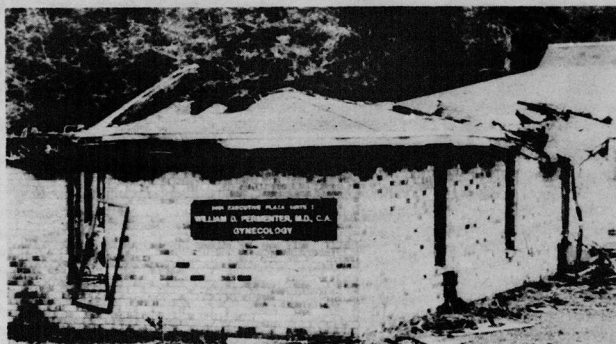


The CRITERION

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Indianapolis, Indiana



CLINICS BOMBED—This facility and two other Pensacola, Fla., abortion clinics were bombed early Christmas morning within minutes of each other. (NC photo from UPI)

Bps., president condemn abortion clinic bombings

by Liz S. Armstrong
NC News Service

As 1984 ended and 1985 began, religious and anti-abortion leaders and President Reagan condemned violent attacks on abortion clinics.

Belief in God was cited as motivation behind the bombings of three abortion clinics in Pensacola, Fla., on Christmas

Day, and some abortion rights advocates linked anti-abortion picketing with "terrorism" against clinics.

There were 24 attacks on abortion or family planning clinics in 1984.

Recent incidents have included the bombings of the three clinics in Pensacola—where the four persons arrested in the crime allegedly acted "as a gift to Jesus for his birthday"—and in Washington, D.C., where an abortion clinic was bombed on New Year's Day.

In another proceeding, Curtis Anton Beseda, 29, convicted of attacking abortion clinics in Washington state, was sentenced, to 20 years in prison.

Among those repudiating the clinic bombings were Archbishop James A. Hickey of Washington, Bishop J. Keith Symons of Pensacola, Tallahassee, Fla.; Bishop Ernest L. Untermyer of Charleston, S.C.; the Rev. Jerry Falwell, leader of the Moral Majority; Dr. John C. Willke, president of the National Right to Life Committee, and Reagan.

Condemning the Jan. 1 bombing in Washington, Archbishop Hickey said that "the commitment to defend human life, (See FALWELL PREDICTS on page 6)

Criticizes 'Star Wars' system

Pope calls arms talks 'gleam of hope'

by Agostino Bono

VATICAN CITY (NC)—The scheduled resumption of disarmament talks with the United States and the Soviet Union are a "gleam of hope," but successful negotiations "will not be easy" because of more sophisticated weapons systems, Pope John Paul II said.

He specifically criticized "projects for global space systems" at a time when the United States is studying the feasibility of establishing a space-based defense system against nuclear attack. The plan, popularly known as the "Star Wars" system, has been highly controversial in the United States and strongly criticized by Soviet authorities as an obstacle to arms reductions.

U.S. Secretary of State George Shultz and Soviet Foreign Minister Andrei Gromyko met Jan. 7 and 8 in Geneva, Switzerland, to discuss resumption of arms talks.

The pope praised the meeting and said negotiation "is the choice of wisdom." But he warned that "every time the parties return to the negotiating table the problems are more vast and intricate" because of improved weaponry technology.

"To the continental and planetary installations are now added projects for global space systems while the production of more sophisticated devices are consumed in a competition of continuing supremacy," said the pope to 35,000 people in St. Peter's Square.

Pope John Paul said successful arms reduction talks should involve "a new philosophy of international relations" which renounces the self-interests and ideologies that feed subversion and hate.

Other criteria for successful arms reduction, he said, include:

► Conviction by the superpowers that (See ARMS TALKS on page 3)

CRS plans \$140 million aid to Ethiopia

by Tracy Early

NEW YORK (NC)—Catholic Relief Services plans to distribute \$140 million in relief aid to Ethiopia in 1985, said Msgr. Robert Coll, CRS Ethiopia director, during a brief visit to the United States.

The U.S. Catholic aid agency is joining with other non-governmental relief agencies in an "unprecedented" \$200 million cooperative program, the priest said in an interview Jan. 4.

Msgr. Coll also praised international media experts for making people aware of the millions suffering famine in Ethiopia.

He said that the U.S. and Ethiopian governments had quit letting political differences interfere with famine relief and were now cooperating "responsibly" in getting aid to the starving.

Msgr. Coll was interviewed just before taking a return flight from New York via Rome to the Ethiopian capital, Addis Ababa. He said he left Ethiopia Dec. 16, reported to various church offices in Rome and arrived in the United States Dec. 23, just in time to celebrate his mother's 80th birthday in Philadelphia.

Formerly director of the CRS office in Rome, Msgr. Coll was transferred to Addis Ababa in mid-October.

To avoid duplication among the various church and other voluntary agencies, many of which lack the operational structure CRS has developed through many years of work in Ethiopia, CRS has moved to establish "partnership" arrangements, Msgr. Coll said.

One cooperative relief program, with Churches Drought Action Africa, formed by various church organizations in 1983, he said, will have a value of more than \$200 million, including commodities, distribution costs, medical services and other aid.

"This is by far the largest program ever mounted by non-governmental organizations in one place," he said. "In all the history of CRS, never have we assumed such a responsibility. It is absolutely unprecedented."

Fifth graders donate \$104

Among the contributions received by the Archdiocese of Indianapolis for Catholic Relief Service's aid for the starving people of Ethiopia was a money order for \$104 from the fifth grade students of White Lick Elementary School in Bloomington.

The students donated money to this cause instead of exchanging Christmas presents this year.

Archbishop Edward T. O'Meara sent a personal letter of appreciation to the students.

Inside Ethiopia, Msgr. Coll said, CRS cooperates with numerous other voluntary agencies, including those of national churches. He said that the Ethiopian Catholic Church, with a membership of (See CRS HOPES on page 20)

Looking Inside

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Faith Today: Portraits of a campus minister. Pg. 9.

Book review: Fr. Greeley's "How to Save the Catholic Church." Pg. 18.



BOMBING ARRESTS—Kaye Wiggins (left) and Kathy Simmons (right) leave the U.S. court building in Pensacola, Fla., after being charged in connection with the Christmas Day bombing of three abortion clinics. Also charged were Simmons' husband and Wiggins' fiancé. (NC photos from UPI)



the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Congress must cut our military spending

by John F. Fink

A furious battle over the nation's budget for the fiscal year that begins in October was already being waged well before Christmas and will continue through most of this year. Disagreements among members of the Reagan administration made the headlines as cabinet members and the president were making decisions about requests to be sent to Congress. All this came well before the president's State of the Union and budget messages and before Congress has a chance to take a whack at our country's fiscal problems.

The president is going to try to reduce the deficit by eliminating programs that benefit the most needy among us—the same people that bore the reductions enacted during the administration's first term—while letting the defense budget continue to grow. This seems the exact opposite of what should be done.

Certainly President Reagan was reelected to office by a huge majority. But that doesn't mean that the people want the huge cuts in social programs that he is proposing. One recent Gallup Poll showed that increased spending for social programs "such as education and Medicare" was favored by Catholics by 77-21 percent and by Protestants by 72-25 percent. The same poll showed that both groups supported maintaining Social Security cost-of-living increases by a whopping 88-10 percent. There obviously is no mandate to cut those programs.

The president also proposes to continue to increase



defense spending. Despite one misleading headline that read "Reagan plan would trim \$28.1 billion from defense budget over next 3 years," that cut would only be from Casper Weinberger's original budget and the president apparently is going to request an increase of 6.4 percent in 1986, 8.1 percent in 1987 and 8.8 percent in 1988.

The president plans to continue all major defense programs, and there are now nine strategic-weapons programs in development (missiles, bombers, etc.) in addition to an unknown but large number of tactical nuclear systems. Some 17,000 new nuclear warheads are scheduled to be built.

Why should we want all these nuclear weapons? We couldn't possibly use them in the event of a nuclear war—a war that would be completely immoral and would mean the total destruction of civilization. They don't add to deterrence since the Russians know that we already have more than enough nuclear weapons to destroy the Soviet Union many times over. They don't add to our bargaining power with the Soviets, but they do encourage the Soviets to continue to develop their own weapons.

Retired Navy Admiral Noel Gaylor says that "the immediate way to cut defense and improve our security is to cut out the useless, dangerous and inordinately expensive new nuclear-weapons programs—root and branch. . . . These programs have in common a voracious appetite for money and a total absence of rationale."

The president also insists on going ahead with his "Star Wars" defense research to the tune of \$26 billion—\$3.8 billion in next year's budget, a figure that the Pentagon couldn't possibly spend efficiently. His insistence on this program comes despite nearly unanimous agreement among scientists that a defense system from outer space

cannot be leakproof and despite the fact that his insistence on the program could wreck arms negotiations with the Soviet Union.

Admiral Gaylor says that "effective countermeasures (against Star Wars) are comparatively simple, obvious and cheap. Chance of protecting populations: nil. There is, of course, no prospect whatever that we will fund and build any Star Wars system. There is, however, a very good chance that we will divert very considerable funds into research and attempted development. The proper place for these ideas lies in research at the level of computer and proof-of-principle experiment. Extravagant expenditure is totally unjustified."

It's possible that the president's insistence on the Star Wars defense is only a negotiating ploy with the Soviets and that he hopes that he will never actually have to try to build the system. Let's fervently hope that's what he has in mind, because no other explanation makes sense.

Fortunately, the president's budget has to be approved by Congress, and it is bound to meet strong opposition. Even conservative Senator Barry Goldwater, who long has advocated large defense expenditures, has publicly stated that President Reagan has done enough to build up our defenses. He has advocated freezing military spending at last year's level and giving up the expensive MX missile.

There is no legitimate justification for cutting back programs that benefit the neediest American citizens while increasing expenditures for military programs that are not needed for our defense. Congress must cut back our military spending. The potential savings there are tremendous, and the reduction in the risk of nuclear war is beyond price.

National Migration Week

Refugees still coming to Indiana

by Jim Jachimiak

They aren't making headlines as often as they once did, but refugees are still coming to the United States.

The National Conference of Catholic Bishops has designated Jan. 7-12 as National Migration Week. Sue Ann Ley, Catholic Social Services associate director, recently discussed refugee programs in the Archdiocese of Indianapolis.

As an associate director for Catholic Social Services, she is responsible for the refugee program in the archdiocese. In addition, she coordinates a refugee program for all five Indiana dioceses. At the archdiocesan level, she is assisted by Joyce Overton, refugee coordinator.

Mrs. Ley notes that the flow of refugees has slowed in recent years, but is continuing. An estimated 696,100 have come to the United States from Vietnam, Cambodia and Laos, and 4,400 of them are in Indiana.

In 1975, they were coming from four resettlement camps. "We thought that as soon as the camps were empty, the emergency would be over and we would be out of the refugee business." But now, she says, "I think we will be in the refugee business for a long time."

Southeast Asians are still the largest

group coming into the Archdiocese of Indianapolis and most other areas. Others have come to the archdiocese, in smaller numbers, from Afghanistan, Ethiopia and Poland.

The Catholic Church in this country has a history of serving refugees. Mrs. Ley estimates that 350-400 were resettled in Indiana during 1984, 250-300 of them by the Catholic Church.

The church plays an active role because each diocese is considered a resettlement office. In some dioceses a separate refugee department has been formed. Here, refugee programs are part of the Catholic Charities network.

When the United States Catholic Conference is sponsoring a refugee family, the diocese where the family will settle is notified, Mrs. Ley explained. Catholic Charities attempts to place the family with a refugee family which is already settled.

But making detailed arrangements in advance is not usually possible. "You can't make those arrangements until (the refugees) are already here," Mrs. Ley says. She recently arranged for a family of 14 to come to Indianapolis, for example, and none of them ever arrived.

Most refugees bring few personal possessions. "Some of them are allowed to bring things from Vietnam, but most of them have only one suitcase." Once they arrive, they are given clothing from a Catholic Charities clothing room. A USCC fund offers assistance with rent, utilities, food and clothing.

Mutual assistance associations and Catholic Charities staff members also aid the newcomers. "They provide them with basic survival skills," Mrs. Ley explains. Later, as individual skills become more clear, job development training begins.

"In our diocese," Mrs. Ley observes, "we have the philosophy that you can teach them how to fish so that you don't have to keep giving them fish."

Refugees "usually arrive with some very basic medical needs," she adds. They often require treatment for tuberculosis and various parasites. Working with Wishard Hospital and the Marion County Health Department, Catholic Charities is able to assess such needs.

"We have found the community, by and large, to be very receptive," Mrs. Ley says.



Sue Ann Ley

About 20 volunteers in her office assist with the program.

The refugees are "extremely grateful" to the workers, "so it's not hard to get your ego up."

She adds, smiling, "The refugees all call me 'Miss Sue-Ley.' They all think I'm one of them."

Catholic Charities also attempts to recruit sponsors, but that presents some problems. "We simply are not able to estimate the flow (of refugees)," Mrs. Ley explains. So she might locate willing sponsors in a parish, then have no refugees to assign to them.

But, she adds, "We are still very interested in recruiting sponsors, if parishes or church groups are interested in doing it."

At the same time, however, she believes that kind of assistance should extend beyond refugees. "We're always real thankful to have that support, but it would be nice to see some of it transfer over to people who are already here." She questions a system in which "we're able to help refugees but can't do anything for the people down the street who are out of work."

Most refugees placed within the archdiocese in the last few years "are doing

extremely well," Mrs. Ley says. The first ones to arrive here "were more highly educated and had more resources." Many of them have children in college now. "They've become a very productive part of this country," she says.

But of those arriving in the past 12-18 months, "some have been totally illiterate and some have had no exposure to education since the fall of Vietnam."

Many have also been out of work since that time, and their children have fallen behind in education. Many of the children are Amerasians—children with one Asian and one American parent. Amerasians are outcasts in their homeland and are not allowed to attend school there.

"And yet," Mrs. Ley says, "they come in with a little bit of American language."

She observes that those who come directly from Vietnam are often "a little better prepared" than those who spend time in a camp in the Philippines. The camp is intended as a place where refugees can learn something about American culture. It also offers training in English and allows the refugees to spend time in a sample American house.

