subject is family living, I believe that the approaches which will work for families will work for you too.

The needs for community and the means to achieve it are similar for all. We all share a common humanity. Rather than looking for ways you differ from other church members, try to find what you have in common.

You mention that the church seems to have no spiritual programs for singles comparable to Marriage Encounter for couples. You seem to be looking for a national or international movement, or at least a diocesan office, to fulfill your needs.

Yet Marriage Encounter started small. It is carried on by individual couples and small groups working at the local level. It grew into a large movement because people everywhere found that it met certain needs in their lives.

Begin at the local level to seek others who share your interests and needs. Normally, our circle radiates out from self to friends, then to small groups. If others share our interests and needs, then groups grow larger and the number of groups grows.

You say you are not interested in the social clubs which do exist. Do not underestimate the value of social clubs. Social clubs provide a place to meet other singles and get to know them. Only then can you discover whether they share your hunger for a deeper spiritual life.

As you get to know other single people better and find some who share your needs, you can propose a simple program. Start small. Perhaps a day of recollection for singles in your parish alone will be your first project. Perhaps you would prefer a study group meeting weekly or biweekly.

Do not be too concerned with numbers. If three or four people join together, enjoy an activity and benefit from it, that endeavor is more worthwhile than a large project which generates little involvement.

People do not express their spiritual needs freely before strangers. Begin by getting to know others better. You can only minister to and love people personally when you know them. Find others who share your needs and go about your task together.

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

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• February 1984 •

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# Faith Today

## One step beyond compassion: A modern parable

By David Gibson  
NC News Service

The older man was accompanied by several associates as he began a drive through the city that day. It would take him to a meeting that the man well knew was not simply one more event on his already overfilled agenda.

Meanwhile a young man waited. Dressed in blue jeans and a sweater, his jogging shoes unlaced, one might not have suspected he had become a figure on the world stage.

When the older man and his party arrived at the large building, they first greeted some others. Then they walked along the corridors toward the room where the meeting they all had on their minds was to take place.

The older man's manner grew serious. No one could know his exact thoughts. Perhaps he worried over how the meeting would go. Perhaps his thoughts leapt backward two and a half years to a day he might have preferred to forget, if he could.

Then the party arrived at the meeting place. The younger man rose and greeted the older man. Most of what they would say to each other would be unheard by the others who waited outside the room. But the younger man was heard to say, "First of all, I want to ask your forgiveness."

The younger man's name was Mehmet Ali Agca.

The older man's name was Pope John Paul II.

□ □ □

Their meeting place was Agca's prison cell in Rome's Rebibbia prison. He had been convicted of shooting the pope in May 1981 — an action that nearly took the pope's life and that necessitated a long period of recovery for him.

After the meeting the pope told a reporter: "I have spoken to a brother who has my complete trust. What was said is a secret that will remain between him and me."

One of those who witnessed the meeting said that the pope and Agca had spoken in very low voices, in an "almost confessional tone."

The stories we find in Scripture are preserved, cherished and told again and again because they point us to the essence of who we really are. The story of one modern-day man who transformed Scripture from mere words into a way of being is one that will be remembered as well.

A brother? Forgiveness?

My own thought about the pope's visit to Agca was plain, simple: This visit must come directly from the heart of Christianity as the pope views it. This is what it means for him to be a person of the Bible, to live by the Gospel.

And I think the pope himself sees it this way, for he has written much about mercy and forgiveness.

Once the pope wrote: "The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy and in fact tends to exclude from life and to remove from the human heart the very idea of mercy."

He wrote those words in his second encyclical, completed in 1980, long before the attempt on his life in St. Peter's Square. The topic of the entire encyclical was mercy. Now, in his visit to Agca, he was putting those words into action.

The encyclical had become much more than words. In his action, the Gospel, too, was much more than words. It was more than information worth studying. In the pope's action, the Gospel was seen as a way of viewing life — a way of living.

□ □ □

According to the pope's own thinking in his encyclical, his encounter with Agca was a recognition of the young man's dignity. Mercy — as Christ presented it in the biblical parable of the prodigal son — is about love, the pope wrote. This is the kind of love that "is able to reach down to every prodigal son, to every

human misery, and above all to every form of moral misery, to sin. When this happens the person who is the object of mercy does not feel humiliated, but rather found again and 'restored to value.'"

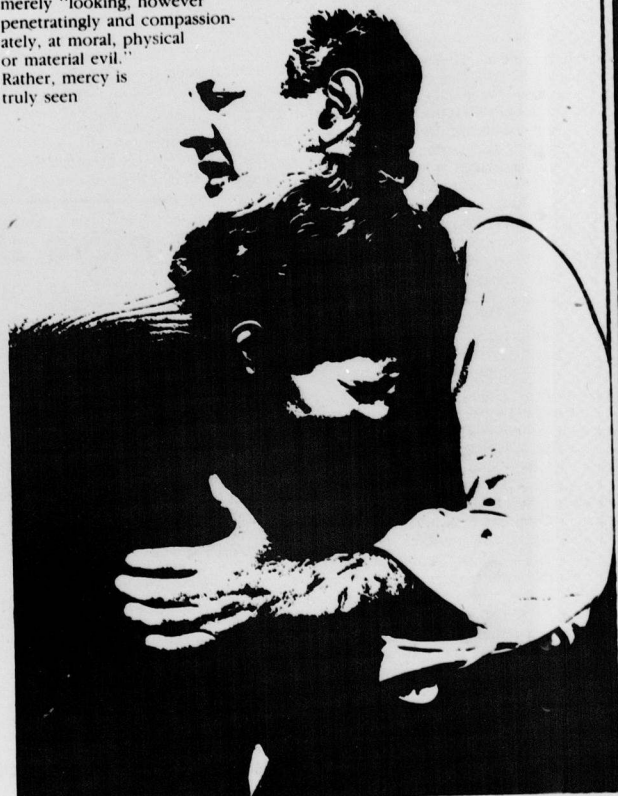
Mercy, the pope said, is not merely "looking, however penetratingly and compassionately, at moral, physical or material evil." Rather, mercy is truly seen

"when it restores to value, promotes and draws good from all the forms of evil existing in the world and in man." It involves this extra step.

Seen in this way, mercy is "the fundamental content" of the message of Christ. Mercy, he suggested, is the driving force in Christ's mission.

As the church moves toward the year 2000, the message about mercy is especially important, the pope said. This, he explained, is a "difficult, critical phase of the history of the church and of the world." People need to see now that mercy is "more powerful than evil."

(Gibson is editor of *Faith Today*.)



# Letting Scripture read you

By Katharine Bird  
NC News Service

Coming to the Bible cold can be like "picking up Shakespeare and falling asleep over it," Father John Castelot commented. With some background in Elizabethan history, language and poetry, people "fall in love with Shakespeare." It's the same with the Bible.

When people discover how to read the Bible, said Father Castelot, it's "literally like a closed book has been opened up: All of a sudden it is understandable and beautiful."

Father Castelot was talking about the growing interest today in the Bible. "I could be out every night in the week" teaching about the Bible, Father Castelot said. The priest teaches at St. John's Seminary in Plymouth, Mich., and conducts numerous adult seminars on Scripture.

Other religious educators agree that Christians are hungry for the Bible. Theologian Lawrence Cunningham says that courses on the Bible are the most popular of all religious education offerings at Florida State University at Tallahassee, where he teaches.

Asked why this is so, Cunningham commented: "The Bible is central to our religious vision — we feed off it. No matter how often you go back, you always find something new." He pointed out that biblical stories have been told "Sunday after Sunday, by millions of people, for thousands of years" and still the depth of the Bible is not exhausted. No definitive commentary has ever been written.

Theologian Anthony Tambasco speculated that the Bible intrigues people because it is "the foundation of Christian faith. Everything builds on it." The biblical scholar teaches at Georgetown University in Washington, D.C., and conducts religious education seminars for adults.

People may find the Bible confusing at first because the biblical writers "didn't write like us," he said. They came from a different time and culture and their manner of expression is unfamiliar.

In helping people discover the Bible's riches, Tambasco said his main concern is to demonstrate that the "faith experience of the first Christians is the same kind of experience we have today."

Tambasco sometimes illustrates what he means by turning to the accounts of the birth of Jesus — the infancy narratives. Events are very compressed in these ac-

counts, he observed.

The biblical account gives us sort of the "end product" of Mary's faith, Tambasco said. And people might not realize what Mary must have gone through. Like Christians today, he asserted, Mary wrestled with her faith. Confronted with the mystery of her pregnancy, she struggled with her trust in God; she had to make decisions about how to respond. She might have asked: "Is this from God? What is God asking of me?"

Next, Tambasco asks students to consider how God might be speaking to them. If they draw a blank, he urges them to look for situations in their own lives where they may have sensed that God is caring for them or offering himself to them.

Cunningham had a similar thought. He feels there is a sense in which we don't just read the Bible. It reads us. "It speaks to our situation."

Franciscan Father Stephen Hartdegen, director of the U.S. Center for the Catholic Biblical Apostolate, speaks of the Bible as a mirror of our lives. He sometimes encourages people to reflect on a particular passage to see if it has any relation to their current life.

People discover that "what was said and done long ago can become relevant to them in 20th century American life," he said.

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

# THE BIBLE



is our story too

## It's more than a cold recital of ancient history

By Father John Castelot  
NC News Service

The Bible is not just a cold recital of facts from the past. It is about how God deals with humanity, with his people.

It is about you — and me. It is our story.

Perhaps that is why the Bible has for centuries been the basic source of prayer for Christian people. Even prayers that are not formally biblical are inspired by the Bible.

Think how every Mass is studded with explicit and implicit citations from the Old and New Testaments. Anyone who really prays the Mass will imbibe a spirituality that is scriptural.

If the object of prayer is to know God, to experience him, then one of the best means of

praying is to reflect in a very personal way on what he revealed about himself in the history of his people.

—Their faithfulness is my faithfulness; their infidelity mine also.

—Their cries for forgiveness are mine; their response to his kindness is mine also.

By reflecting on their story, which is also God's story, I learn more about him and about myself. It is not just that I come up with additional information from this reading. I grow as a person.

I read and reflect. I react and respond. It all sets up a dialogue between me and God: That is what prayer is all about.

Of course, God revealed himself most clearly in Jesus. This was the purpose of the incarnation: to enable us to "see"

God: "Whoever has seen me has seen the Father." (John 14:9)

While we cannot see God directly, we can see a man of flesh and blood like ourselves. If this man also is God, then in seeing him we see God in a way we can understand.

This is why reading the Gospels is such a marvelous means of maintaining contact with God. For in the Gospels we can:

—listen to Jesus as he speaks to us;

—watch Jesus as, in his actions, he mirrors the compassionate and healing ways of his Father.

Gradually we realize that we are getting to know Jesus as a brother and a friend. We can relate to him.

And here is another point to consider: in reading the Gospels, we read what already are prayers,



## Health food for the soul

By Patricia Davis  
NC News Service

Once, in a class of adults, the teacher asked, "If you were imprisoned without any books or other possessions, what biblical passages would you rely on? What could you call up from memory?"

Not much, I was chagrined to find. Only a few verses came immediately to mind.

"The Lord is my shepherd, I shall not want."

"God so loved the world that he gave his only begotten son."

"In the beginning was the word."

Most of what came to mind were words in hymns I knew. Often these were drawn from Scripture, so I was not as poor as I feared.

But that wise teacher's question stayed with me. I began to study Scripture, formally and informally.

What I found is that the Bible is a virtual library of books and contains many literary forms: songs and stories, history and biography, law and letters. I studied its authors — some known, some obscure — and the societies in which they wrote.

As a parent, I want my children to become educated in a variety of ways. I want them to be familiar with the great language and thoughts of our English-speaking tradition. They need technical training and skills.

They need to read newspapers, visit museums, listen to good music, see serious films. Without exposure to these areas they will enter adulthood handicapped.

The same is true of religion. I encourage my children to study Catholicism. I introduce them to the Bible, including differing translations and commentaries.

But study, while important, is not enough. Scripture nourishes both intellect and spirit; it is a primary source for prayer.

Think of the book of Psalms. It has inspired women and men of faith for many centuries.

Psalms are hymns which express every human emotion imaginable: joy, fear, grief, hope, rage, despair, trust, repentance, praise. No wonder the gospel writers record Jesus voicing these very prayers.

When I am too tired or distracted to pray, when my spirit feels shriveled and dry, or when God seems far away, I pray the Psalms.

Another way to pray is to reflect, over a period of time, on a brief passage from the Bible. Dietrich Bonhoeffer, the Lutheran pastor and martyr who directed an underground seminary in Germany in the 1930s, asked his students to do this one hour each day. They were to spend a week on a single verse of Scripture. At first they protested, but Bonhoeffer insisted. Soon the seminarians came to value his advice.

Actually, it works — and more and more people are trying it. I recall praying for a week with part of the seventh verse of Psalm 95: "You shall know this power today if you will listen to his voice." How packed with meaning those words are!

The first word, "you," suggests God's personal, parental love for each individual. The psalmist is addressing me, not "people" or "everyone." I reflected on what it means to be in a relationship with another and recalled God's presence in my life.

Each succeeding word — know, power, listen, voice — is filled with meaning.

Yes, I would say that library of books known as Scripture is worth knowing "about." But there is more to it than that. There are ways of knowing Scripture by which it becomes part of you — not just part of your intellect, but part of your spirit.

(Ms. Davis is on the staff of the U.S. bishops' Committee on the Laity.)

## FOOD...

### ...for thought

How does the Bible connect with life as people live it today?

A woman who is a pastoral minister at one of Washington, D.C.'s homes for the elderly and the chronically ill has some insights about this. Her work is physically demanding, sometimes emotionally draining.

Each morning her pattern is the same. She rises early. She opens her Bible and reads scripture passages for the day slowly, thoughtfully. Then she tries to envision her day ahead.

"Where will I encounter situations like those I have just read about? How will I respond in those situations?" she asks herself.

For this woman, Scripture provides challenge and comfort. She needs both for her work with people who often have lost almost everything — health, independence, family, friends.

One morning she came to the gospel story in which Jesus feeds so many people with just five loaves and two fish. On one level the story spoke eloquently of Jesus' compassion for hungry people. But it also made her think about other hungers she encounters: loneliness, anxiety and fear among residents of the home where she works.

The "food" she provides them takes many forms: talking with an elderly man who never has

visitors; helping a blind woman buy clothing; bringing the Eucharist to the bedridden; acting as an advocate for a person treated unjustly.

Her thoughts about the Bible's purposes echo some of those by Bishop Roger Mahony of Stockton, Calif. Just about a year ago he wrote a pastoral letter on the Bible.

The bishop cautioned that the Bible was not intended to be an encyclopedia with answers to every question. But, he said, it offers a way of coming "to see ourselves and our world through God's own eyes."

Many people read the Bible, asking themselves "what God is saying to them," Bishop Mahony wrote. And they "let the Bible speak to the different emotions they feel — joy, discouragement, peace, anger, surprise." This, they find, may calm them, reassure them. God's word, the bishop said, can actually create "a new future for us."

The bishop offered practical suggestions on how to "dig down deep" into a story or passage from the Bible. "Some of them: imagine the feelings of all those present in the story; think why the early church might have preserved this story; and imagine what human needs today can be met by what it says."

### ...for discussion

1. David Gibson says the pope has some very definite ideas about mercy. What is the pope's concept of mercy?

2. The pope's visit to the man convicted of trying to kill him attracted the attention of many people. In your opinion, why did this event capture such attention? What role do you think Scripture played in the pope's action?

3. Why does Anthony Tambasco, in Katharine Bird's article, say the Bible might be confusing to people?

4. Father John Castelot says that the Bible is our story. How can biblical stories, written so long ago, relate to the lives of Christians in the 20th century?

5. In her article, Patricia Davis says that Scripture should be seen as a way to nourish the soul. What ways does she suggest for a person to "know Scripture?"