The problem is that their expectations are too high when they leave the camp. "The chances of them ever living in a house like that (the sample at the camp) are slim to none," Mrs. Ley says. "We can show them the differences, but they have had this expectation for six months."

Mrs. Ley has several concerns for future refugees.

One is that budget cuts at the federal level "will possibly cut some of the services that go to the refugees."

She is also concerned "that an even stricter interpretation of what a refugee is will be handed down." That would be likely to slow down the flow of refugees into this country.

"However," she adds, "it would be nice if the leadership in different countries could get to the point where the refugee problem could be eliminated."

But unless that does happen, "I would hope that this country will continue to accept refugees. I just think there is plenty of room for them here."

To those who say that our first concern should be our own people, Mrs. Ley says, "I think there's plenty here to take care of them, too. I just don't think we're doing it."

Refugees "have survived an incredible amount and to treat them any other way than as the adults that they are is just beyond me." Whatever happens in the future, she says, "they are survivors—and they will survive."



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Your AAA dollars at work

Batesville's Pregnancy Hotline served 110 mothers in crisis last year

by Betty Frey

The caller identified herself as Kathy. She thought she was pregnant and was very upset. She was 16, unmarried and working part-time as she went to school. She and her boyfriend, Tom, had been dating for almost a year now but they didn't want to get married. Kathy was afraid to tell her parents for fear they would kick her out. She had the money and just wanted to know where she could go for an abortion.

At the other end of the line was Mary, a counselor from the Crisis Pregnancy Hotline, located in Batesville. She was sympathetic toward Kathy's problems and asked if she would come for a free pregnancy test. Mary also asked if Tom and Kathy would meet with her to discuss the abortion they felt they wanted.

Kathy's test showed that she was indeed pregnant. Mary discussed with the couple the options available—adoption, single motherhood and early marriage—and the pros and cons of each. Mary offered to help tell Kathy's parents. She assured Kathy that, if they kicked her out, there were homes where she could live during her pregnancy.

There were about 15 additional meetings, during which concerns were discussed and worked out. In the end Kathy chose to give her baby up for adoption, and the father agreed. Kathy continued her schooling at St. Elizabeth's Home in Indianapolis, which also took care of the adoption. She is now back in her old high school, and Tom has helped pay some of her bills.

Since August 1980, the Crisis Pregnancy Hotline of Batesville, Inc., has offered free, confidential help to women suspecting problem pregnancies. The hotline is open 12 hours a day, five days a week.

In the past year, CPH has served 110 mothers in southeastern Indiana. Hotline counselors let them know that someone cares by listening to their problems, helping them find solutions and being their friends.

The hotline provided free services such as pregnancy tests, educational and vocational counseling and transportation to the doctor, as well as prenatal vitamins if they could not afford any. Pregnant women were referred to other agencies for help when necessary and more than 100 maternity outfits and 25 layettes and cribs were distributed. For fathers out of work, the hotline paid for employment ads in local newspapers.

Emotional support was also given to the five mothers who chose to place their babies with licensed adoption agencies. Clients who choose to place their babies for adoption usually go to a maternity home out of town for the last three months of pregnancy. They are charged a nominal fee by the home, but the hotline will assist with payment if necessary.

Sometimes an entire family can benefit from the services provided by the hotline. One caller, for example, had three children and was four months pregnant. Her husband had lost his job three months before. She had not seen a doctor during the pregnancy because they couldn't afford it. She called the hotline from a neighbor's phone because theirs had been disconnected; she couldn't come to Batesville because they had no money for gas.

The hotline counselor arranged for her to see a doctor and offered to drive her to the appointment. She also helped her get prenatal vitamins. The counselor put ads in the local newspaper to help the husband find odd jobs. She gave the wife maternity clothes from the hotline's clothes closet, and also provided clothes for the rest of the couple's children. She also gathered used

toys for the children and obtained a food basket from a local businessman.

The hotline has also developed a program to help prevent unplanned pregnancies. Professionals from the hotline in the fields of education and nursing, along with volunteer counselors, have developed a program for teen-agers in public schools and church groups.

The program, called "No, Because I Love You," is offered at no charge and features speakers, audio-visual aids and free materials for the teens. It stresses the importance of virginity and chastity before marriage and gives the teens some ways to deal with peer pressure.

Parents are encouraged to attend the class so they can discuss the ideas presented in the program with their teen-agers.

The hotline receives no government support. All of the people who staff the hotline volunteer their time. Funds for the hotline come from members doing fundraising projects as well as from individual and church donations such as the AAA allocation.

(Betty Frey is president of the Crisis Pregnancy Hotline of Batesville, Inc.)

St. Barnabas plans new church

by Jim Jachimiak

As the 20th anniversary of St. Barnabas parish on the southside of Indianapolis approaches, construction of a new church is expected to begin this spring.

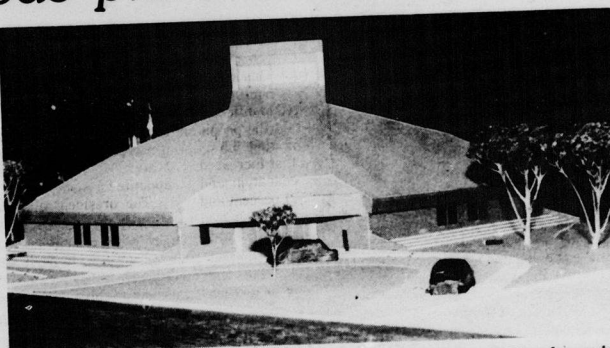
The new church, which will cost an estimated \$1.2 million, will be located just east of the present church/school facility at 8300 Rahke Rd. The current church was built as temporary quarters when the parish was founded in 1965. A covered walkway will connect the new church to the present one, which will be used as a multipurpose center for the parish and school.

Father John Sciarra, pastor of St. Barnabas since the parish was established, is overseeing the project. He expects construction to begin in March if final approval is received from the archdiocese by that time. Construction should take about a year, he said.

While some interior details have not been finalized, the basic design is complete. Architects for the project are from the Everett I. Brown Co. of Indianapolis.

The new church will seat 780, an increase of about 200 over the present one. Seating will be in a semicircular arrangement around the altar.

The floor in the rear portion of the seating area will slope toward the altar. The pews in the present church will be refinished and used in part of the church, offering fixed seating for 386. New movable pews will provide seating for an additional 394. The movable seating will allow flexibility for special services in the church.



MODEL CHURCH—An architect's model of a new church to be built at St. Barnabas parish on the southside of Indianapolis is on display there. Father John Sciarra, pastor, expects construction of the \$1.2 million structure to begin in March. (Photo by Jim Jachimiak)

The church will also feature a baptismal font with flowing water for baptism by immersion. Water will be purified and heated as it circulates through the fountain.

Movable seating for 30 will be provided in the Blessed Sacrament Chapel, where daily Mass will be celebrated.

The new building will be accessible to the handicapped. Plans also include a women's lounge for brides and bridesmaids, a conference room with seating for 14-20, a nursery which might also house kindergarten classes, an alcove for choral groups, modern and traditional facilities for the rite of reconciliation, and central air conditioning and gas heat.

Parish offices might also be moved from

the rectory to the new church, Father Sciarra said.

St. Barnabas now includes nearly 4,000 people. Preparations for the new church date back to the 1970s, when the late Archbishop George Bishop requested that the parish study that possibility. Because of rapid growth of the area served by the parish, the present church has been overcrowded for a number of years.

Parishioners participating in the study reviewed liturgical guidelines and visited four new Indianapolis churches—Christ the King, Nativity, St. Ann and St. Pius X. They developed a working sketch of their proposed church. From that sketch came the architect's design, which is represented in a model on display in the lobby adjacent to the present church.

The archdiocese requires that a parish has at least 80 percent of the funds needed before beginning a building project. St. Barnabas launched a building fund drive in 1980 and held a second drive this past October. Donations and pledges have now surpassed the 80 percent mark.

Bill Kuntz to be honored by Faith, Family, Football

William F. Kuntz, executive director of the Catholic Youth Organization (CYO) for the Archdiocese of Indianapolis until his death on Oct. 29, will be honored Feb. 4 during the Faith, Family and Football awards night in the Indiana Convention Center in Indianapolis.

Also to be honored that evening will be Richard A. Rosenthal of South Bend, the members of the All-State Catholic High School football team, and the 1984 Coach of the Year.

Kuntz and Rosenthal will be recognized for "their personal strength and their contributions to a strong faith and a caring, supportive and responsible growing environment for children and families."

Kuntz, who died after a long illness, spent his entire career working with young people throughout Indiana, as a coach, counselor and teacher. He was a coach and athletic director at Secina High School for eight years and principal for two. He also was a teacher, coach, counselor and dean of boys at Arlington High School. He became executive director of the CYO in 1973 and held that position until his death.

Kuntz recently was named Man of the Year for 1984 by the readers of the Indianapolis Star.

Rosenthal, a former All-American basketball player at the University of Notre Dame, has been chairman of the board and chief executive officer of the St. Joseph



William F. Kuntz

Bank and Trust Co. in South Bend since 1972. He has also been active in many South Bend business and civic activities.

Faith, Family and Football is sponsored by the four Catholic parochial high schools in Indianapolis to benefit the 17 parochial high schools in Indiana which have football programs.

Tickets for the awards night are available at \$100 each and may be obtained from Faith, Family and Football of Indiana, Inc., 3419 E. Prospect St., P.O. Box 516, Indianapolis 46206. Cost of the tickets is tax-deductible as a charitable contribution.

U.S.-Soviet arms talks

(Continued from page 1)

"in matters of survival or destruction" they run the same risk.

► Consideration of the legitimate requirements and interests of all parties.

► Emphasis on effective systems of treaty verification.

"The security of all—still conceived today as the balance of power—could be obtained with a lower level of armaments if efficient systems of verification are accepted," the pope said.

Money saved by reducing arms should be used to fight hunger and promote development in poor countries, the pope added.

The pope's talk is part of a series of initiatives he has taken in the 1980s to get superpowers to agree to a continual reduction of arms. These have included speeches, personal letters to world leaders such as the heads of state of the United States and the Soviet Union, and commissioning a series of public studies by the Pontifical Academy of Sciences on the dangers of nuclear war.

Archbishop O'Meara's Schedule Week of January 13

MONDAY, January 14—Judicatory Leaders Breakfast, Archbishop's residence, 7:30 a.m.

FRIDAY, January 18—Ordination to the Diaconate ceremonies for Michael Kelley, St. Philip Neri Church, 7:30 p.m.

COMMENTARY

Those disloyal to firm usually get fired

by Richard B. Scheiber

Let's say that you are a salesman for a company that manufactures and sells a life-saving device, say lightning rods. It's a traditional, old company that has built its reputation on marketing a reliable product, and on always telling its customers the truth.

Lately, though, things have not been going well for this company. Because of the management's insistence on building the best lightning rod around, the company is losing business to competitors who put out a shodder but cheaper product. Besides, many people, having never been struck by lightning, or never having had a building struck, fail to see the importance of even having such protection.

Demoralized from your lack of success, you begin to listen to the people who aren't buying your company's product. Never mind that experience shows the shodder product doesn't work at all, and that its use has caused a lot of serious property damage. Even though you know about the quality and reliability of your company's lightning rods, you start to believe maybe they aren't really all that necessary, and their cost is more than your potential customers can bear.

So you begin to tell your customers, "You're right. You don't need our lightning rods. Half the people I talk to don't see the value of the product, so they must be right. It really isn't that important."

When the management hears what you are doing, they are very upset. But you've been with them for a long time, and they are also very patient. They wait, they talk to you, trying to convince you how important it is that you support the product, but you don't change your attitude. Instead, you take out a full-page ad in the newspapers, attacking your company's lightning rods.



Now the company tells you, in no uncertain terms, that you must retract the statements you've made publicly, or out you go. But all you do is say you realize your company may have the best lightning rods, and they may be a necessity, but not everybody believes that, so it may not be true.

So, out you go. Nobody is surprised, and everybody realizes you had it coming. If you didn't really believe in the lightning rods in the first place, you should have been honest enough to quit on your own. That's how it works. You just don't spit in the boss's face and expect to get away with it, especially when the boss is right and you're wrong.

That's the essentially what happened recently when the Vatican Congregation responsible for the activities of priests and nuns in religious orders demanded a retraction from a number of nuns who joined with other people to buy an ad in the New York Times last October (during the presidential campaign) casting doubt on the church's teaching that abortion is evil.

In the real world, the discussion would be over. People who attack the integrity of their own organizations are out on their ears. No questions asked.

The sisters, in contrast, called a meeting. They do that a lot. One spokesperson for the nuns, Frances Kissling, executive director of the sponsoring agency, Catholics for a Free Choice, reportedly said the Vatican's action was the most serious challenge to the church in the U.S. since the crackdown on Humanae Vitae dissenters in 1968.

Strange. Not a word about the challenge the ad's signers threw at the church.

Don't hold your breath waiting for a retraction. Do expect some kind of mish-mash about the "abuse of authority" or something like that. But remember, it's a smokescreen. The issue is not authority. The issue is the protection of innocent, God-given human life.

That's a lot more serious than lightning rods.

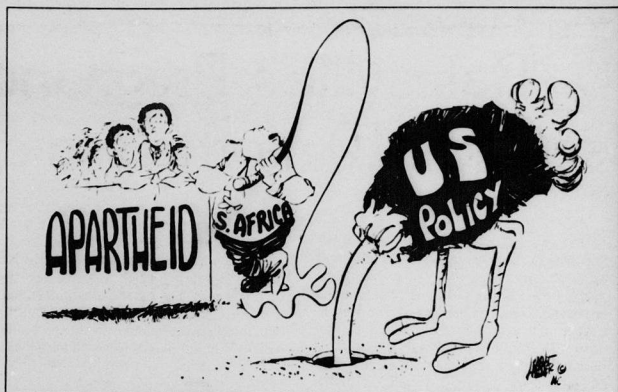
the church. Rome, for all its beauty and antiquity, is not truly an international city; its government, language, laws and customs are Italian and take getting used to.

But that is changing. Buoyed up by the demands of Vatican II and the ease of travel and communications, more non-Italian churchmen are facing up to the chore of taking on their responsibilities to the universal church by accepting posts in Rome.