#### SECOND HELPINGS

"The Old Testament: God's Word to His People," by Father James Black. This book provides some clues on reading the Bible intelligently. The author, an educator, points out that the Bible comes from a culture different from our own. Though "we can't go back physically in time to those days," he writes, it is helpful if we "can imagine doing so." The more people immerse themselves in the time and culture of the biblical world, the more they will understand the biblical writers and their concerns. Father Black comments. Discussion questions and chapter summaries are included. (Ave Maria Press, Notre Dame, Ind. 46556. 1982. \$3.95 Teacher's manual, \$2.95.)

ory

or the result of prayerful reflection.

These are not mere eyewitness accounts of what Jesus said and did. They are the results of devout contemplation on Christ.

In the Gospels we discover what Jesus meant to the very early Christians. This is how they saw him as an answer to their questions, their problems, their aspirations.

So in reading the Gospels we enter into the life of Jesus — and into the lives of all those people who believed that in encountering him they encountered God. Their contemplation becomes ours. Their reflections spark further reflections on our part.

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

## CHILDREN'S STORY HOUR

# Where didn't Jesus pray?

By Janaan Manternach  
NC News Service

"Where did Jesus like to pray?" the man from another country asked a group of Jesus' disciples.

They smiled. "Where didn't he like to pray?" Isaac asked. "That would be a better question!"

Miriam chuckled. "I always had the feeling Jesus prayed everywhere and any time."

"I had the same impression," Isaac added. "I remember how much he liked to go off and pray alone. The night before he chose his 12 apostles, Jesus spent the whole night up on a mountain praying."

"I remember one morning the crowds were looking for Jesus," said Jonathan. "We searched all over for him. Finally we found him praying in a very secluded spot in the desert."

Anna shared something she had heard. "Before any of us knew him, before Jesus began to teach and heal, people say he spent 40 days alone praying in the desert. That was right after John the Baptizer baptized Jesus in the Jordan River."

"We were all impressed with how Jesus prayed so often and so easily," Ruth admitted. "We talked about it a lot among ourselves. We wished we knew how to pray like Jesus did."

"That's right, Ruth," Joshua agreed. "I remember one day we noticed Jesus praying. One of us asked him to teach us to pray. That day he taught us to pray. 'Our Father...'"

"But did Jesus always go off in-

to the mountains or desert to pray?" the man from another country asked. "A lot of us can't do that."

"No," Miriam quickly answered. "Jesus prayed in the morning, afternoon and evening no matter where he was, just as many Jews do."

"And he liked to go to the temple to pray," Joshua recalled.

"But Jesus prayed in our homes, too," Anna added. "He often prayed the meal blessing at our house."

"And he prayed even when surrounded by crowds in the marketplace or in the fields," Jonathan insisted.

"I wasn't there the night Jesus was arrested," admitted Isaac. "But those who were said he was deep in prayer at the olive garden just outside Jerusalem. They say he prayed a long time. He must have suspected what they would do to him."

"And he prayed while he was dying on the cross," said Miriam with tears in her eyes. "I'll never forget that. It was only because he was so used to praying all the time that he could pray in that awful hour."

"You may be right," the man from another country said. "I noticed that you pray, too. Would you teach me to pray like you do — like Jesus did?"

*This week's Story Hour is based on Mt. 14; Mk. 1; Lk. 4, 6, 9 and 11.*

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

Jesus was a person of prayer. He prayed in the mountains, the desert and the temple. No matter where he was or who he was with, prayer was important to Jesus.



## 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?

☐ Imagine that you are a friend of Jesus at the time he was living on earth. One day you see him praying alone. Afterward you get a chance to ask him a question. What would you ask?

☐ On Sunday during Mass there are prayers of petition — prayers of the faithful. This is when the community prays for people who have special needs. Imagine that you are asked to write up two requests to use during the prayers of the faithful on Sunday. What would you write?

### Children's Reading Corner

Prayer happens in people who believe. In the book, "No More Than a Mustard Seed," by Carol Greene, a young boy named Tobì has a serious illness. His father believes that praying to Jesus will help, but Tobì is afraid. In this story, we find out why Tobì becomes a person who cares about prayer. (Arch Books, Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. Paperback, \$1.75.)

Among other books about faith for children are "I Am... A Cloud," and "I Am... A Tree," by Joanne Marxhausen (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. Paperback, \$1.95.)



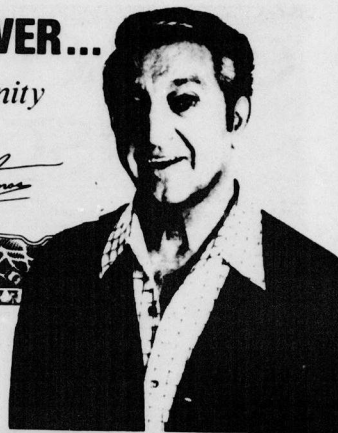
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# IMPORTANT NEWS FOR CATHOLICS 65 AND OVER...

*"You deserve the best protection. Don't miss this opportunity to protect yourself against the new 17.1% increase in Medicare out-of-pocket expenses."*

*Denny Thomas*  
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## ENROLLMENT

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The United Catholic Group Insurance Trust was created to provide members with ways to meet today's high costs of medical care with the right kind of insurance coverage at Low Group Rates. It is a national independent trust founded by Catholic laymen for all Catholics. It is not an organization of the Roman Catholic Church. You pay nothing to belong... there are no membership fees, dues or costs. Members receive a Medicare Supplement Plan at Low Group Rates... the Medicare Supplement that will pay your new \$356.00 Initial Medicare Deductible plus the in-hospital Part A co-payments, and it helps pay eligible Part B medical expenses you normally pay yourself.

	WHAT MEDICARE WILL PAY AND WHAT YOU MUST PAY	WHAT THIS SUPPLEMENT PAYS YOU
DAYS 1-60 OF BENEFIT PERIOD*	<b>MEDICARE PAYS</b> all covered hospital expenses (room, board, operating room, etc.) except the \$356.00 Initial Medicare Deductible and for the first 3 pints of blood. <b>YOU MUST PAY</b> cash for the \$356.00 Initial Medicare Deductible and the first 3 pints of unreplaced blood.	<b>WE PAY YOU</b> the \$356.00 Initial Medicare Deductible.
DAYS 61-90 OF BENEFIT PERIOD	<b>MEDICARE PAYS</b> all but \$89.00 a day of the hospital charges. <b>YOU MUST PAY</b> the \$89.00 a day in cash totaling \$2,670.00 for the entire 30-day period of hospitalization.	<b>WE PAY YOU</b> the \$89.00 a day co-payment. We pay you this amount for every covered day you're hospitalized during this entire 30-day period, a total of \$2,670.00.
DAYS 91-150 OF BENEFIT PERIOD	<b>MEDICARE COVERAGE ENDS</b> unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once). <b>YOU MUST PAY</b> \$178.00 a day in cash while using up your Lifetime Reserve... totaling \$10,680.00 for the entire 60-day period.	<b>WE PAY YOU</b> the \$178.00 a day co-payment while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period... totaling \$10,680.00.
DAYS 151 AND AFTER	<b>MEDICARE PAYS NOTHING</b> — your hospital benefits run out. <b>YOU MUST PAY</b> your entire hospital bill yourself... and that's cash out of your own pocket.	<b>WE PAY YOU</b> 90% of your eligible hospital charges up to the lifetime maximum of \$65 days. We even pay for a private room if approved by Medicare.
BENEFITS IN AND OUT OF HOSPITALS, INCLUDING SURGERY, PHYSICIAN SERVICES AND OTHER MEDICAL EXPENSES	<b>MEDICARE PAYS</b> 80% of the reasonable charges after you've satisfied the \$75.00 yearly deductible. <b>YOU MUST PAY</b> the \$75.00 deductible and the remaining amount that Medicare does not pay.	<b>WE PAY YOU</b> the eligible in and out-patient medical expenses not payable by Medicare after these eligible expenses not paid by Medicare exceed \$200.00 per calendar year. There is no limit to the amount you can receive.

**Now you can examine the Plan that pays all the in-hospital Part A deductible and co-payments that Medicare doesn't pay and you have to pay!**

- Guaranteed Acceptance if you are age 65 or over.
- Pays from the very first day of covered hospitalization... no co-payments, no waiting periods.
- Pays cash to help cover the eligible Part B medical expenses not covered by Medicare.
- Pays every Part A in-hospital co-payment that Medicare does not pay and you have to pay, plus the new \$356.00 Initial Medicare Deductible.
- Pays cash benefits direct to you or anyone you choose.
- Pays cash benefits regardless of any other plan you have — even Group.
- One Low Group Rate for all ages — rates do not go up because of your age.

**IMPORTANT NOTICE** — For the 16th time in 16 years, Medicare Part A deductible and co-payments have gone up. Deductible and co-payments have gone up 17.1% this year... over 790% since Medicare began! But this Medicare Supplement Plan has increased your benefits to match your new Medicare deductible and co-payments dollar for dollar. And if your deductible and co-payments should go up again, we guarantee to increase our benefits to match.

#### Medicare Deductible and Co-Payments Have Increased 17.1% As Of Jan. 1, 1984

During 1980, the U.S. House of Representatives met to find a solution to the rising costs of health care for senior citizens. Senior citizens spend almost three times what younger folks do on health care. But according to the United States Congress Statistics, Medicare pays less than half of the average senior citizen's health care bill. The out-of-pocket cost of medical expenses for older people has risen over 300% since Medicare began.

For the 16th time, the government raised the initial Medicare Deductible. As of January 1, 1984, it's an astonishing \$356.00 — 17.1% increase from 1983 and over a 790% increase since Medicare began!

It's obvious that Medicare isn't enough! It leaves senior citizens with more than half of their health care bill to pay themselves. You must defend yourself from the high cost of hospitalization by making sure that you have adequate hospital insurance coverage. Remember, you can only rely on yourself. ACT TODAY!

\*Source: according to the Department of Health and Human Services.

United States Congress Statistics.

#### Your Insurance Service Representative is as close as your phone.

The United Catholic Group Insurance Trust Medicare Supplement Plan is underwritten and administered by Union Fidelity Life Insurance Company of Trevese, Pennsylvania. Union Fidelity is a well-established, nationally-known specialist in insurance for folks 65 and over. Anytime you have a question, need fast service, or want to check on your coverage — dial your Hotline number (800-523-5758) (continental U.S. only). It doesn't cost you a penny... it's TOLL-FREE. You'll reach a trained specialist who will give you immediate assistance.

#### Benefits paid to you or anyone you choose whether or not you qualify for Medicare.

Even if you're over 65 but not eligible for Medicare, we'll pay you as if you were covered by Medicare. Of course, all hospitals recognized by Medicare are also recognized by the United Catholic Group Insurance Trust. And even though you might be confined in a hospital that does not participate in Medicare, we will still pay benefits to you. Facilities where payment would not be legally required in the absence of insurance, rest, nursing and convalescent homes, mental institutions, clinics for drug addicts or alcoholics, sanitariums and extended care facilities, are not considered hospitals even though care is provided in a recognized hospital (Federal Medicare does cover confinement in mental institutions).

#### ARE YOUR PARENTS OVER 65?

They may be interested in this plan. This valuable coverage may take a big worry off their minds and yours. Please bring this plan to their attention now.

#### Your acceptance is guaranteed if you are age 65 or over

Everyone, age 65 or over, is guaranteed acceptance. You cannot be turned down for any reason! Enroll today for the plan that pays your Initial Part A Deductible, all your in-hospital Part A co-payments plus the eligible Part B medical expenses not payable by Medicare after these Medicare expenses exceed \$200.00 per calendar year.

#### Here's What This Medicare Supplement Plan does not cover...

Loss due to or resulting from: war or any act of war; intentionally self-inflicted injury, suicide or attempted suicide, while sane or insane (in Missouri while sane); any expense for which the insured has no legal obligation to pay; mental disorders; intoxication or narcotics unless advised by a physician; rehabilitative care which is not medically necessary for the acute treatment of sickness or injury and the first 3 pints of blood while hospitalized. Does not cover expenses where payment is made by any government legislation, except Medicaid. This means services rendered by any government agency including the Veterans Administration. This plan will not duplicate benefits paid by Medicare.

Pre-existing conditions, those medically advised or for which treatment was received from or recommended by a physician within 6 months prior to the effective date of coverage are not covered for 6 months. All new conditions and accidents are covered immediately.

#### YOUR REDUCED FIRST MONTH'S PREMIUM COVERS BOTH YOU AND YOUR SPOUSE FOR THE FIRST MONTH. No risk, no obligation, Money-Back Guarantee for Catholics over 65.

Just send in your Enrollment Form and \$1.00 for your first month's reduced premium and we'll mail your actual in-force Certificate of Insurance immediately. Coverage is not effective until issued and if no premium is paid there will be no coverage. Look it over and see for yourself that this coverage is everything we said it is... take up to 30 days to decide. Once you're satisfied, you can continue your protection at the Low Group Rate shown below. If not, simply return your Certificate within 30 days and we'll promptly refund any money you have paid. There's absolutely no risk or obligation. That's our guarantee.

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#### TWO FREE GIFTS FOR YOU... IF YOU ENROLL BY MIDNIGHT, MARCH 31, 1984

If you enroll or mail your request by March 31, 1984, the United Catholic Group Insurance Trust will send you two free gifts. You will receive the Holy Mother Mary and Child Medallion — a beautiful keepsake of the Holy Mother and Child — and the informative Medicare Reference Card. You'll have the information you need about your Medicare deductible at your fingertips. Both were designed exclusively for new members of the United Catholic Group Insurance Trust. Enroll now... don't miss the opportunity to get these gifts absolutely FREE!

#### HERE'S HOW EASY IT IS TO ENROLL

- 1) Just fill out the short Enrollment Form and sign at the bottom.
- 2) Send in your Enrollment Form with \$1.00 — your reduced first month's premium (remember, it covers both you and your spouse for the entire first month).
- 3) You'll receive your actual in-force Certificate of Insurance to examine for 30 days with no risk or obligation. If you're not completely satisfied, you get your money back. We guarantee it.

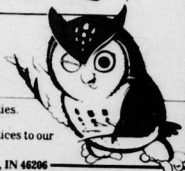
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MRS	NAME	
MISS	NAME	
ADDRESS		
CITY		
STATE		
ZIP		
DATE OF BIRTH	AGE	SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
I ALSO WISH TO ENROLL MY SPOUSE		
DATE OF BIRTH	AGE	SEX <input type="checkbox"/> Male <input type="checkbox"/> Female
Do you intend to lapse or otherwise terminate your present coverage and replace it with a certificate to be issued by us? <input type="checkbox"/> No <input type="checkbox"/> Yes		
I understand that my coverage under Group Policy Form 1-1042 will become effective when issued, and that any condition for which, or my spouse, have received medical advice or treatment, or where treatment was recommended within six months prior to the effective date, will not be covered until my coverage has been in force six months.		
SIGNATURE		
DATE		

Take advantage of this offer today and be prepared now to beat the 1984 Medicare deductible and co-payment!

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# THE ACTIVE LIST



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

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

## February 17-18

A Retreat for Divorced/Separated Persons presented by Kathy Elpers, Fr. Jim Lex and Michael Rodenberg will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

## February 17-19

Fr. Donald Meeling will conduct a Men's Weekend Retreat at Fatima Retreat House, 5353 E. 56th St., on the theme "Holy Year: A Call to Holiness for Me." Call 545-7681 for information.

A Directed Prayer Weekend will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Andrew Parish, Richmond, will sponsor a Parish Renewal Weekend. Call 962-3902 for information.

A Vocation Retreat for men 18 and older interested in learning more about the Franciscan Order will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

Alvina Retreat Center, 8140 Spring Mill Rd., offers a Tobit Weekend for Engaged Couples conducted by Franciscan Father Martin Wolter. Cost is \$110 per couple, with required \$20 deposit. Call 257-7338 for information.

## February 18

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on the theme "Merton's View of Identity and the Human Person" from 9:15 to 11:15 a.m.

The Catholic Widowed Organization (CWO) will dine at the Cheese Cellar at 5:30 p.m. followed by the 8 p.m. show at IRT Cabaret. Shuttle service

available from the Catholic Center at 5:15 and 7:15 p.m. Call 257-6153 for information.

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 will follow at the hotel. Call Mary 862-6510 for reservations.