My analysis, for example, found there were 24 cardinals in the Curia: 16 Italians and eight from other countries. The Italian Curia cardinals, however, had an average age of 74.5; the non-Italians were nearly a decade younger with an average age of 66.6.

The youngest Italian cardinal in the Curia is 70-year-old Cardinal Ugo Poletti. The youngest non-Italian is the 57-year-old German-born theologian Cardinal Joseph Ratzinger.

Pope John Paul II has continued to place non-Italian archbishops in top posts where they can expect to be named cardinals in the next consistory. Last spring, he picked Irish Archbishop Dermot Ryan to head the Evangelization of Peoples, Belgian Archbishop Jean J. Hamer to head Religious and Secular Institutes and German Archbishop A. Mayer to head Sacraments and



We need to get to the truth about Central America

by Fr. Eugene Hemrick

How do you get at the truth of the matter? The question twisted and turned in my head after a recent White House briefing on Latin America.

The session I attended began with a geography lesson on the importance of the Caribbean region. We were told that if Cuba and the Soviet Union were successful in taking over the circle of islands below the Gulf of Mexico, U.S. shipping lanes would be endangered, as would mineral sources.

There was the reminder of how the Germans had infiltrated the Caribbean and caused the United States considerable damage during World War II. At present, the briefing continued, Russian subs are infesting those waters.

The main focus of the talks was Nicaragua which, we were told, is dominated by a Marxist-Leninist philosophy. Some results of this philosophy are terrorism, the suppression of trade unions, no freedom to travel, rationing of food and the allotting of food stamps only to those who espouse the Sandinista leaders.

We were told that U.S. policy consists of democracy, with its belief in self-determination; defense, which protects the rights of all; dialogue, which aims at getting along harmoniously; economic



independence, the dream of all growing nations.

My only knowledge of Latin America comes from having lived with Maryknoll priests in Guatemala. At first, the briefing seemed to me a good lesson in understanding the relationship of the United States with Central and South America.

I began to wince, however, when administration officials quoted Frederick the Great, the 18th-century king of Prussia, saying, "Diplomacy without arms is like music without instruments."

My confidence level dropped dramatically after a speaker portrayed most priests in Nicaragua as more interested in arming people than in attending to spiritual needs. It was alleged that priests and Sisters are replacing the reading of Scripture with Marxist literature.

Suddenly I realized that I needed help to interpret what I was hearing. I could see the surface value of the briefing, but Frederick the Great's words got me wondering what was beneath the surface.

Anyone familiar with Pope Paul VI's definition of dialogue in his encyclical "Ecclesiam Suam" knows there is a better approach to dialogue—one that doesn't begin with arms.

What is the real truth about our priests and Sisters in Latin America? Have they lost their faith or are they living the Gospel at its deepest level and suffering for the truth as Christ did? Has the missionary effort in Latin America, which has centuries of service and self-denial behind it, suddenly lost contact with its roots? And if we believe this without personally investigating the truth of the matter, might we betray the thousands of missionaries who have dedicated their lives to Latin America?

With such questions in mind, I resolved to read more about Latin America, to write our missionaries there and visit them if possible, and to consult more closely with my confreres in the church in the field of social development and world peace. And I will continue to attend White House briefings whenever I can.

I urge others to undertake a similar effort.

1985 by NC News Service

Cardinals reflect changing church leadership

by Dick Dowd

An analysis of the present College of Cardinals demonstrates more effectively than any statement the changing nature of the church at its center.

A movement to internationalize the church's central leadership has been under way since Paul VI reorganized the Curia in August 1967. His decree "For the Government of the Universal Church" took effect the following March.

The primary reason for the past overabundance of Italians in the College of Cardinals is the location of the Curia, the church's central government, at the Vatican in Rome. Many top offices call for a cardinal to head them. Because of its location, Italian is the everyday language of the Curia. It was natural for Italian archbishops to be heavily involved in the Vatican diplomatic service and other offices and then rise to cardinal rank.

It has always been difficult to draft archbishops from other countries to leave home and country to go to Italy to help run



Divine Worship. That's three more non-Italians in top curial jobs.

The composition of the College of Cardinals is also shifting away from Italian and European dominance. Time and appointments are taking their toll. The average age of all cardinals is 72. But when you eliminate those who can't vote in papal elections because they are 80 or older, the average age drops to 68. Most of these younger cardinals are not from Italy. Those in Rome working at the Vatican average 72. The far greater number, those at work in their own dioceses outside of Rome, have an average age of 67.

In November 1982, Pope John Paul II Called 97 cardinals into plenary session with a further reform of the Curia (a revision of Pope Paul's governmental decree of 1967) as the first item of business.

The dominance of Europe and particularly Italy in church government is not at an end, by any means. European cardinals still have a 51 percent majority with 48 eligible papal electors out of 95. But they represent a far greater 66 percent of those over 80 whose dominance is past.

South America with 17 cardinal electors and Africa with 11 are obviously the wave of the future. We can expect new United States cardinals too, perhaps four or five, giving us a representative share of the vote and influence as well.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Club' worth seeing for mature adult viewers

by James W. Arnold

Music plus mayhem plus movie nostalgia.

That's the formula in "The Cotton Club," the movie with the multi-troubled production history that has probably had as

much media attention as the reconstruction of the Statue of Liberty. Robert Evans, the producer with the fabled golden touch ("Rosemary's Baby," "Love Story," "The Godfather") and his even more fabled director, Francis Coppola, have finally brought it to theaters at an obscene cost estimated at \$47 million.

The question is not so much whether it's worth it, since no mere movie could possibly justify that level of self-indulgence. The question is whether this platinum whale is worth paying to see, and the answer, perhaps surprisingly, is yes.

The assumption underlying that "yes" is that you're mature, that you go to movies more for entertainment than significance or profundity and that you have an affection for old-fashioned jazz and the kind of singing and tap dancing that out-of-the-mainstream black performers virtually made their own preserve in the era before World War II. This wonderful stuff (I'm revealing my own bias) is not only "in" this movie, in great heaping delightful gobs, but it's presented with the cinematic panache of a master chef. Coppola is an artist, and he's working here on his three favorite subjects.

But be sufficiently warned. You'll have to enjoy the music and the nostalgia with a vast appetite. Despite some inventive gangster movie dialog and fresh characterizations by prestige writer William Kennedy (the novelist noted for his underworld stories set in Albany), there are no characters or issues in "Cotton Club" worth intense attention and involvement. And the most charitable word about the typical mobster movie violence is that it's survivable. There's too much anger, hitting

and blood, but it's modest compared to Coppola's own "Godfather" standards or, say, "Scarface."

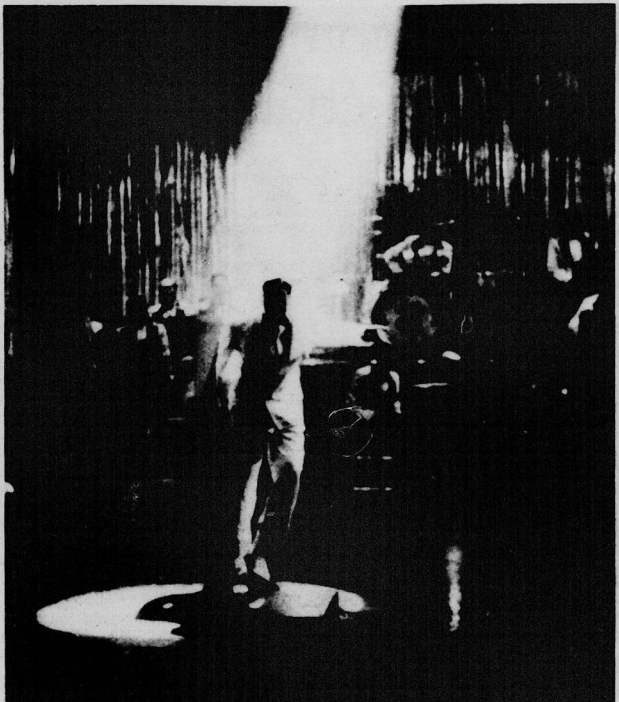
Again, we learn the unpleasant truth. There isn't enough money in Hollywood to make a movie on a worthy subject, like the glory years of the Cotton Club, the white-owned Harlem bistro in which black entertainers like Duke Ellington and Cab Calloway performed for upscale, exclusively white audiences.

Instead that has to be combined with a trite, peripheral, white-centered gangster tale in which a couple of attractive kids (Richard Gere, Diane Lane) decide whether to tie their ambitious futures to a cretinous psychopath, the noted bootlegger, Dutch Schultz.

Gere's Dixie Dwyer is a gifted cornet player drawn into Schultz's entourage, with his punk kid brother (Nicolas Cage), when he accidentally saves the mobster's life. It's never very clear what Dixie wants from life, but he does take a moral stand and gets out, ending up in Hollywood as (nice ironic touch) a star of gangster movies. Although the girl stays on as Schultz's mistress, and the tension among this trio gets tight, she also survives for a happy ending when the villain is rubbed out in a gang slaying arranged by the new wave of Mafia thugs led by Lucky Luciano. The kid's brother, like all kid brothers, gets into crime over his head and is tommygunned to death in a phone booth.

The main connection of all this to the club is that Dutch (James Remar) hangs out there a lot, and the club owner, Owney Madden, is a key backstage figure in gangland. The extent to which any of this is based on fact is a mystery to me. The approach seems similar to "Ragtime," in that fact is mixed generously with fiction and myth, in hopes of achieving a more general truth about the era. Coppola strives to re-create a mood and a feeling, not a documentary.

Somewhat like "Cabaret," which set the private lives of club performers against the backdrop of decadent pre-Hitler Germany, "Club" uses the gangster plot as a constant contrast to the struggles and achievements of the blacks on and offstage. Interestingly,



LEGENDARY JAZZ—Gregory Hines does a tap routine at "The Cotton Club," Francis Ford Coppola's extravagant portrait of the legendary Harlem club where the finest talents of the 1920s and '30s entertained the era's most notorious gangsters. The USCC says some extremely graphic violence makes the film strictly adult fare, so it is classified A-III. (NC Photo)

blacks and whites never intersect, though they're often in the same physical space. The black story is more humanly appealing, but equally generic. It centers on the rise to fame of a dancer (Gregory Hines), who en route has to betray his less talented brother (Maurice Hines). In a kind of rough justice, he falls vainly for a beautiful mulatto singer (Lonette McKee), who betrays him for success in "White Show Biz."

Happily, these black musical turns are an almost constant presence in the movie; electrifying dances, together and solo, by the Hines brothers; dazzlingly choreographed routines by the club's flashily costumed chorines; songs by various girl singers, and a smashing impression of Calloway's "Minnie the Moocher" by young Larry Marshall. The best single scene in this crazily over-produced film is absurdly simple: a spontaneous tapping exhibition at the Hoofers Club by eight or nine old-timers headed by Honi Coles and the Hineses, edited and photographed in low light with loving skill and care.

"Cotton Club" is clearly a mixed bag, and one of those movies where the parts are more memorable than the whole. Even the gangster story is made bearable by a ready supply of bright lines and offbeat characters. Bob Hoskins is outrageously good as the tough-but-human Madden, and his relationship with his henchman Frenchy (Fred Gwynne) has irresistible comic moments. Coppola not only alludes to familiar images from many 1930s musicals and crime movies, but includes a superbly wacky scene where a couple of movieland types evaluate Dixie's screen test.

If some passages verge on sheer fantasy, the mobster street talk is ugly and real. Yes, indeed, there is a sex scene between Gere and Lane, but it's stylishly strange and abstract, and has them babbling desperately to fill in plot motivations. Sex is not one of Coppola's obsessions. (Bizarre but artistic mix of genres is shallow but entertaining; language and violence heavy, sex slight; satisfactory for mature audiences).

USCC classification: A-III, adults.

Why some companies succeed even in bad times

by Henry Herx

With growing foreign competition and changing consumer needs, American companies have been challenged over the past decade by the most severe economic crisis since the Great Depression. Despite such unfavorable conditions, a number of U.S. companies have achieved record profits.

Seeking to explain how they accomplished this is "In Search of Excellence," a documentary airing Wednesday, Jan. 16, on PBS. (Check local listings for time in your area.)

Based on the 1982 business best seller of the same title, the program selects eight companies—large and small—to show how profitability is related to certain styles of management. The styles may vary but the constant is that the people in charge provide responsive and imaginative leadership.

Represented are such giant corporations as International Business Machines Corp., which is lauded for rewarding its top marketing personnel with a company trip to Hawaii. Such ostentatious recognition of personal ac-

complishment is not necessary in the case of a small tool and die company which has grown highly profitable under a manager who deals directly with his employees on the shop floor and who frequently demonstrates his respect for them as individuals.

The focus of the program is on management success rather than failure, avoiding the suggestion of any problems that might detract from the desired standard of excellence. The result is certain to raise the spirits of discouraged business executives and inspire them to higher expectations of accomplishment.

In summing up the lessons to be learned from these models, the program discovers no secret or new approach to good management. It is reassuring to know that the old verities about pleasing the customer, involving the worker and decisive leadership are still operative in a high-tech society.

Produced by John Nathan, the documentary ends with the old adage that "the business of America is business" and suggests it is a model we can all learn from. Not everyone will be satisfied with that

pragmatic but simplistic pronouncement, certainly not those who have read the draft of the U.S. bishops' pastoral on the economy.

TV Film Fare

Friday, Jan. 18, 8:30-11 p.m. EST (CBS)—"Any Which Way You Can" (1980)—In this sequel to "Every Which Way But Loose," Clint Eastwood re-creates, if that's the proper word in this simple-minded context, the role of Philo Beddoe, auto repairman and free-lance streetfighter, who first time out was jilted by a skittish prostitute played by Sondra Locke.

This time she and Eastwood get back together and the plot, such as it is, centers about a match between Eastwood and William Smith. A lot of gangsters, Texas oilmen and other establishment figures bet a lot of money on the match. There are a few funny moments, most of them due to Philo's orangutan friend Clyde, but the plot rambles all over before climaxing, as expected, in a brutal brawl.

Because the movie is a paean to machismo in its most elemental form and because its violence is permeated with an

atmosphere of sleazy immorality, it has been classified O—morally offensive—by the U.S. Catholic Conference. The Motion Picture Association of America rating is R—restricted.