St. Vincent de Paul School, Bedford, will sponsor a Soup Supper from 4 to 8 p.m. in the school cafeteria to aid the Eighth Grade trip to Washington, D.C. Hot bean or vegetable soup, cornbread, slaw, dessert and drinks. Adults \$2.50, children under 6 \$1.50.

St. Vincent de Paul K of C, Bedford, invites the public to a Casino Night at the K of C Hall at 8 p.m. No fee. Bring a white elephant for auction.

## February 19

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

The Women's Club of St. Patrick Church will hold a Card Party in the parish hall, 936 Prospect St. at 2 p.m. Admission \$1. Door prizes and refreshments.

A Celebration of Evening Prayer for the Holy Year hosted by St. Catherine's Parish will be held at Sacred Heart of Jesus Church, 1530 Union St. at 4 p.m.

## February 20

The Daughters of Isabella, Our Lady of Everyday, Circle #1133 will hold their monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

## February 20-23

An Archdiocesan Priests' Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## February 21

The free Focus on the Family Film Series sponsored by

Napoleon-Millhouse-St. Dennis parishes continues with "Christian Fathering" at Millhouse at 7:30 p.m.

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

## February 22

The last lecture on "The Challenge of Peace, the Bishops' Pastoral Letter" will be held at St. Michael the Archangel Church, 30th St. at Tibbs Ave., at 7:30 p.m.

Betty Moebis and the Beech Grove Benedictine Center Staff will present the last "Focus on Your Family Revisited" session from 7:30 to 9:30 p.m. at the center. Fee is \$4. Call 788-7581 for information.

The Second Quarterly meeting of the New Albany Deaneary Council of Catholic Women will be held at St. Mary's Church, Lanesville, beginning with the celebration of an Eastern Rite Mass at 7:30 p.m. by Fr. Albert Ajamie, pastor. Fr. Prosper Lindauer of St. Meinrad Archabbey will serve as cantor. Refreshments will be served afterward in the school cafeteria.

## February 22-23

St. Susanna Church, Plainfield, will host an all-school Open House from 8:45 a.m. to 2:30 p.m. each day. An evening Open House will also be held on Feb. 23 from 7 to 8:30 p.m. For information call 839-3713.

## February 23

A free Opening Lecture on "Creative Family Living" for all parents, married or single, will be given by Franciscan Father Justin Belitz at Alvina Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## February 24-26

Jesuit Father Pat O'Leary will present an Ecumenical Spiritual Workshop at Beech Grove Benedictine Center. Deposit: \$25, Balance: \$45. Call 788-7581 for information.

A Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Mount St. Francis Retreat Center will hold a weekend retreat for Compulsive Overeaters called "Food and the Compulsive Person." Call 812-923-8817 or write: Retreat Center, Mount St. Francis, IN 47146 for information.

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## February 25

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on "The World of Prayer and Contemplation" from 9:15 to 11:15 a.m.

Holy Angels Model School presents the 15th Annual Soul Dinner Theater production of "Now We See More Clearly" at St. Peter Claver Center, 3110 Sutherland Ave. at 7 p.m. Chicken and rib dinners featured. Tickets \$6 per person. Call 926-5211 for reservations.

St. Susanna parish will sponsor a Dinner Dance at the Westside K of C, 220 Country Club Rd. Dinner from 7 to 8:30 p.m. followed by dancing to the music

of The Fashionares from 9 to 12 p.m. \$25 per couple with reservations, or \$12 per couple at the door, for dancing only.

Sacred Heart parish in Terre Haute will hold its Second Annual Benefit Dinner in Foley Hall, St. Mary-of-the-Woods College, beginning with social hour at 6:30 p.m. Live entertainment. Minimum donation of \$20 per person. Call Max Douglas 812-466-9397 or Skip Lenne 812-466-3906 for ticket information.

## February 26

The Lithuanian-American Society plans an Independence Day celebration beginning with Mass at 1:30 p.m. at St. Ann's Church, 2850 Holt Rd., followed by a dinner. Call 293-5012 for more information.

## Holy Year service held

The Indianapolis East Deaneary will host a prayer service/Liturgy of the Word. "Reconciliation: Bridging the Boundaries of Our Lives," in observance of the Holy Year on Thursday, Feb. 23 at Holy Cross Church at 7:30 p.m. Archbishop Edward T. O'Meara will be the celebrant and homilist.

Providence Sister Ann Margaret O'Hara, provincial of the St. Gabriel province of the Sisters of Providence, Secena High School's choir

and representatives from the 12 deaneary parishes will also participate in the celebration. A special banner made for this occasion will be decorating the church.

A reception will be held in Holy Cross Hall following this service which was planned by the priests' representatives and individuals from the deaneary parishes. All members of the Indianapolis East Deaneary are invited to attend.

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## PROGRAMS 1983/1984

- Feb. 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 Sequencesentennial 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  
1402 Southern Avenue  
Beech Grove, IN 46107

Please Send Brochure On:

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# Contraception no boon to strengthening marriage

by NONA AGUILAR

Years ago, many contraception pioneers promoted the idea that if a man and woman could physically express their love at will, without fear of pregnancy, they would grow closer, strengthening their marriage. Widespread contraception in our society now places us in a position to evaluate the correctness of this belief.

And it doesn't stand.

A headline in a recent issue of The New York Times summarizes our recent experience: "U.S. Divorce Rate Rises Again After Leveling Off." Another headline on the same day also noted that one-parent families rose 79 percent.

Certainly we are now in a position to concede that widespread contraception does not strengthen the marriage covenant. But now it is time to ask ourselves a new question: is widespread contraception, in fact, a factor in the exploding divorce rate? Is there any relationship between contraception and divorce?

I believe that most would say that, on the face of it, there is no relationship whatsoever between artificial birth control and the divorce rate. But I also believe that the time has come to take a closer look at the question.

My interest in the question of the relationship of contraception to the divorce rate was piqued when I was writing my book on Natural Family Planning, "No Pill, No-Risk Birth Control." I asked several teaching organizations, including the Couple to Couple League, to publish requests in their newsletters for couples who would be willing to fill out a questionnaire concerning their experience using a natural method of birth regulation.

In due time, some 184 six-page essay-type questionnaires

were returned to me. I learned many things from the men and women who responded anonymously, but the one thing that struck me was the fact that only one respondent had been previously married and divorced. Only one!

I am not sure that any researcher would know how to evaluate that fact. For the record, it works out to a divorce rate of 0.6 percent for this group of NFP users.

Several explanations for the low divorce rate have been suggested. What if, for example, all the responding men and women had only been married a short time? Couldn't this explain the low divorce rate? It could—except that only 30 percent of the couples had been married less than six years. Forty percent had been married six to 11 years, and 30 percent were married 11 years or longer. Thus, 70 percent of the respondents had been married six years or longer.

Does the six-year benchmark mean much? Possibly. The New York Times article that I mentioned noted that the median duration of marriages ending in divorce was 6.6 years.

In short, length of marriage does not explain the low divorce rate.

The next most popular explanation is that all the respondents must have been Catholic and that the Church does not allow divorce and remarriage.

This is not a successful explanation for at least two

reasons: first, many respondents were careful to note that they were not Catholic but still favored Natural Family Planning (NFP) methods. Second, even if all the respondents were Catholic—which they weren't—some statistics show that the Catholic divorce rate is about the same as the Protestant and Jewish divorce rate.

As I mentioned before, I am not sure how any researcher would evaluate the low divorce rate revealed by the NFP couples responding to my survey. But I think that one thing can be said with certainty: the use of Natural Family Planning does not seem to hurt the marital relationship despite the abstinence period of about 10 days or so. But there is a larger question: does the use of Natural Family Planning actually help a marriage? Can it be a factor in deepening and strengthening the love-bond shared by a couple?

I will explore this question in the coming weeks.

What is Natural Family Planning? New scientific breakthroughs make it possible for a couple to determine their fertile time with approximately 99 percent reliability. The couple that does not wish to conceive abstains during the fertile time.

For more information contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596.



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## FREE INTRODUCTORY LECTURE

February 23, 1984

— 7:30 PM —

Dear Friends,

Would you like to improve the quality of your marriage and/or family life? The process is simple: Identify your "ideal" and then make it happen!

You can clarify your ideals about marriage and family and begin a journey that will make your life and the lives of your loved ones better and better as the years go on. It doesn't matter if you are a single parent, or whether your children are grown, or if you have no children. What is important is that you be interested in improving your life and tasting the fullness of life that God wants you to have!

Do yourself a favor and join us in this class of **Creative Family Living**. It may mean the difference between "just existing" and "really living!"

God bless!

*J. Justin Belitz, OFM*

Fr. Justin Belitz, OFM



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# YOUTH CORNER

## 15 schools participate in speech contest

by SUSAN M. MICINSKI

Brebeuf Preparatory School held its second annual junior high speech tournament Jan. 28, and attracted 15 schools—10 Catholic and five public—to participate in the event. Although the majority of schools were from the Indianapolis area, Evansville's Holy Redeemer and Lafayette's Battle Ground also ventured over for the contest.

Parochial schools participating included: Christ

the King, St. Bernadette, St. Joan of Arc, St. Lawrence, St. Luke, St. Michael and St. Thomas Aquinas of Indianapolis; St. Malachy, Brownsburg; Our Lady of Mount Carmel, Carmel; and Holy Redeemer.

The 10 categories of speeches, and their winners, were: original oratory, Missy Chadwell, Hamilton Heights; discussion, Bob Popovich, Our Lady of Mount Carmel; broadcasting, Jenny Baker, St. Thomas Aquinas; girls' extemporaneous, Alyce Overton, Stonybrook; boys' extemporaneous, Jeff Cox, Stonybrook; humorous interpretation, Julie Sanford, Holy Redeemer; poetry, Desiree Helms, St. Joan of Arc; oratorical interpretation, Tina Cobb, Battle Ground; drama, Jim Mayse, Holy Redeemer; impromptu, Cynthia Clark, St. Luke; and duo-interpretation, Brian

Bradshaw and Jason Fruits, North Vernon.

More than 200 students took part in this event, coordinated by Brebeuf speech teacher Loretta Carlton.

\*\*\*

To continue its celebration of Black History Month, St. Thomas Aquinas School will present the Drums of Africa, an instrumental group performing music of Africa, on Feb. 24. On March 1, students will spend the entire day making tribal masks made of clay which will later be fired in a kiln. Both activities are made possible through a grant of the Indiana Arts Commission.

\*\*\*

Bishop Chatard High School will hold its Science Fair on March 4. Judging will be from 1 to 4 p.m., with exhibits open to the public (See SCHOOLS on page 17)

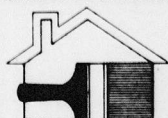


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**YOUTH RALLY**—Archdiocesan youth attending the New Albany Deanery youth rally came away with fun-filled learning and sharing experiences. In the top photo, the camera caught some youths in the act—signing up for a workshop. In the next photo, Edy and Bub Thompson, one of 110 families who opened their homes to out-of-town visitors, share breakfast with their son Lee and Steve Yaggi and Mike Wagoner from Indianapolis. Kathy Hunt, Dawn Roby, Gretchen Frye, Jennifer Jones and Debbie Goins (third photo) exchange views during a sharing session. In the bottom shot, Jerry Finn, New Albany Deanery coordinator of youth ministry, presents "Celebrate You," a workshop on self esteem and being yourself, to an attentive audience. (Photos by Carol Miller)



## The SUNDAY READINGS

by Fr. JAMES A. BLACK

Leviticus 19:1-2, 17-18  
1 Corinthians 3:16-23  
Matthew 5:38-48

17TH SUNDAY IN ORDINARY TIME

FEBRUARY 19, 1984

**Background:** The theme of the readings for the Seventh Sunday in Ordinary Time is that we must love one another.

The biblical book of Leviticus was part of an Old Testament legal code telling the Jewish people exactly how they were to practice their faith. The passage found in next Sunday's first reading reminds us that love of others was commanded by the Old Law, as well as the New Law of Jesus.

In the Gospel account from Matthew, we find some of the most difficult statements of Jesus in the entire New Testament. Jesus, updating the Old Testament law of retribution, said that people could no longer follow the old rule of "eye for eye" or "tooth for tooth." Instead, we had to "offer no resistance to injury" and "turn the other cheek."

The second reading, from Paul's first letter to Corinth, speaks against any form of boasting. After all, everything we have came directly or indirectly from God.

**Reflection:** So much of the gospel seems to go against the wisdom of the world. It's all pretty clear out there: you hit back if someone hits you first.

But the gospel of Jesus does offer such a beautiful ideal to live by. What if everyone really followed what Jesus said? The prospects are pretty slim.

I strongly suspect that such a situation might only occur when individual Christians fully live out the gospel first. After all, the process has to start somewhere, doesn't it?

Some would argue back, "Sure, but why should I be the one to pay the price? A person could get hurt turning the cheek—he might even lose his life!"

That's just what I think every time I see a crucifix. Sometimes we forget that there's more to life than this one.



# Schools (from 16)

from 3 to 4 p.m. Awards will be presented at 4 p.m. Winners will have the opportunity to take their projects to the Central Indiana Regional Science Fair at Indiana Central University on March 24. Mrs. Lines, a biology and math instructor, is the faculty chairperson for this event. She co-authored Principles of Biosystematics, a programmed textbook used in high schools and colleges. Mary Carson, a Chatard parent, is assisting with the fair.

\*\*\*

St. Mary's, New Albany CYO won the deanery boy's basketball tournament for

the first time in seven years. The team defeated St. Joe Hill 62-54, on Feb. 9 to take the championship. In preliminaries, St. Mary's beat Sacred Heart, Jeffersonville, 69-53; St. John, Starlight, 56-40; and Holy Family, 52-39 to advance to the championship. The team was led by seniors Pat Carr, Chris Clayton, Kenny Rodewig and David Blaine. Eric Higdon, in his second year as head coach, guided the team to a second place finish in league play with an 8-2 record.

\*\*\*

Jefferson County Sunday Religious Education

students—a group from St. Mary's, St. Michael's and St. Pat's in Madison and St. Anthony's in China—planned a special Mass which was celebrated on Feb. 8 at St. Mary's by Father John Fink.

"The classes really worked together," commented Sister of Charity of Nazareth Rochelle Ernst, area director of religious education.

Freshmen made banners, sophomores produced and acted out a play in response to the Gospel—a Modern Day Fishers of Men, juniors coordinated and played the music and seniors did the petitions. The youths gave

Father Fink a stuffed tiger as a special gift for celebrating the Mass. A party followed at St. Michael's.

\*\*\*

St. Luke School recently celebrated "It's Greek to Me Week," a week when students studied Greek history and culture, and made pottery, foil masks and sculptures.

Students also participated in Pentathlon games—five

athletic events similar to the present-day Olympics. Winners were honored at a special assembly—a Toga Party—held on Feb. 10. They included: Steven Keller, Marji Mikulskis, Michael Entriiken, Kristen Schreiner, Tommy Cramsie, Carry Hinshaw, Brian Simpkins, Deborah Sontag, Mark Ivcevic, Caroline Cheung, Robert Gzibovskis, Sarah Fox.

Steele, Jay Simpkins, and Mary Kennedy.

Others named are: Bob McKinney, Wendy Wilson, Ryan Fox, Brandee Sadler, Peter Nelson, Julie Scheper, Rick Patton, Julia Velonis, Jack Stewart, Maggie Robinson, John Franklin, Katie Rogers, Jason Ballinger, Maureen Ham-burger, Scott Smith, C.C. Clark, Matt Miles and Ginny Fox.



SCOUT AWARDS—Archbishop Edward T. O'Meara and Father Patrick Harpenau (left) congratulate four recipients of the Ad Altare Dei award at the annual CYO Scout Award Program. Ad Altare Dei is an award for junior high boys, Cub Scouts, Boy Scouts, Girl Scouts, Campfire Girls, Daughters of America and several adults received recognition during the program, which was held last Sunday at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Jim Jachimik)

## Loneliness can be overcome

by TOM LENNON

**Question:** How can I make myself feel better when I feel unwanted, lonely or neglected?

**Answer:** A variety of remedies is at hand, and it will be up to you to choose which is best suited to your needs when you are feeling down.