Saturday, Jan. 19, 9-11:15 p.m. EST (CBS)—"9 to 5" (1980)—Dolly Parton, Jane Fonda and Lily Tomlin team up as three harassed and exploited secretaries who rise up in revolt against an autocratic boss. Goes from promising satire to sheer silliness and then begins to drag fearfully. Rough language and sexually oriented jokes. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

Recent USCC Film Classifications

Birdy O
The Flamingo Kid O
Micki and Maude O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

New economic pastoral faces challenge

by Jerry Fliteau

WASHINGTON (NC)—The U.S. bishops' upcoming pastoral on the U.S. economy should provoke new attention to social justice issues by American Catholics, members of Serra International were told at a three-day symposium in Washington.

Jesuit Father Avery Dulles, theology professor at The Catholic University of America, told the group that bishops' conferences have authority to teach doctrine, although the precise nature of that authority is not yet clearly defined.

In any case, he said, the real impact of what the bishops teach will come from the intrinsic merit of what they say, rather than from the juridically defined nature of their authority to say it.

Jesuit Father William Byron, president of Catholic University and a professional economist and theologian, outlined some of the main areas of the still-developing pastoral. A first draft of the document was released in November, and a final version is to be presented for a vote by the nation's bishops this coming November.

Father Byron said the bishops would have a "task for years to come" just to persuade American Catholics of the value of basic moral principles for economic policy enunciated in the document's first draft.

The priest also said the document "breaks new ground" in its emphasis on economic democracy, where it "puts the focus on participation in productive economic activity."

"This is not in opposition to, but in contrast with, the traditional emphasis in Catholic social thought on a just distribution of economic input," Father Byron commented.

More than 50 Serrans from around the country gathered for the Jan. 3-5 symposium at Theological College, a national seminary of the U.S. bishops on the Catholic University campus. Serra is a 50-year-old Catholic lay organization devoted to fostering priestly vocations and promoting lay understanding of church teachings.

Father Dulles described an ongoing debate within the church as to what kind of teaching authority, if any, national bishops' conferences have.

After laying out the various positions on the question, he concluded that "it makes little sense to ask in the abstract whether the faithful are bound to agree with the statements of their bishops' conference. The conference does have real doctrinal authority, but that authority varies enormously from one pronouncement to another."

He added, however: "In the final analysis authority is only a means to an end, namely the production of documents that effectively address real and urgent questions."

"In actual practice the influence of conference documents, like that of encyclicals and even conciliar statements, depends less on the formal authority with which they are issued than on their intrinsic merits."

"Once a statement has been published it tends to shape its own history," Father Dulles concluded. "If discerning readers find it persuasive and enlightening, it will produce an impact that may be far in excess of its juridical or official weight."

In an opening address for the symposium, Father Byron stressed the complexity of relating moral norms to specific economic situations.



RESPONDING TO PASTORAL—Bishop William K. Weigand of Salt Lake City, a member of the U.S. bishops' committee which is drafting the economic pastoral, goes over a part of the pastoral with Utah Gov. Scott M. Matheson. The governor asked to meet with Bishop Weigand to discuss ways of responding to issues raised in the pastoral. (NC photo)

In the first draft of the bishops' pastoral on Catholic social teaching and the U.S. economy, the bishops of the drafting committee "took great pains to elaborate principles which they view as universally binding," he said. "They also offered policy recommendations which they acknowledge to be open to discussion, debate and revision."

Quoting from the pastoral's first draft, Father Byron cited three moral principles of economic justice as the core of the document:

► "The fulfillment of the basic needs of the poor is of the highest priority.

► "Increased economic participation for the marginalized takes priority over the preservation of privileged concentrations of power, wealth and income.

► "Meeting human needs and increasing participation should be priority targets in the investment of wealth, talent, and human energy."

Those statements simply reflected the principles Pope John Paul II spelled out in a speech on social justice during his visit to Canada last September, Father Byron said, but "the bishops will have the task for years to come of persuading their people of the value" of those principles.

Novak sees push toward socialism in pastoral

by Jerry Fliteau

WASHINGTON (NC)—Catholic philosopher-theologian Michael Novak said Jan. 3 that there is a thrust toward socialism or statism in the first draft of the pastoral letter of the U.S. bishops when it calls for guaranteed economic rights.

At one level, said Novak, the draft document on Catholic social teaching and the U.S. economy "is clearly for democracy... is clearly for capitalism" and could be called "the most democratic, capitalist document the church has ever had."

But one of the proposed letter's most basic goals, that of guaranteed economic rights, "comes from a different source"—one that favors rather than distrusts centralized state power, he said.

Civil and political rights recognized in the U.S. Constitution "limit the state: they tell it what it cannot do," said Novak. Guaranteed economic rights "do the reverse: they command the state to do something."

Novak, director of the American Enterprise Institute's Center for Religion, Philosophy and Public Policy, spoke at a press conference in Washington called to

introduce his new book, "Freedom with Justice: Catholic Social Thought and Liberal Institutions."

A basic premise of the book is that liberal democratic institutions and the liberal cultural ethos are the best practical mechanisms for achieving the ideals preached by Catholic social thought.

Novak emphasized that he was speaking of "liberal" in the classic sense of liberalism, which in U.S. political terms today would more commonly be called conservative.

He said the church has always been suspicious of or antagonistic toward

liberalism as a theory, even though in practice it has gradually come to endorse many of the institutions developed by liberal democratic societies.

"There is a contest for the soul of the Catholic Church between those led by the Marxist or socialist ideal and those led by the liberal ideal," he said.

Liberalism, said Novak, relies heavily on and favors the virtues of economic activism—invention, creativity, willingness to take risks, capacity to do good work, willingness to save, and capacity to associate and cooperate.

Too many cultures around the world ridicule economic activists, although creation of new wealth through entrepreneurship is the path out of poverty, he said.

Despite the track record of liberal societies compared with socialist ones on both human rights and economic progress, liberalism is taking a beating in the academic world because it lacks theoreticians, he said.

In that struggle he suggested as an alternative to Latin American liberation theology the view that "there is already a liberation theology in North America, whose symbol is the Statue of Liberty."

What the U.S. bishops say in the final version of their pastoral letter "will have a very important effect on the bishops of Latin America," Novak said, and for that reason he thinks it important that the U.S. bishops spell out what is valuable for Catholic social teaching in the experience of the U.S. liberal economic tradition.

NOVAK and former U.S. Treasury Secretary William Simon formed a commission of prominent Catholic Americans last year to write a lay letter parallel to the bishops' pastoral letter.

The lay letter, drafted chiefly by Novak and published last November just before the first draft of the pastoral was released, urged similar emphasis on the American political-economic experience as a possible contribution to Catholic social teaching.

Falwell predicts bombings will intensify

(Continued from page 1)

human dignity and human rights requires us both to condemn these bombings and to continue our peaceful, lawful and never-ending struggle to stop the violence of abortion which destroys our unborn brothers and sisters."

He also urged "all people of good will to join us in repudiating these bombings and the violence of abortion."

In Florida, Bishop Symons said that "we cannot in any way condone willful destruction of property as any sign of disapproval of abortion. We have available to us appropriate channels for expressing our convictions regarding the dignity of human life. Certainly the wrong of willful bombing cannot right the horror of abortion."

At a Jan. 4 news conference in Washington, Mr. Falwell, a Baptist minister, deplored the violence but added, "I think that it's going to intensify because there are many persons—again I think deranged persons—who see little progress in the pro-life effort and who feel they are doing God's service by doing such a terrible thing."

President Reagan, a critic of abortion, also rejected the attacks. "I condemn, in

the strongest terms, those individuals who perpetrate these and all such violent, anarchist activities," Reagan said in a statement. "As president of the United States, I will do all in my power to assure that the guilty are brought to justice."

Willke, of the National Right to Life Committee, concurred with Reagan's statement and said that "we've consistently denounced this violence publicly and will continue to do so. We're a people of peace."

A recent fund-raising letter from actress Katharine Hepburn for the Planned Parenthood Federation of America cited, as forms of "unprecedented terrorism," the picketing of the homes of physicians who perform abortions, death threats to abortion clinic personnel and violence against clinics.

Referring to a "fanatical right-wing," the letter added, "Since they have failed to pass laws that would outlaw abortion and end federal funding for family planning, they now have taken up the coward's weapon—terror used to intimidate and harass."

Arrested in the Pensacola case were James T. Simmons and Matthew J. Goldsby, both 21; Kathy Simmons, James

Simmons' wife; and Kaye Wiggins, Goldsby's fiancée, both 18.

Simmons and Goldsby, at a news conference in the jail where the two men were being held, Jan. 5 confessed involvement in the acts and in another attack in June of 1984.

The women, charged with conspiracy and aiding and abetting, were released to their families pending further court procedures.

"We saw children being killed and we reacted in the quickest manner," said Goldsby. "If we can get the legislation pushed through to make abortion illegal, then how can you say that what we did was wrong?"

Goldsby said he and Simmons, both members of the First Assembly of God Church, Pensacola, "were raised in the church all our lives. We have a deep respect for God and the true moral ways."

Asked whether he planned future bombings, Goldsby said, "No, definitely not. God is not going to call on us to do it again."

Ms. Wiggins reportedly said in separate remarks that the bombings were intended "as a gift to Jesus for his birthday."

CORNUCOPIA

Our future's in our hands

by Nancy Worland

Many adults of today have a very reasonable fear of the future. Will the environment be destroyed? Will the bomb fall? Will the Social Security program survive? Most frightening of all, has a moral and spiritual decay set in that will reduce the people of the future to uncaring monsters?

Those approaching (or passing) middle age know that ahead of them are years when they may be ill, weak or senile, followed by years when they are not around on this earth at all. The world will be in the hands of people they do not know. The future seems populated by strangers.

Fear not! Ambassadors are here even now, studying our ways and bridging the gap between ourselves and the people of the future. These ambassadors arrive without even the most rudimentary grasp of our culture or language, yet are experts on both in three or four years.

Do not despair over their ignorance, their table manners, or their personal integrity, usually manifested in obstinacy. Nurture them with ever gracious kindness and patience. God Himself has sent us these little ambassadors in the form of little children. It is in our hands to prepare them to hold the future in theirs.



Dr. James A. Myers has been named chief of obstetrics and gynecology at St. Vincent Hospital and Health Care Center. Dr. Myers has been on St. Vincent's medical staff since 1975, and has been a practicing obstetrician and gynecologist for 11 years.

Seecina High School senior and wrestling team captain **Tim Barth** recently won the 1984-85 City Wrestling Tournament in the 132 lb. class. Barth maintains a 7.3 GPA and is on the school's High Honors list.

check it out...

The **Sonshine Inn Christian Coffeehouse**, 33 S. Arsenal Ave., is open Friday and Saturday nights from 7:30 p.m. to midnight for coffee and fellowship. Live, contemporary Christian music is featured beginning at 9 p.m. A "Jesus Jam" for musicians and vocalists who wish to share their music is held the last weekend each month. Call 638-3689 for more information.

The five **Mother and Unborn Baby Care Pregnancy Problem Centers** will hold an **Information Night** for volunteers on Tuesday, Jan. 29 at 7 p.m. in the main office, 445 N. Pennsylvania St., Suite 819. Volunteers are needed for counseling, clerical work, and other activities. Call Julie Dinger 632-3720 for more information.

Archdiocesan Black Catholics Concerned (ABCC) will sponsor a special Mass on the theme "Coming Together" in honor of the birthday of the Rev. Martin Luther King Jr. on Tuesday, Jan. 15 at 7 p.m. in St. Monica Church, 6135 N. Michigan Rd.

A weekend workshop entitled "I Want to Live", sponsored by CYO and the archdiocesan Office of Catholic Education, will be held Saturday and Sunday, Feb. 23-

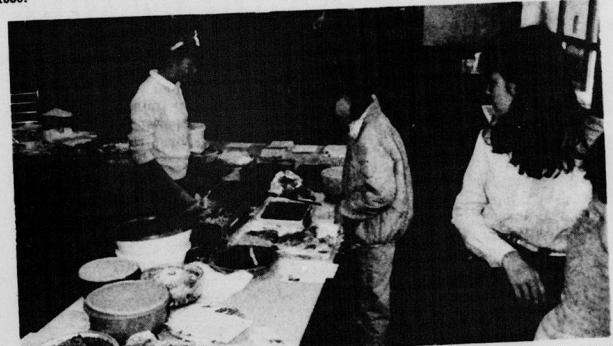
24 at the archdiocesan youth center, 580 E. Stevens St. Workshop goals include clarification of participants' personal values and training in facilitating this experience in their lives. \$28 cost covers everything. Apply before Feb. 15 to: CYO Office, "I Want to Live" Workshop, 580 E. Stevens St., Indianapolis, IN 46203.

The Archdiocese of Indianapolis CYO will sponsor a workshop for adults and key teen leaders on "Youth Ministry: Building a Faith Community" on Saturday, March 9 from 9 a.m. to 4 p.m. at St. Columba Parish Hall, 1302 27th St., Columbus. \$10 fee. Bring or buy lunch. Send registration to: Carl E. Wagner, Coordinator of Youth Ministry, Catholic Youth Organization, 580 E. Stevens St., Indianapolis, IN 46203.

A **Live-In Weekend** presented by Franciscan Scholastics for Women ages 18-40 interested in exploring their own discipleship will be held at the Oldenburg Franciscan Community on Saturday and Sunday, Feb. 16-17. \$12 donation. Before Feb. 11 contact: Sr. Marjorie Jeanne Niemer, Oldenburg, IN 47036, 812-934-2475.

St. Simon Parish, 8400 Roy Rd., will present "Issues in Today's Church," a two-part panel and question/answer program on Thursdays, Jan. 17 and 24 at 7:30 p.m. in Feltman Hall. Featured panelists include Msgr. Raymond Bosler, Dr. Ernest Collamati, Mary Lou Fischer and Dr. Desmond Ryan. Babysitting provided. Donation for both evenings \$2 per person or \$3.50 per couple.

The ACCW "Baby Shower" for Birthline will be held in parishes Saturday and Sunday, Jan. 19 and 20. Needed items include: baby blankets, cloth diapers, sleepers with feet, outer wear, bath linens, nightclothes, booties and plastic pants. For pickup in the Indianapolis area call 236-1550.