First of all, don't just sit there. Be up and doing. Anything. Take a long, brisk walk. Buy yourself a hot fudge sundae with mint chocolate chip ice cream. Go to a movie. Shoot some baskets. Read a good book.

Sometimes the mere physical act of moving around can help you shake off a blue mood. So, even straightening up your

bedroom might help you shake off a bout of self-pity.

Roughly 700 years ago one of the church's greatest saints, Thomas Aquinas, suggested that the "company of friends" is an excellent remedy in time of sorrow.

If possible, get on the phone and plan something with a friend—or just talk a while.

But suppose no friends are available. What then? Frequently loneliness is God's way of calling us to go out and make new friends.

This is not always an easy task, and even some adults find they have to give themselves an awfully hard push to engage in new activities where they are likely to find new friends.

On some days, however,

none of these remedies works. At such times it may help you to keep in mind that all of us experience feelings of loneliness and not being wanted.

Centuries ago the author of the Book of Psalms wrote: "My friends avoid me like a leper. Those closest to me stand afar off... my one companion is darkness." How desperate he must have felt!

Long after that time, St. Luke, describing Jesus' death, noted that "all his friends were standing at a distance." Jesus must have known well what it feels like to be lonely and neglected.

On some occasions all we can do to endure these difficult times. Courage is required and so is something else: meditation on truth. It's another of the remedies for sorrow suggested by St. Thomas Aquinas.

Surely one of the great truths that he would want us to think about is this simple one: "The Lord is close to the brokenhearted."

You are never totally alone or neglected or unwanted.

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

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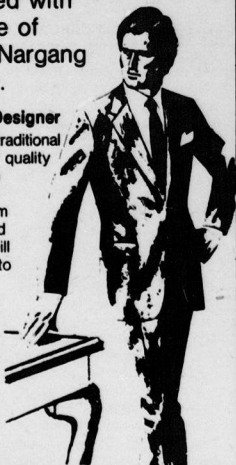
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**HAPPY ANNIVERSARY—** Parishioners at Our Lady of Lourdes celebrated the 75th anniversary of that parish on Feb. 11, their patronal feast. Father Frank Buck, pastor, greets guests at a dinner held that night (left photo). Concelebrating the anniversary Mass (top photo) were: Fathers George Stahl, Charles Sexton, Frank Buck, Joseph Beechem and Harold Kneeven. Below, former assistant pastor, Father George Stahl, is greeted by a parishioner. (Photos by Mike Holmes)



## Religious news program expands coverage

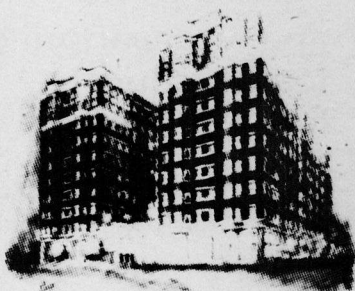
WASHINGTON (NC)—World Report, the only nationally televised newscast devoted to covering events affecting the world of religion, has expanded its distribution to include the overseas satellite feed of the Armed Forces Radio and Television Service.

World Report continues to be seen at its regular times on the Satellite Program Net-

work, which serves cable TV systems and broadcast stations reaching more than 10 million U.S. homes. Those times are Sundays at 8:30 a.m. and 4 p.m., and Wednesdays at 3 p.m.

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## Christopher awards recognize books, TV shows

NEW YORK (NC)—“A Chorus Line,” the longest-running Broadway show, and the Rev. Fred Rogers, a Protestant minister and star of “Mister Rogers’ Neighborhood,” were named winners of Christopher Awards Jan. 26.

First given in 1949, the awards recognize those who have achieved artistic excellence in books, film and television specials “affirming the highest values of the human spirit,” the Christophers said.

Father John Catoir, director of the Christophers, announced the awards, which also included The Library of America, a New York-based publishing firm, for its publication of the works of American novelists, historians, poets, philosophers and essayists.

In addition, the producers, directors and writers of 12 television specials, two motion pictures and 15 books won Christopher Awards, which will be presented at a Feb. 23 reception in New York.

The Christophers is a non-profit organization promoting the potential of each individual to produce positive and far-reaching change.

“A Chorus Line” is being honored for its “affirmation of youth, ambition and talent on and off the stage,” and Mr. Rogers was cited because “for 30 years on television he has exemplified the

Christopher message that ‘there’s nobody like you.’”

Included in the awards for television specials are ABC Theatre’s “Who Will Love My Children,” and the NBC movie “Choices of the Heart.”

Selection of “Choices of the Heart” marked the second year that a special dealing with the slain American lay missionary, Jean Donovan, has been a winner. “Roses in December” was a 1983 winner.

The 1984 awards also include a sports program for the first time: “ABC’s Wide World of Sports” broadcast of the 1983 International Summer Special Olympics.

Winners of the book awards, four of which were written for children, included “By Little and By Little: The Selected Writings of Dorothy Day,” “Gracias! A Latin American Journal” by Father Henri Nouwen; and “The Nuclear Arms Race—Can We Survive It?” by Ann E. Weiss.



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# OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. the week of publication.)

† AKERS, Richard F., 50, St. Lawrence, Indianapolis, February 6. Father of Brenda Lee Kistner, Beth A. and Brian J.; son of Virgil V. and Valeria.

† AKIN, Agnes C., 60, Christ the King, Indianapolis, February 2. Wife of Robert G.; mother of Timothy, Katie Popplewell, Rie Sylvester, Nancy Dury and Libby; sister of Mary Shanks, Jane Hiltz, Nancy Morrison, Frances Leer, Edward and Robert Costello.

## Priest's father is buried

JEFFERSONVILLE—Francis J. Tully, a member of St. Augustine parish here, died Saturday, Feb. 4 and was buried in St. Anthony Cemetery on Feb. 7. The funeral liturgy was celebrated by his son, Father Henry Tully, and other priests. Fr. Tully is Administrator of St. Joseph Hill Church near Sellersburg.

Tully is also survived by his wife, the former Rose Petter, one daughter, Patricia Burbules, three other sons including Michael, Robert and James, a sister, Helen Buzan, 15 grandchildren and 13 great-grandchildren.

## NC seeks internship applicants

WASHINGTON (NC)—Applicants are being sought for a program which provides six months of training at the National Catholic News Service for 1984 journalism graduates interested in the Catholic press as a career.

While not limited to any particular ethnic group, particular emphasis will be placed on recruitment of minority journalists.

Two persons will be selected for the program in 1984. Each will receive a salary while working as a trainee newperson in NC's

Washington headquarters. At the end of the six-month training period, each will be assisted in moving into a permanent job on a Catholic publication.

Further information and application forms may be obtained by writing: Training Program, NC News Service, 1312 Massachusetts Ave., N.W., Washington, D. C. 20005. The deadline for submitting completed applications is March 30.

The program is funded by a grant from the Catholic Communication Campaign.

† ANG, Wilma Buchheit, 55, Our Lady of Perpetual Help, New Albany, February 3. Wife of Charles R.; mother of Charles H., Erich M. and Roger W.; sister of Eugene W. Buchheit.

† BALLOW, James, 58, St. Michael, Cannelton, February 1. Father of Janet Probus and Patricia Vandgrift; sister of Mary Gudorff, William and Gerald.

† BILTZ, Walter J., 65, St. Michael, Brookville, February 6. Husband of Jane Quick; father of Michael, and Laura Jo Tebbe; mother of Annamie Bernhart, Alvera Leffingwell, Edna Abbott and Stanley.

† BOERSIG, Eleanor G., 87, Little Flower, Indianapolis, February 7. Mother of Joan, and St. Teresa M., O.C.D.; sister of Kathleen Holler.

† CLEMAN, Anne E., 81, Our Lady of Lourdes, Indianapolis, February 4. Mother of Anna Lorey, Mary Williams, and J.B.

† DAGER, Albert J., 86, St. Anne, Jennings Co., February 6. Father of Albert, Bernard, Edmund, Rosemary Kreutzjans, Josephine Vogel, Leona Heilmich and Bertha Haskamp; brother of Herman; grandfather of 30; great-grandfather of 31.