MULLIGAN STEW—Lessa Straw (left), Jennifer Anderson (center) and Jennifer Jacks (right) were three of 200 students who participated in the "Mulligan Stew" Food and Nutrition Celebration at St. Lawrence Catholic School. The St. Lawrence students made posters and prepared food in two contests and learned about nutrition from a film series.

The Archdiocesan Council of Catholic Women will sponsor an **Orientation Session** on the "Respite Program" from 9:30 a.m. to 2:30 p.m. on Wednesday, Jan. 23 at the Catholic Center, 1400 N. Meridian St. Volunteers in the program provide care and services for short periods of time to families caring for older members at home. Call 236-1595 for information.

On Saturday, Jan. 26 the Secina Alumni Association will sponsor the **2nd Annual All-Alumni Basketball Game** at 8 p.m., followed by a dance and social in the cafeteria from 10 p.m. to 1 a.m. Evening's cost is \$2. Hors d'oeuvres provided.

Seecina Memorial High School Placement Test for incoming freshmen will be held on Saturday, Jan. 12 at 8:15 a.m. Pizza lunch will follow.

St. Vincent Wellness Centers will sponsor three "Couples Workshops" designed to help individuals understand their partners in a way that will enhance intimacy. The first session, "Personality Types in the Relationship," will be offered as a prerequisite to the others on Monday, Jan. 28 from 7 to 10 p.m. at the Carmel Center. The second session, "Increasing Intimacy," and the third, "Problem Solving/Conflict Resolution," will be held on Mondays, Feb. 4 and 11 from 7 to 9 p.m. Fee for three sessions \$150; \$75 for first session only. Participants must register and complete a personality profile before Jan. 21. To register, call 846-7037.

Sacred Heart School of Terre Haute is compiling an alumni list. If you have alumni information contact Arlene Manwaring, 2029 N. 10th St., Terre Haute, Ind. 47804, 812-235-8358. Send name, current address, year of graduation and teacher's name.

Hispanics from throughout the state are invited to a preparation meeting for the **Hispanic Third National Encuentro** on Saturday, Jan. 12 from 9 a.m. to 3 p.m. in the Catholic Center, 1400 N. Meridian St. The Third Encuentro will be held in Washington, D.C. August 15-18.

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QUESTION CORNER

Responding to the suicidal

by Fr. John Dietzen

Dear Readers: A few subjects I deal with occasionally in this column are always certain to bring a large response in the mail. One of them—fortunately or unfortunately, I'm not sure which—is suicide.

Several months ago I published and discussed a letter from an Indiana reader who had seriously and for a long time considered suicide. That column brought many responses, thanking me for printing it, offering suggestions and almost always relating personal experiences of contemplated or attempted suicide.



Clearly, the problem is far more common than we realize or would like to think. I believe the following letter should be passed on to you. This Massachusetts woman repeats much of what others said, but she puts together well some things for all of us to remember. I have thanked her for writing.

Dear Fr. Dietzen: I want to say that I admire the woman's courage to speak about her experience so she could help others with the same problems. I want to tell you my own experience with suicide. I am 20 years old and in school. Since the age of 17 I have attempted suicide 10 times.

My reasons were lack of friendships, lack of family relationships and a great deal of loneliness.

My local parish got a new priest in 1983. Since I hardly knew him I felt comfortable confessing my suicidal intentions with him. He has helped me a great deal.

I bring this up because last night I was present at a ninth grade CCD class in which this priest spoke. He said if any kids felt suicidal they could call the Samaritans, or call him and he would talk to them about it. It made me feel good hearing that and knowing that he cared.

I would like to say to all: Listen when people threaten to kill themselves.

The myth that someone who threatens suicide will not do so is just not true. Because of this myth, I have been afraid to tell anyone of my suicidal intentions because I think they will not listen. I'm sure others who have tried it know what I mean.

And to all suicidal people, before you try anything that could hurt you and those around you, talk to someone. Talk to the Samaritans, talk to your family, counselor, close friend or parish priest. My priest helped me; maybe your priest can help you.

I hope that with God's help I can work out my problems and will never think of suicide again. I am a person who is very happy to be alive.

(The Samaritans are a religiously oriented, general counseling service

established in some states. Nearly every larger city, however, has at least one center for the kind of assistance our reader suggests. They're usually listed in the Yellow Pages under Suicide Prevention or Crisis Intervention.—Fr. Dietzen)

Q I have a question we discussed recently. Are sex and intercourse permitted after the child-bearing possibility is eliminated because of age?

Newman gives \$250,000 for Ethiopian aid

NEW YORK (NC)—Actor Paul Newman donated \$250,000 to Catholic Relief Services Jan. 3 to aid victims of the famine and drought in Ethiopia.

The money came from Newman's corporation "Newman's Own," which makes salad dressing, spaghetti sauce and popcorn. The corporation turns over all of its profits to charitable organizations.

According to CRS spokeswoman Marina Gruenman, the \$250,000 donation was the

A I'm amazed how often this question is asked. The answer is yes. The inability "to have children is of itself in no way a moral or spiritual obstacle to sexual relations.

Many couples (I would hope most of them) find their sexual relationship full and enriching well into their older years. Not only is there nothing wrong with it; this is the way it should be and what they should attempt to be for each other if possible at any age.

(A free-of-charge brochure explaining the meaning and process of annulments is available by sending a stamped, self-address envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Fr. Dietzen at the same address.)

largest single contribution from a corporation. CRS has received for the Ethiopian crisis.

CRS is the largest distributor of U.S. aid to Ethiopia, where an estimated 10 million people are in danger of starving to death as the result of a drought. In the eight-week period at the end of 1984, CRS received \$25 million in donations for the African nation, but also said 1.6 million tons of emergency food will be needed there in 1985.

FAMILY TALK

Change sister's way by setting good example

by Dr. James and Mary Kenny

Dear Mary: My sister's husband died eight years ago and she remarried. She is in her middle 50s and he is retired. They do everything together and it seems as though she has forgotten her own family. She has six children and five grandchildren. He has three children and three grandchildren. We feel, in trying to please him, she does all for his grandchildren and nothing for her own.

My sister's children are really upset over her complete turnaround. I think maybe she doesn't realize what she is doing. My husband thinks she is afraid of losing him.

My niece was in a very serious accident. Would you believe my sister did not go there? She said she was afraid to ask her husband for the money.

These children and grandchildren love their mom and have asked her many times to go places and come for dinner, but she is always too busy. I hope you can help.

Answer: Thank you for describing an increasingly common family problem. More than half the people in our society will have more than one spouse during their lives. With the change in spouse comes a change in family structure, changes in the various roles and some changes in behavior.

Each family member has a different explanation for your sister's behavior. Your explanations are interesting but do not address the problem. We cannot tell another person how to fulfill responsibilities. No one is likely to change your sister's behavior by giving her advice.

Nor can I give your sister any suggestions. She has not asked for my advice, nor yours.

What we can address is what you might do. Since her children apparently confide in you, we might explore the things they can do.

Take your sister's place for a time. Take an interest in her children, your nieces and nephews. When they have serious troubles, such as your niece's accident, drop what



you are doing and go yourself. This accomplishes several things.

1. It does what families are supposed to do—help and support members.

2. It demonstrates more eloquently than any words that her children need and want family connections.

On your part, this role requires great generosity. You must show concern and compassion where, strictly speaking, it is not your job. My guess, however, is that like nothing else you could do it would demonstrate to your sister that she is not supporting her children when she is needed. You might wake her up and get her to resume her rightful role.

Her children seem to be doing the appropriate thing under the circumstances. They continue to invite her although they are refused. Such action takes maturity on their part. In addition, they might invite you and your family to their gatherings, and occasionally you might invite them.

Again, you would be taking your sister's role. Besides being a support for your sister's children, you would dramatize her absence in the family structure.

Change in marriage relationships bring changes in family structure, frequently causing upheaval and hurt. In your sister's case her inattention might be temporary.

After three years, she might still be adjusting to her new marriage. If so, your action of taking over her role should help her recognize a problem and achieve a balance between her new family and her original family.

(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, Ind. 47978.)

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Portrait(s) of a campus minister

By Father Joseph Kenna
NC News Service

There is no typical campus minister. Each one is a unique combination of personal gifts and professional training tempered by the demands of a particular campus setting.

Beyond their commitment to ministry in higher education, campus ministers have about as much in common as the coffee drinkers of the world.

□ □ □

Let me introduce you to some ministers you might meet on a college campus today:

Father Jack, a big man with a big laugh and a bigger heart, supports, challenges and encourages students at a large state university. He is likely to be seen anywhere on campus, from acting in a fraternity talent show to leading prayer at college graduation.

In a student cafeteria, he energetically discusses an idea he has for Sunday's liturgy. Mass is packed every week. Father Jack positively glows when the young adults respond with their ideas.

He spends hours late into the evening counseling. Sometimes it's a lonely freshman away from home for the first time. On occasion, it's a student who admits he is feeling suicidal.

This evening, Father Jack has an appointment with Rosemary, a senior in special education. She is part of what is called a team of peer ministers: several young men

and women who have committed themselves to taking leadership in the Newman community.

The campus ministers meet with Rosemary and the other peer ministers regularly to sharpen leadership skills and to develop strategies on how a few people can act like the leaven in bread, making their Christian values apparent in the academic environment.

Specifically, Rosemary's task is to lead a Wednesday night group of about 10 students through prayer and discussion in her dormitory lounge.

But Rosemary is not talking with Father Jack for any of these reasons. She is a dedicated person who is considering spending time as a lay missionary in Appalachia after she graduates. She has need for some spiritual direction at this crucial stage in her life.

Rosemary is typical of many students who look to campus ministers for support and vocational direction.

Father Jack, who loves his work, is a general practitioner: "All things to all students."

He works on a team with Sister

Brigid, whose accent and twinkle reveal her Irish birthplace, and Ron, the theologian-in-residence.

Sister Brigid, a Religious for more than 30 years, brings special skills of organization and a knowledge of group dynamics to the team effort. Among other responsibilities, Sister Brigid organizes peace and justice programs in cooperation with a Lutheran campus pastor.

Her personal spirituality and deep compassion are immediately evident to students and faculty alike. Sister Brigid spends much of her time in the Student Union. What otherwise could be a cold and potentially devastating academic environment becomes Christian and warm because of her easy availability and accepting presence.

Sometimes Sister Brigid talks with Tom, a freshman from out of state. He confides to her a shaken faith. His history professor says the church played the role of villain in history. On top of this, his dormitory roommate ridicules his Catholicism and wants him to join a bible study offered by a campus group that is

openly hostile to the Catholic Church.

Tom is lonely, confused and hurting despite a tough exterior. For him, Sister Brigid seems like "family," someone he can trust and look to for support in his painful time.

Ron, a recently married campus minister, has an advanced degree in theology. He specializes in helping students deepen their professional preparation by challenging them with solid theology and church teaching.

He runs a popular program. There is great interest in the Catholic Church on campus and many students enroll in formal classes on Catholicism. Students relate well with Ron's enthusiastic love of life.

□ □ □

It is reassuring to know that 2,000 varieties of Father Jack, Sister Brigid and Tom serve millions of Catholic college students on every kind of campus in the United States.

Whether it is comforting the lonely, defending the rights of Catholic students, teaching theology or providing the sacraments, this marvelous group of ministers quietly and consistently works to meet the spiritual needs of the college community.

(Father Kenna is campus ministry representative in the Department of Education of the U.S. Catholic Conference.)

Vocations

On college campuses across the country, a wide variety of individuals — priests, Religious and laity — go about the business of ministering to students. It is a special vocation, writes Father Joseph Kenna, with special rewards.

A spark of light to grow by

By Katharine Bird
NC News Service

"Crises always happen at 11:30 at night" for college students, said Sister of St. Joseph Jane Pitz. So, as a campus minister, she chose to have her lifestyle "dictated by that of the students," sleeping when they slept and ready to listen whenever they needed her. But it was always "an abrasive thing," she added.

For 10 years Sister Pitz was a campus minister at the University of Notre Dame in Indiana where she now is rector of a graduate women's residence.

What brings students to a campus minister?

Sometimes they are questioning the value of their studies, Sister Pitz said. This often happens when students are fatigued after a period of working very hard. They begin to doubt that their studies have anything to do with their real lives. Their common lament is that "grades, even an A, tell me nothing about myself," she said.

Most often "students come with a vague gnawing concern," Sister Pitz continued. They feel miserable but can't put their finger on the cause of their anxiety.

As a campus minister, Sister Pitz tries "to be a verbal mirror — to reflect back to students more clear-

ly what's going on." This requires "active listening," she said. It includes tuning in to students' feelings by being alert to their tone of voice and body language.

Occasionally a student, numbed by some experience, tells Sister Pitz: "I go to the library and I can't study. I go to the dining hall and can't eat. I'm having a terrible time sleeping."

If she thinks a student is on the verge of depression, Sister Pitz said she usually tells the student to take some specific steps. She suggests the student make plans for dinner with someone or find a new place to study. Her aim, she explained, is to help students get rid of the terrible feeling of powerlessness by taking charge of some area in their lives again.

In most situations, however, Sister Pitz avoids giving direct advice to students. Campus ministers "don't work out others' lives," she said. "We're there for support, to help people work out their problems."

For Sister Pitz, the death of a student is always the hardest part of being a campus minister. "It rips your heart apart," she said.

Yet every year at Notre Dame a couple of students die tragically — in an automobile accident, for example. Such tragedies "raise questions in people's minds about life

and death," Sister Pitz commented. Death reminds everyone that "life is limited in the physical realm."

Often campus ministers at Notre Dame respond to student deaths by holding a memorial service in Sacred Heart Church. People in the community "need to gather and express how they feel," Sister Pitz explained. "They need to cry and to hug each other, and having a ritual allows us to do that," she added.

Sister Pitz indicated that she places a high value on her years as a campus minister. Part of the reason can be traced to the students she has met. "I have seen such absolute goodness in students," she said. And encountering a good person "makes me reflect on what kind of God" we have.