† GAMBRILL, Lloyd A., 74, St. Paul, Sellersburg, February 5. Husband of Lola Kathleen; father of Dr. Donald; grandfather of three; great-grandfather of one.

† GAYNOR, Lucille Lippa, 84, St. Christopher, Indianapolis, February 7. Mother of Lucia Karst and Margaret Ann Petty.

† GLASSMEYER, Robert W., Jr., 58, St. Matthew, Indianapolis, January 23. Husband of Patricia; father of Laura, Celeste, Therese and Robert; son of Celestine; brother of Joan Winslip and Richard P.

† GOEN, Ernest M., 77, St. Vincent de Paul, Bedford, January 30. Husband of Emma; father of Helen Sipes; foster father of Toni Bruhy; brother of Clydia Love.

† HUGHES, Clifton H., 74, St. Augustine, Jeffersonville, February 6. Husband of Levonia B. (Baker).

† JONES, Lee Edward, 15 days, St. Michael, Bedford, January 30. Son of Mr. and Mrs. Mark Jones; grandson of Mr. and Mrs. Donald Jones and Mr. and Mrs. Jimmy Cook; great-grandson of Mr. and Mrs. Felix Gettelfinger and Mr. and Mrs. Walter Henninger.

† JOZWIAK, John A., 65, Christ the King, Indianapolis, January 24. Husband of Katy; father of Anna Newman, Jerry E. and John E.

† KEEN, Elmer A., 54, formerly St. Philip Neri, Indianapolis, December 21. Husband of Doris; father of Greg, JoAnn Catti, Daniel, James, Mark, Kathy and Carol; brother of Louis and Rosemary.

† MCGINLEY, Mary J., 84, St. Philip Neri, Indianapolis, February 8. Sister of John J. and Catherine E.; aunt of Tim.

† MIDDENDORF, Rose C., 88, St. Mary, Greensburg, February 8. Mother of Raymond, Albert and Robert; sister of Loretta Vanderburg, Alberta Koors and Mae Peters.

† PROCTOR, Fred L., 43, St. Anthony, Clarksville, February 7. Father of Stephanie, Christopher and Eric; son and stepson of Mr. and Mrs. Fred Proctor; brother of Paula Garrity and Barbara Judd.

† RIBBERGER, Frank M., 81, St. Gabriel, Connersville, February 9. Father of Martha J., Patricia A. Kanies, Paul T., John E. and James; grandfather of nine.

† SMOCK, Temple, 81, St. John the Baptist, Osgood, February 8. Husband of Helen; father of Betty Castner, William, and Donna Siebert.

† STIFFLER, Marjorie E., 60, Little Flower, Indianapolis, February 3. Wife of Theodore; mother of Michael D., David C.,

William T., Donna L. Plunkett, Diane K. Meyer, Debra J. Harmon and Denise; sister of Velma Edwards, Miriam Gram and Madge Arnold.

† TODD, Joseph, 82, Our Lady of Lourdes, Indianapolis, February 9. Father of Margaret Ann Johnson.

† WELSCH, Philip L., 75, Little Flower, Indianapolis, February 3. Husband of Dorothy; father of Judy Trotter; brother of Kathryn Johnson.

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viewing with ARNOLD

# Low note ends 1983

by JAMES W. ARNOLD

The conventional wisdom is that 1983 was a down year for movies, artistically speaking (the box office boom continued), but that's an impression fostered by a relatively anemic group of year-ending holiday films.

Normally the moguls save their heaviest artillery for a sort of Normandy assault in December. Consider that in 1982, we had "The Verdict," "Tootsie," "Gandhi," "Frances" and "Sophie's Choice," all Oscar contenders, dumped on the public almost simultaneously. In late 1983 the good films were fewer and less sensational ("Silkwood," "Yentl" and "Terms of Endearment" are all rather low-key), and the crop was diluted by such arguably marginal material as "Scarface," "To Be or Not to Be," "The Man Who Loved Women," and "D.C. Cab."

Dividing the continuum of movie production into neat calendar-year packages never makes much sense (except that it has to be done for the annual ritual of bestowing palms and raspberries in a list-crazy society). Last year I thought there were many more good films on display in theaters than in 1982—you may recall that was the year I could identify only a Top Nine.

But 1983 films were much quieter: "Tender Mercies," "Local Hero," "Zelig," "Angelo My Love," "Never Cry Wolf" were typical. They were string quartets instead of symphonies. Among those with full orchestra and clashing cymbals, the only successes were "Return of the Jedi," and "The Right Stuff."

MANY of the best films

opened early in the year. In fact, some critics got caught short, which may explain the extravagant praise given to "Terms of Endearment." Critics were desperate for something to cheer about. If "Terms" wins all the awards it seems fated to win, it will look strange 50 years from now in the Hall of Fame.

Nearly everyone agrees that the most significant 1983



movie was "Flashdance," which is likely to win few awards but was the third-place box office film (after "Jedi" and "Tootsie"). A product of marketing-creative art, it was a female "Rocky" about a barely adult lady welder who jazz dances on the side and achieves her dream of getting accepted by a ballet company. Young Americans seem to need this kind of fantasy, because for the most part they are economically trapped, in low-pay, low-glamour jobs.

But what makes the movie go is the music and the filmic choreography, achieved largely by editing magic. The "special effects musical" appears to be a vibrant new art-form. It's been creeping up on us for years via the films of Richard Lester, Ken Russell and Bob Fosse, and has engulfed pop music in the miniature form of rock videos.

IS IT good or bad? That's like asking if popular culture is good or bad. This new film-dance-song has energy that Fred Astaire would much admire. The emphasis now is less on who performs (Michael Jackson is the obvious exception) than on how it's staged and fitted together; even the music is half-created by machines. But energy alone is not enough, as we discovered in "Staying Alive."

I was surprised that seven of my Top Ten choices turned out to be rated A-II, PG. (The others were A-III; only one—"Silkwood"—had an R rating.) Perhaps, after 15 years of experimentation, many of the more gifted moviemakers are rediscovering that taste and restraint do not impact negatively on art. It also may be surprising that at least 10 major movies included positive religious elements, ranging from the baptism in

"Tender Mercies" to the odyssey to the Beatific Vision in "Brainstorm."

That observation is not intended to be patronizing. Covering the popular culture beat in 1983 America was not exactly like covering Renaissance painting and sculpture in Italy at the time of Pope Julius II. One expects movies to be secular and irreverent. When they are not, it's time for small celebrations.

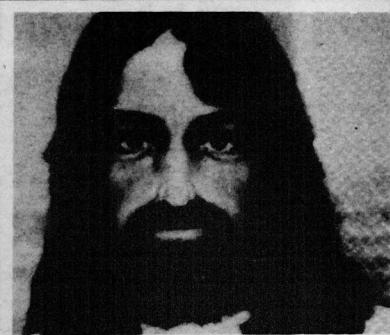
A final critical note on critics, both of the broadcast and print variety. It is Neroseque bad taste to list the "worsts" of any given year, sort of a sadistic final kick to some poor misshapen thing that has already been kicked and left for dead. It's like going to Bedlam on a party, or paying to see The Elephant Man.

Favorite scenes are more fun to remember than favorite films. Here are some of mine from 1983:

—The poignant Cathedral-bombing-during-Mass sequence in "Night of the Shooting Stars;" Tyler's fall through the ice ("Never Cry Wolf"); Aurora and Garrett's first date ("Terms of Endearment").

—The Nazi commandant's child looking through her photo album memories of Auschwitz ("Sophie's Choice"); the death of Gandhi's wife ("Gandhi"); the recitation of Ovid's legend about love between old people ("To Begin Again").

—The fantasy wedding on



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the TV talk show ("King of Comedy"); the computer-simulated end of the world ("WarGames"); the reunion of father and adult daughter ("Tender Mercies").  
—The woman scientist's (Louise Fletcher) heart attack ("Brainstorm"); Ralphie's encounter with Santa Claus ("A Christmas Story"); and the Astro-dome barbecue and Chuck Yeager's lonely ride through the desert (from "The Right Stuff").

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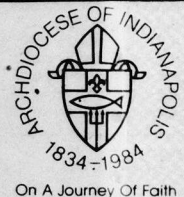
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