Based on her campus-ministry experiences, Sister Pitz is convinced that it's when "we are immersed in pain not of our own choosing" that some really good things begin to happen. Often, she added, it's in the midst of pain that "something of God appears."

Pain can "spark lots of growth," Sister Pitz concluded.

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

By Father Robert Sherry
NC News Service

It was 8:15 Monday morning.

Thunder roared and lightning crashed behind Jim Knox. His back was to the window, against which the rain was pounding like jabs and pokes against this teenager's emotions.

Jim had left home an hour before, again without breakfast, again without money for lunch, again without any sign his busy parents cared for him. Now he was in the waiting room of the principal's office, summoned "on suspicion."

Only then did he learn what the trouble was. Some neighbors had called the police to a loud party Jim attended at a classmate's home the previous Friday night. But an hour before the police arrived, he and Liz had left "to get away from the noise." Maybe the principal was going to blame him again as the "ringleader." The rain beat harder against the windowpane.

Jim reflected that he had never had a party at his house. "Your friends — if that's what you call them — would ruin this place," his parents said more than once.

"We don't trust you" was another of their favorite refrains, ever since his older sister years ago was caught smoking. She was 17 then, just a few days before her high school graduation. To teach her a lesson, her parents refused to attend the ceremony.

As lightning struck just outside the window, the fluorescent lights went off in the waiting room. The secretary jumped in her chair.

"When I have children, they're going to trust me," thought Jim. "I'm going to be honest with them, tell them I'm not perfect. They'll know it anyway. They're going to know I was senior class president. But they're also going to know that I didn't get along with my sister all the time, that I flunked geometry and that I hurt inside because my parents didn't trust me."

The lights came back on in the room.

Looking up, Jim saw a plaque next to the crucifix on the wall behind the secretary's desk. It read: "It's

Dealing seriously with youth

By Father John Castelot
NC News Service

When Samuel the prophet was looking for someone to replace the unfortunate King Saul, he was directed to Bethlehem. There he found Jesse, father of eight sons.

Before Samuel made his choice, God gave him the following advice: "Do not judge from his appearance or his lofty stature....Not as man sees does God see, because man sees the appearance but the Lord looks into the heart" (1 Samuel 16:7).

Seven of Jesse's sons were presented to Samuel. They were strong, mature, poised, but Samuel was not satisfied. When he asked if there were any others, Jesse replied: "There is still the youngest, who is tending the sheep."

So Samuel asked Jesse to send for the youngest, whose name was David. "Jesse sent and had the young man brought to him. He was ruddy, a youth handsome to behold and making a splendid appearance. The Lord said, 'There — anoint him, for this is he'" (1 Samuel 16:11-12).

Good looks are hardly adequate qualifications for ruling a country,

but Samuel, guided by the Lord, saw something in David. True, he was young. But his youth was no obstacle to greatness.

Samuel could have given David a pat on the head and sent him back to his sheep. But he didn't. He respected him as a person with potential and anointed him king.

David became the greatest king in Israel's history, founder of that dynasty from which the Messiah was to come.

It pays to take youth seriously.

One day a young man approached Jesus, in fact came running up to him, and asked: "Good Teacher, what must I do to share in everlasting life?" Jesus could have smiled at his innocence and evaded the question, but he didn't. He sensed the fellow's sincerity and idealism and took him quite seriously (Mark 10:17; Matthew 19:16).

Jesus suggested that the young man keep the commandments, to which he replied in all honesty: "Teacher, I have kept all these since my childhood." Then Mark tells us, "Jesus looked at him with love."

Yes, he was young and perhaps a bit ingenuous. But he was

serious and evidently eager to grow. He had potential Jesus could not ignore.

So Jesus challenged him to strive for the ideal. But this involved something the fellow had not bargained for. Since he was rich, he figured he could do anything Jesus might suggest. To his dismay Jesus advised him to strip himself of his possessions and rely, not on his own resources, but on God.

This was not exactly a call to poverty. It was a challenge to recognize that sharing in everlasting life does not depend on our efforts but on God's free favor. "At these words the man's face fell" (Mark 10:22).

The young man had ideals; he was thoroughly good and eager to be better. Jesus took him seriously and engaged in honest dialogue with him.

And who can tell if this response of the "good teacher" did not bear fruit later on, when the young man had more time to reflect on the implications of Jesus' advice?

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

FOOD...

...for thought

•The person who witnesses severe injustice in the world may begin to wonder if there truly is a good God.

Questions about life's meaning and purpose do not usually occur in a vacuum. These questions are generated by the course real life takes.

That is why the demands placed on church ministers are great. That is why those in the church who think of themselves as having a vocation — and this can include anyone trying to live out the Christian life — have a task of considerable scope.

For people trying to live out a Christian vocation sometimes will find themselves in situations where they must try to rekindle an appreciation of life's worth. Often they will find themselves with people who need support and concrete help in recognizing their own talents and potential. Again, it may at times be a matter of listening attentively to someone who needs to express personal feelings and questions to a person who is compassionate and respectful.

All Christians from time to time find that they are called to serve friends, co-workers, family members and others who have basic decisions to make about the future and about values.

This kind of service to others is an important dimension of the Christian vocation.

For a teen-ager, the journey toward adulthood is often tumultuous. This time of dramatic change in life is full of doubts and unanswered questions: What kind of person am I? Should I look upon the future as a threat, or is it filled with promise for me? How should I relate to the other people in my life? Does anyone else genuinely care about me? Why is there injustice in the world?

In reality, however, teen-agers are not the only ones who quietly ask these questions of themselves. An adult at the age of 35 or 50, even an adult at retirement age, may wonder seriously about life's meaning and purpose. And this concern must be worked out in the context of life's actual events:

- The person who experiences a significant loss, like a death in the family or a job loss, may develop serious questions about life's worth.

- The person who experiences a failure or a profound disappointment may simultaneously experience a sense of profound confusion about his personal identity.

- The person who experiences a broken personal relationship may become overwhelmed with doubts about the value of close relationships.

- The person entering life's later years may mourn the passing of youth.

...for discussion

1. What does the word "vocation" mean to you? What is your vocation as a Christian?

2. Sister Jane Pitz discusses her vocation as a campus minister in an interview this week with Katharine Bird. Sister Pitz says it is her task to support students, to help them work out their problems, but not to impose solutions. Can you recall a situation in which your support was needed by someone who was working a problem through? How did you give support to that person?

3. After reading this week's articles by Father Joseph Kenna and Katharine Bird, do you think there are ways in which your Christian vocation resembles the vocation of a campus minister, even though your vocation might not be fulfilled on a college campus?

SECOND HELPINGS

"Sharing Moral Values With Your Teen-ager" by Sulpician Father Gerald Coleman. "Most parents do an excellent job in raising their children. And this is because they are not afraid to speak and act out of their strengths," writes Father Coleman in this 24-page pamphlet. "Young people really want to know the strengths, values and opinions of their parents and their teachers," he adds. Father Coleman briefly touches on the confusion many teens experience when they encounter values in society which conflict with those of Christians, especially in relation to the drug and alcohol scene and sexual practices. Christians should make it clear that "sexuality demands a deep sense of fidelity. We love people. We do not use them." Adults should be honest with youths and truthful and treat them with respect, he says. But don't "retreat from your own values simply to keep the peace." (Liguori Publications, One Liguori Dr., Liguori, Mo. 63057. Single copy, \$.50.)

hard to delight in the flowers if you're hopelessly lost in the forest."

"That's for sure," thought Jim. As he copied down the proverb in his personal journal, he decided to list all the good things — the "flowers" — in his life. The list began with honesty and continued with forgiveness, Liz, mercy, understanding, patience, friends and faith. To his list he added some teachers.

The storm outside the window seemed to be lessening. Jim thought of the connection between the rain and flowers.

As Jim closed his journal, Father Riley, the junior religion teacher, entered the waiting room. After many good talks over the past two years, Jim considered him a friend.

"Jim," Father Riley began, "I heard you were called in. I just stopped by to let you know I'll be around the rest of the day if you want to talk after you get finished here."

The secretary's eyes flashed up,

a look of "Do you know what you're asking for?" on her face.

"How about fifth hour today," replied Jim. "I've got an open period then."

"Fine," said Father Riley. "In my office then at 2:10. By the way, are you finished using my car? I'll need the wheels tonight, so don't forget to bring back my keys. When you need it again, though, let me know."

With that, the principal's door opened. A blushing student came out, followed by the principal. His eyes stared at Jim. "OK, Knox. I want to talk to you."

As Jim rose, Father Riley winked at him and thunder rolled outside the window.

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

To delight in the flowers



CHILDREN'S STORY HOUR

When the laughing stopped

By Janaan Manternach
NC News Service

Jose didn't look up much during class. He didn't look at Miss Lucy, his teacher. He didn't look around at the boys and girls sitting near him.

"I wonder what is bothering Jose?" Miss Lucy asked herself. "He looks like he wished the ground would open and swallow him up."

That is how Jose felt. He felt small and shriveled up inside. His stomach was tight. Sadness showed through his dark eyes.

His classmates made fun of him. "Hi, stupid!" one would say. Then everyone would laugh.

But Miss Lucy understood Jose. He still found it hard to understand everything in English. But he was very bright.

"Jose," Miss Lucy called out as the bell rang for recess. "May I see you for a moment?"

Several boys and girls giggled. When the classroom was empty, Miss Lucy asked Jose to sit down

by her desk.

"You seem so sad," she said. Jose just stared at the floor. He didn't feel good enough to look up at Miss Lucy.

"Jose," his teacher said. "I know you are hurting. And I think I know why. Your classmates laugh at you because you are still learning English. They call you names. But I know better. I know you are very bright."

Jose was surprised at Miss Lucy's words. "That's just how I feel," he thought to himself. "How does she know that?"

"Jose, I know you can do everything the other children do in school. I think you will write as good a story tomorrow as any of the others. Now go out and play until recess is over."

Jose seemed to walk taller when he came back into the room. He still walked at the back of the line, but he looked up to see if Miss Lucy was watching. She was.

He worked hard on a story about his life in his own country, Honduras. He described the

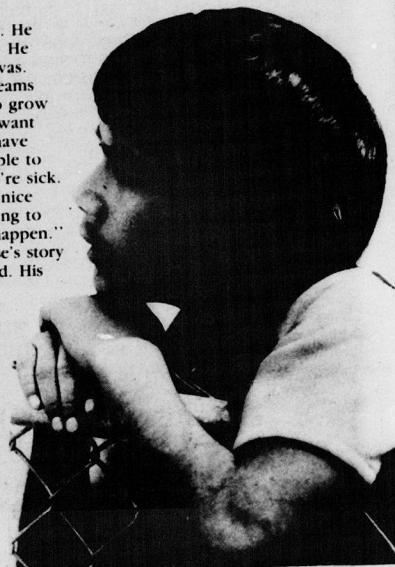
mountains and the beaches. He wrote of the banana farms. He told how poor his family was.

Then he wrote of his dreams for his country. "I want to grow up and help my people. I want everyone in Honduras to have enough to eat. I want people to have medicines when they're sick. I want everybody to have nice places to live. And I'm going to do something to make it happen."

When Miss Lucy read Jose's story to the class, no one laughed. His was the best story of all. The students were amazed.

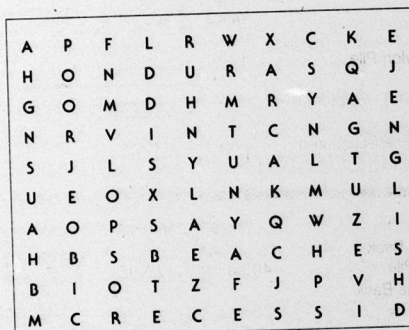
When the bell rang at the end of the school day, Miss Lucy put her hand on Jose's shoulder. "I knew you could do it," she said. Jose looked up and smiled.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



Hidden Words

Find the words hidden in the puzzle below. They can be vertical, horizontal or diagonal. All the words are in this week's children's story.



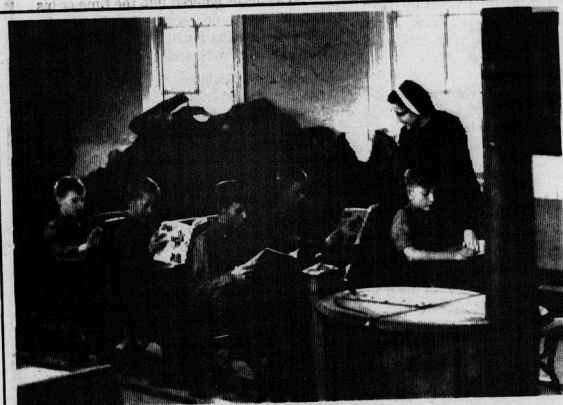
MISS LUCY JOSE HONDURAS BEACHES ENGLISH POOR BANANA RECESS

HOW ABOUT YOU?

☐ Make believe you and your best friend are working hard, coloring pictures or making statues from clay. Then someone passing by laughs at your friend's work and says it looks funny. What would you say to help your friend feel better?

Children's Reading Corner

"Daniel's Duck" is a story by Clyde Robert Bulla for children and adults to read together. In the story, Daniel carves a duck for the fair. When it is displayed, people who see it laugh. This hurts Daniel and he runs to the river to throw it away. But a famous woodcarver stops him and with gentleness and kindness helps Daniel to realize the carving is so good it makes people happy. He offers to buy it but Daniel won't sell. Instead, he simply gives his duck to the woodcarver. (Harper & Row, Inc., 10 East 53rd Street, New York, N.Y. 10022. 1980. Paperback, \$2.95)



Warmth

Using split logs in a wood-burning stove to protect against the rigors of a bitter winter, Sister Consilene Flynn brings the warmth of the Gospel message to children from the ranches of the high country surrounding St. John the Apostle Mission in Paisley, Oregon.

Sister Flynn helps children with the basics of Christianity in her religion classes in Paisley and adjacent missions that receive Extension Society aid. She is one member of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in

the United States. But that team is too small to do the job without help. It needs new members. It needs you.

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



The Catholic Church
EXTENSION Society
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the Saints *by Luke*

ST. HILARY



ST. HILARY WAS BORN IN POITERS, FRANCE, AROUND 315 AND WAS RAISED A PAGAN. AS A YOUNG MAN HE BECAME IMPRESSED BY THE WORDS OF SCRIPTURE AND BECAME A CHRISTIAN. SOON AFTER, HE CONVERTED HIS WIFE AND DAUGHTER.

WHILE HIS WIFE WAS STILL LIVING, HILARY WAS CHOSEN IN 353 TO BE BISHOP OF POITERS AGAINST HIS WILL. THREE YEARS LATER, HE BEGAN TO BATTLE ARIANISM, WHICH DENIED THE DIVINITY OF CHRIST.

ST. HILARY WAS CALLED UPON TO SUPPORT THE ORTHODOX CAUSE IN SEVERAL GALIC COUNCILS IN WHICH ARIAN BISHOPS WERE THE MAJORITY. THE EMPEROR CONSTANTINUS ORDERED ALL BISHOPS TO SIGN A CONDEMNATION OF ST. ATHANASIUS, THE GREAT DEFENDER OF THE FAITH. HILARY REFUSED AND WAS BANISHED TO PHRYGIA. HE SPENT THREE YEARS IN EXILE COMPOSING A WORK ON THE HOLY TRINITY. HE WAS THEN INVITED BY SOME ARIANS TO A COUNCIL THE EMPEROR CALLED TO COUNTERACT THE COUNCIL OF NICEA. HILARY AGAIN DEFENDED THE CHURCH AND SOUGHT PUBLIC DEBATE WITH THE HERETICAL BISHOP WHO HAD EXILED HIM. THE ARIANS, FEARING THIS MEETING AND ITS OUTCOME, PLEADED WITH THE EMPEROR TO SEND HILARY BACK.

AFTER SEVEN YEARS OF MISSIONARY TRAVEL, HE RETURNED TO POITERS, WHERE HE WAS WELCOMED BY HIS PEOPLE AND HE DIED IN PEACE IN 368. HIS FEAST IS JAN. 14.

THE SUNDAY READINGS

by
Richard
Cain
Isaiah 42:1-4, 6-7
Psalm 29:1-4, 9-10
Acts 10:34-38
Mark 1:7-11

BAPTISM OF THE LORD

JANUARY 13, 1985

In the Feast of the Baptism of the Lord we celebrate a moment when Jesus revealed to us something of his identity and mission on earth. But in order to understand what Jesus was saying about himself and his mission, we must see his baptism in the context of the history of God's work among the Jewish people.

From the beginning the Jews saw that they were called to a special relationship with God. But their relationship with him was a constant test of wills as they sought to reinterpret his purpose to suit their own ends. God found it necessary to discipline them, depriving them of all that they clung to instead of him. In their distress they turned to God asking him to deliver them as he had before.

It is in this context that the author of the first reading spoke. The author comforted the Jews with the message that God had selected a special servant to save them. This servant was to be the promised messianic king and prophet, for he was to be given the dual task of teaching and of bringing justice. And God's spirit would be upon him in a special way.

But here was the twist. The author said this servant would not be the flashy comic-book savior the Jews were expecting. Instead he would be a humble and gentle teacher reaching out to the helpless and those in bondage.

The contrast between the psalm and the other readings brings home to us this mystery which challenges the faith of all who enter into a relationship with God. The God of the Jews whom we worship is the powerful ruler of the awesome forces of nature. Yet he often chooses to work in quiet, simple ways.

So as Jesus entered into the time of his formal work on earth, he began by carefully placing himself in the context of the God's past work and promises.

As Peter pointed out in the second reading, Jesus' baptism was an anointing. Now Jewish kings were anointed with oil. But Jesus was anointed with the Holy Spirit and with power.

When the spirit came upon him during his baptism, Jesus revealed himself as the promised servant who would save God's people. But his baptism also revealed the way in which he would render that service: through obedience to the Father by washing away our sins through his sacrificial death (immersion in the water) and his resurrection (coming up out of the water).

The readings for this feast challenge us with some questions: What kind of savior are we looking for? A flashy comic-book hero, or a gentle and humble servant? And in turn what kind of servant of this savior are we becoming? One who looks for God to use us in flashy, dramatic ways, or one who is willing to be a simple, quiet mover behind the scenes? And are we ready to see our service as being for all, especially those whom the world regards as worthless?

Through our baptism, God has anointed each of us with the spirit and power of Jesus. In that same baptism, we die to ourselves and rise in him. So his ministry of quiet, humble, obedient and sacrificial service is our ministry.

In the most hum-drum human tasks and moments in our lives, we are closer to the precious power and purpose of God than we think!

Local Hispanics join others to plan Third National Encounter

Hispanics in the Archdiocese of Indianapolis are joining with others around the United States in planning for the Third National Encuentro (Encounter) which will be in Washington, D.C. in August.

Delia Diaz is one of three persons from the state of Indiana who has participated in

a training program in preparation for diocesan and regional meetings that will lead to the national meeting.

A regional meeting for representatives from 29 dioceses in Indiana, Illinois, Michigan, Ohio and Wisconsin is scheduled for May 24-26.

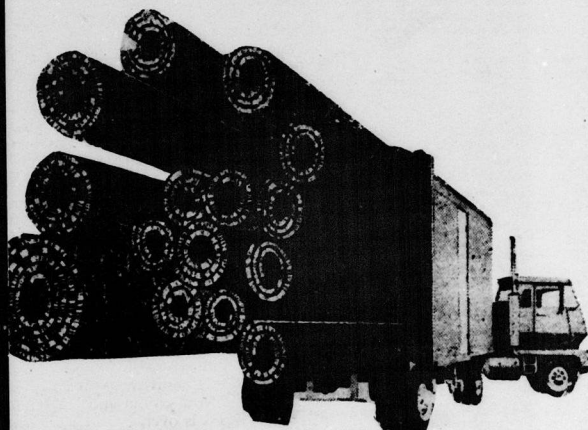
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The ACTIVE List



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

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

January 11-12-13

A silent Directed Prayer Weekend using scripture will be held at Kordes Enrichment Center, Ferdinand. \$45 includes room, board and direction. Contact the Center at RR. 3, Box 201, Ferdinand, Ind. 47532.

A Day of Inner Healing and the Gospel of John will be offered at Mount St. Francis Retreat Center from 9 a.m. to 5 p.m. Call 812-923-8817.

The Chataud High School Placement Test for incoming freshmen will be held from 8:30 to 11:30 a.m.

Francis Retreat Center. For information and registration call 812-923-8817 or 812-923-0354.

January 13

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

St. Vincent de Paul School Booster Club will sponsor a Pancake and Sausage Breakfast after the 8 and 10 a.m. Masses in the school cafeteria, 1711 S. "I" St., Bedford. Adults \$2, children under 12 \$1.

January 14

The Children of Divorce Program sponsored by Catholic Social Services will be held at 7 p.m. in the Catholic Center, 1400 N. Meridian St. For information call 236-1500.

January 15

Early registration deadline for New Albany Deamery Mid-Winter Youth Rally.

Archdiocesan Black Catholics Concerned (ABCC) will sponsor a special Mass on the theme "Coming Together" in honor of the birthday of Rev. Martin Luther King, Jr. at 7 p.m. in St. Monica Church, 6135 N. Michigan Rd.

January 16

Catholic Widowed Organization (CWO) will meet

Poles censor pope's message

ROME (NC)—Polish officials censored a portion of Pope John Paul II's World Day of Peace message, printed in a Polish Catholic weekly, which referred to the "tyranny" of systems emphasizing "class struggle," the Italian press reported Jan. 6. Citing reports from Warsaw, a Milan daily and two Rome daily newspapers reported that government officials deleted a section of the Jan. 1 annual address which urged youths to realize the ramifications of contemporary choices and values.

Sister celebrates 100th birthday

FLOURTOWN, Pa. (NC)—Residents of the Sisters of St. Joseph Villa in Flouertown had something extra to celebrate during the holiday season. Amid the normal preparations for Christmas, friends of Sister Oliveta Hall took time out to mark her 100th birthday, which was on Christmas Eve. Sister Hall entered the convent Sept. 10, 1910, and began a 55-year teaching vocation in 1912.

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for 5 p.m. Mass at Cathedral Chapel. Regular meeting follows at 7:30 p.m. in the Catholic Center. Program: review of current books on the single life.

The Secular Order of Carmel will sponsor an "Evening of Carmelite Spirituality" beginning with 7 p.m. Mass in the Chapel of the Carmelite Monastery, 2500 Spring Mill Rd. Discalced Carmelite Father Patrick Farrell will speak.

January 18

The Fountain Square Fools theatrical troupe will present a concert on today's justice issues entitled "Peace on Earth" from 7:30 to 9 p.m. at Beech Grove Benedictine Center. Fee \$4.25 prior to Jan. 18; \$5 at the door; \$3.75 for groups of 6 or more.

St. Pius X Singles Family will sponsor a Dance at 8 p.m. in the gym. \$2 cost. Call Michael J. Crowe 849-8638 or Michael Indiana 842-2176 for more information.

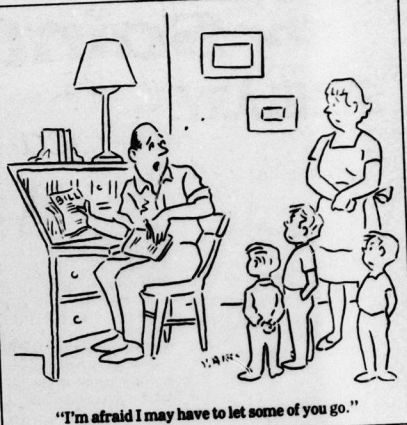
January 18-19-20

A Mixed Serenity Retreat for men and women will be conducted by Fr. James Schwertley at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

January 19

The Fountain Square Fools theatrical troupe will conduct a workshop on "Reconciliation" featuring technique sessions, theatrical presentations and liturgy from 9 a.m. to 4 p.m. at Beech Grove Benedictine Center. Fee \$40 including lunch. To register call 788-7581.

The Academy of the Immaculate Conception in Oldenburg will offer a placement test for eighth grade girls beginning at 8:15 a.m. Information session for parents at 8:30 a.m. will be followed by a tour of buildings at approximately 12:30 p.m. \$3.50 fee collected that day. Call 812-



934-4440 to submit prospective student's name.

The "Growing Up Sexual" training seminar for adults working with junior high youth will be conducted at St. Paul's, Bloomington, from 9 a.m. to 4:30 p.m. Registration mandatory. \$10 cost includes lunch. Call 236-1596 or 236-1433 for information.

Secunia Memorial High School Booster Club will hold its Annual Reverse Raffle featuring a champagne dinner, door prizes and raffle. For tickets call 894-4750 or 353-1178.

January 20

An Indianapolis-area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St., from 12:45 to 5:30 p.m. Pre-registration required. Call 236-1596 for information.

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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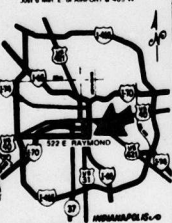
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Officer tells details of Polish priest's murder

TORUN, Poland (NC)—A Polish secret policeman who has admitted participating in the murder of Father Jerzy Popieluszko broke down, sobbing, in court Jan. 4 after telling the judge, "No one can live with that on his conscience."

Lt. Waldemar Chmielewski, one of four police officers on trial in the kidnapping of the pro-Solidarity Polish priest, told the court the events surrounding Father Popieluszko's death were "frightful and cruel."

"No normal man could live with it," he said, just before he broke down. "I was sure the whole thing would come out sooner or later."

At the end of his third day of testimony in Torun Provincial Court, Chmielewski lost control and was unable to speak, according to Western reporters

attending the trial. They said Chmielewski, who has developed a nervous stutter since the murder, was allowed to sit during testimony, and his face twitched uncontrollably.

The lieutenant testified earlier that he had turned away in horror twice while his commander, Capt. Grzegorz Piotrowski, beat Father Popieluszko, and at one point he ran to the car but was ordered to come back and help.

"It was a long nightmare, but it could have been only five or 10 minutes. It was beyond my understanding. It seemed to me that we were overstepping the limits of our mission," he testified.

Chmielewski, 29; Lt. Leszek Pekala, 32; and their immediate superior Piotrowski, 33, have admitted to the Oct. 19 kidnapping and

murder of Father Popieluszko, a staunch supporter of the banned labor union, Solidarity. The priest's body was found in the frozen Vistula River Oct. 30.

ANOTHER OFFICER—Col. Adam Pietruszka, their chief in the Interior Ministry, which runs Poland's secret and uniformed police—has denied inciting them to commit the crime. All four face possible death sentences if convicted.

A question lingering over the trial, in which Pekala also has testified, has been how high in the Interior Ministry responsibility for the crime can be placed. Pekala and Chmielewski have said they believed they would be protected by "top ranks."

Chmielewski testified that at least twice he and Pekala asked Piotrowski to leave the priest alive on the side of the road. Both times they were ordered to "keep driving" toward the dam from which they threw the priest's body into the river.

"I didn't see any sense in continuing the action," said Chmielewski. "The car was unreliable; Waldemar Chrostowski (Father Popieluszko's driver) had run off, and I thought we had already accomplished the objective of the mission, which was to scare the priest."

Chmielewski said it "no longer mattered what happened to us. I didn't care if we would be implicated."



ON TRIAL—Police officers sit between former Internal Ministry officers accused of the murder of Father Jerzy Popieluszko. In front are Grzegorz Piotrowski, left, and Leszek Pekala and rear are Waldemar Chmielewski and Adam Pietruszka. (NC photo from UPI)

CRS hopes to increase aid to starving in Ethiopia

(Continued from page 1)

only 250,000, was playing a role far greater than its size would indicate.

Of Ethiopia's estimated 42 million population, 6 to 10 million are said to be threatened with starvation.

Msgr. Coll said the group effort he coordinates is currently aiding 1.6 million and hopes to increase the number to 2 million in the coming months. He said with programs of governments, the United Nations, the Red Cross and others, perhaps 70 percent of those in danger of starvation are being reached. "We can't save everybody," he said.

However, he said Churches Drought Action Africa had succeeded in developing a unified operation with a "single focus" that was "extremely attractive" to major donors. "Our organization is now in place and we are beginning our plan," he said. "In December we distributed 17,000 tons of food. We need 18,000 tons per month and we are at work on that."

He said the emergency feeding program involves giving 104 pounds of processed flour, dried milk and vegetable oil per month to families with children under 5 years of age. He said the program is intended to give each recipient some 1,400 calories per day and is considered "sup-

plemental," though it is recognized that in many cases the people will get nothing else.

Msgr. Coll said the goal of the emergency effort, called a "food security program," is to ensure that people in the villages will get food there on a monthly basis so they will not migrate to the towns. They will also be given seed and small tools to help them raise a spring crop if any rain comes, he said.

On a more long-range basis, Msgr. Coll said, the plan calls for development projects such as water management and reforestation, which he said could begin this year.

Msgr. Coll said the situation was as severe as it has been reported. "I watched an infant die because they didn't have the right size of needle for the intravenous solution. At a camp in a place called Korem in Wollo Province, a little girl was crying and pulled at my sleeve saying, 'Come, come, see mother.' I saw that the mother was dying and I knew that after she died, the child would die, and I knew that there was nothing I could do."

Relief workers, he said, "don't often sleep well. The days you go to the field and see the people starving to death you normally do not eat. I am not capable of digesting in that situation."

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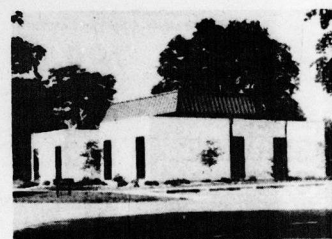
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REST IN PEACE

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

† **ALBERT, Aline Bowen**, 81, St. Augustine, Jeffersonville, January 1. Wife of John H.

† **BORDENKESCHER, Joseph Andrew**, 84, St. Philip Neri, Indianapolis, December 23. Husband of Helen; father of Mary Herbert and Martha Haddin; brother of Walter.

† **CARRICK, Agnes**, 88, Providence Retirement Home, New Albany, December 22. Sister of Carl Muller.

† **CARRIGAN, Elizabeth A.**, 82, Sacred Heart, Jeffersonville, December 24. Mother of Mrs. Clayton Bennett.

† **CARROLL, Karen Marie Roeller**, 22, St. Anthony, Clarksville, December 25. Wife of Ron, Jr.; daughter of Mr. and Mrs. Herbert Roeller; sister of James, Gerald, Mary, Sue, Theresa, Nancy and Jan Roeller.

† **CHAPMAN, John A.**, 79, St. Joan of Arc, Indianapolis, December 20. Father of Patricia J., Judith A., Pamela J. Sauer, Janice S. Lee, John A., Jr., and James E.; brother of William E.; grandfather of 13; great-grandfather of two.

† **CUNNINGHAM, Jeanne**

Rosary, 64, St. Pius X, Indianapolis, December 7. Wife of J. Quinn; mother of Judith Tuttle, Barbara May, Kathy, Cynthia Kirles and Nancy; grandmother of seven.

† **DeMOSS, Jack**, 56, St. Joseph, Shelbyville, December 28. Husband of Lois; son of Floyd and Bessie; father of Jay L., Carolyn Waltz, Mary Kaster and Rose Marie Lee; grandfather of four.

† **DOWD, Luella**, 92, St. Mary, North Vernon, December 20. Mother of Thomas.

† **DUKE, Oliver M.**, 76, Assumption, Indianapolis, December 25. Husband of Irene; father of Kenneth D.; brother of Paul, Halque, Artie, Ruth Tingle, Lucille Swindle, Ernestina Stringer and Clarice Richardson; grandfather of two; great-grandfather of one.

† **DWENGER, Elenora E.**, 87, St. Mary, Greensburg, December 29. Mother of Dorothy Jewell and Carol Unsel.

† **GIBSON, Olga E.**, 93, St. Vincent de Paul, Bedford, December 23. Mother of Olga Booker; grandmother of one; great-grandmother of two.

† **HOOD, Edna**, 87, St. Mary, Rushville, January 2.

† **HUBERT, Frank**, 76, St. Augustine, Leopold, December 24. Husband of Hannah Donnelly; father of Ruth, Mary Cooper,

Margie Poole, John, Earl, Robert, Charles, David, Jim, Sam, Richard, Mark and Paul; brother of Mabel Farris and Leone James; grandfather of 22.

† **HUNTER, Marcella M.**, 88, St. Mary, Greensburg, December 21. Wife of Charles; mother of Mary Ellen Jackson.

† **KIDWELL, Arnold P.**, 77, Little Flower, Indianapolis, December 22. Husband of Alice M.; father of Mary Lannan, Susan Gilstrap and Dolores Marmonti.

† **LARSON, Fredrick "Fred"**, 57, St. Anthony, Clarksville,

December 27. Father of Sonnie, Laura, Christina, Stephanie and Michael; son of Sophie.

† **MASSING, Lawrence J.**, 79, St. John the Baptist, Osgood, December 7.

† **MEDCALF, Kathryn (Katie) E.**, 51, Holy Name, Beech Grove, December 31. Sister of Marilyn Lamb, Carolyn Carter, Barbara Martin, Herbert L. and Thomas A.; step-sister of Joy Darlene Godby; step-daughter of Louise Larrison.

† **RANIERI, Frank V.**, 72, St. Thomas Aquinas, Indianapolis,

December 22. Husband of Theresa (Cascione); father of Frank R. and Ellen T. Brown; brother of Armond, Maria, Lillian Egan and Anita Cunningham; grandfather of Christopher F. Brown, Christine and Elaine Ranieri.

† **RUTHERFORD, Bertha F.**, 86, St. Michael, Cannelton, December 29. Mother of Robert and Helen; grandmother of three.

† **SAHM, Louise J.**, 94, St. Mary, Greensburg, December 22.

† **STEWART, Mary**, 87, St. Mary,

North Vernon, December 13. Mother of Mary Ann Barlow, Nancy Bernatz and Thomas.

† **TUMILTY, Roselyn M.**, 57, St. Mary, Greensburg, December 23. Daughter of Rose; sister of John, Thomas, Betty Hamilton, Pat Upton, Peggy Hash, Linda and Sharon.

† **WALWORTH, Alice M.**, 78, St. Luke, Indianapolis, December 21.

† **WARD, Marybelle (Molly)**, 68, St. Roch, Indianapolis, December 15. Wife of Robert C.; mother of Michael.

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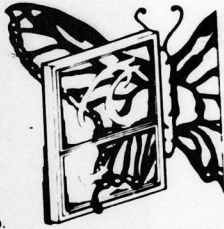
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Sister Halter buried Jan. 7

FERDINAND, Ind.—Benedictine Sister Camilla Halter died here on Jan. 4 at age 93. She was a native of Vincennes, and came from a family of 10 children.

In 1909 Sister Camilla entered the Convent Immaculate Conception where she made final

vows in 1912. She celebrated her Golden Jubilee of Religious Profession in 1962, and her Diamond Jubilee in 1972.

Sister Camilla taught school for 56 years, in Indiana and in an Indian mission in North Dakota. Her archdiocesan assignments included schools in Indianapolis and Tell City. She returned to the motherhouse in Ferdinand in 1968.

Funeral services were held for Sister Camilla on Jan. 7 followed by burial in the convent cemetery. She is survived by several nieces and nephews.

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Book reviews

Utopian economic plan lacks rigor

REBUILDING AMERICA, by Gar Alperovitz and Jeff Faux. Pantheon Books (New York, 1984). 319 pp., \$20.

Reviewed by
Fr. J. Eugene Poirier, S.J.
NC News Service

This book is very informative, but lacks in analytical rigor. Its approach is ideological and political.

The intent of the authors is to help build an economy that serves human growth and development. The problem they face consists in the lack of fit between the world as it actually is and the world as it is perceived to be.

They move to a series of assertions: Value-free

economics is impossible; informed decisions depend on clear sets of values; planning ahead becomes a practical necessity.

For the writers, democratic planning requires competent government capable of reaching political agreement among the various sectors of the economy. Its purpose is to attain high growth, full employment and price stability.

The old ideology, they contend, emphasized individualism, property rights, competition, the limited state and scientific specialization. The new ideology requires an emphasis on rights of membership, community need, a holistic view of

science and the recognition of the state as planner. Government, indeed, is the only institution with the legitimacy and the authority to address problems of the whole economy, they write.

The authors identify the villain in present-day American life as the "broker state" which caters to the most powerful lobby groups through tax loopholes and subsidies. They propose "democratic planning" as a panacea for all economic problems. To make their case, they quote selectively from a vast array of articles and books, and refer to the claimed successes of selected West European countries, Canada and Japan in democratic planning.

Unfortunately, the book contains no rigorous analysis of cause and effect; of feasibility and controllability of the proposed system; of information costs associated with planning.

There is no concern for the bottlenecks created by insufficient information. There is no consideration of the possibility that, in an economy of plenty, the free choices of individuals will

disrupt the projections of the planners.

And there is only sparse reference to the failures of planned economies throughout history, and of the simultaneous existence of independent markets reflecting the true economic value of commodities and services.

(Father Poirier is an associate professor of economics at Georgetown University.)

Book offers a 'rethinking' of the Catholic Church

HOW TO SAVE THE CATHOLIC CHURCH, by Fr. Andrew M. Greeley and Mary Greeley Durkin. Viking (New York, 1984). 258 pp., \$16.95.

Reviewed by Bro.
Ronald D. Pasquariello, FMS
NC News Service

Now that you have given others presents for the holidays, give yourself one, something really worthwhile, a copy of this book. It is the American Catholic non-fiction equivalent of "Roots."

It is about the Catholic genius and the genius of being

Catholic. It digs deep into the Catholic experience to explain why we see things the way we do and act the way we do. And it is full of suggestions for doing it better.

The heart of the matter, the wellspring from which most of the book and the Catholic tradition draws its substance, is the "Catholic principle" of sacramentality. It claims: humans and nature are signs of God; God is revealed through them; God is signified and encountered in the ordinary, the everyday and the natural; "the world is charged with the grandeur of God;" grace is everywhere.

Theologian Mary Durkin's chapters on the sacramentality of sex and woman as analogue of God are a knockout.

God, she tells us, is somehow present in the body of the lover. We make love to our lover and at the same time we make love to God. And sex tells us, as the Song of Songs suggests, that our God is loving, passionate, committed—ah, sexy—and always making him/herself attractive to us, constantly seeking union with us. The God of love is best revealed by love.

In the next chapter she expands on our image of God by telling us that God is like a woman and more than a woman. In the Bible, God is portrayed as mother, seamstress, midwife, mistress, Wisdom—with, among other things, earthiness and sexuality. The beauty we see in a woman is a hint of the fascination of God's beauty. Women also signify the attracting, life-giving, nurturing, caring power of our cosmic God, she writes.

Father Greeley offers some really sobering advice for social activists. He picks up a whole neglected dimension of their work in his chapters on the analogical imagination, organic community, and social theory and natural law.

He calls for a respect for the concrete, for the local parish church, for neighborhoods and grassroots activism—in a word, a sensitivity for the bonds of microstructures.

The authors do not claim to be "doing theology," but theology it is. They are engaged in what philosopher Martin Heidegger called a "rethinking" of the American Catholic tradition.

(Brother Pasquariello is the author of several books on theology and public policy.)

The Indiana War Memorials Commission has resolved to restore the statue of Victory and the Soldiers and Sailors Monument, the centerpiece of Indianapolis' downtown redevelopment.



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John Paul II to visit four countries in South America

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II plans to perform the first beatifications in Latin America, lunch with steelworkers, visit the ancient Inca capital of Cuzco in Peru, and tour poor shantytowns during a 15,000-mile trip to four countries Jan. 26-Feb. 6.

The papal itinerary lists stops in 17 cities in Venezuela, Ecuador, Peru and the island-state of Trinidad and Tobago. The schedule was released by the Vatican Dec. 29. It includes trips to seaports, mountain villages and one Amazon jungle town.

The rigorous schedule also will require the pope to travel several times by plane from sea level to altitudes of up to 10,000 feet in the Andes mountains and return to sea level. Such travel is physically exhausting because air pressure is more dense at sea level and the body needs time to adjust to such quick altitude changes. The schedule, however, provides little time for rest as the pope has planned public events as soon as he arrives at each stop.

The quick altitude changes can cause dizziness, nausea and damage to in-

ternal organs requiring hospitalization.

The schedule also includes quick changes in climate as the pope plans to shift back and forth from hot tropical temperatures to the cool, fall-like weather of the Andes Mountains.

Vatican officials involved in planning the trip said the 64-year-old pope is aware of the health hazards involved in the series of quick altitude and climate changes but, for pastoral reasons, he wanted to visit representative portions of each country.

On Feb. 1 the pope is scheduled to beatify Ecuadorian Mother Mercedes de Jesus Molina, who lived from 1828 to 1883. The ceremony is planned for Guayaquil. On the following day, the pope plans to beatify 17th-century Peruvian Sister Ana de los Angeles in the Andean city of Arequipa, Peru.

The papal itinerary also calls for meetings with bishops, priests and Religious, youths, ecumenical leaders, Polish communities and diplomats.

In oil-rich Venezuela the pope plans to lunch Jan. 29 with iron and steelworkers in the tropical town of Ciudad Guayana.

In Ecuador and Peru the pope plans several meetings

with descendants of the Incas, whose empire ruled most of the Andes region before they were conquered by the Spanish in the 16th century.

One of the meetings is set for the ancient Inca capital of Cuzco, at Sacasayaman, an Inca fortress which was captured by the Spaniards in a key battle leading to the Spanish takeover of the city.

The pope also plans to end his visit to Peru with a one-hour stopover in Iquitos, a jungle town along the Amazon river, for a meeting with Indian tribes.

The final stop on the trip is a six-hour visit to Port-of-Spain, capital of the Caribbean nation of Trinidad and Tobago, where the pope is scheduled to celebrate Mass.

Armed men kidnap CRS priest official in Beirut

BEIRUT, Lebanon (NC)—Eight armed men kidnapped American Servite Father Lawrence Jenco, Catholic Relief Services director in Beirut, Jan. 8, police said.

Father Jenco, 50, a native of Joliet, Ill., was pulled out of his car in a residential section of predominantly Moslem West Beirut and forced into one of two cars in which the eight abductors sped off, police said.

The kidnapping occurred

about 7:30 a.m., as the priest was being driven to work.

His Lebanese driver, Khaled Krunfol, told police that he tried to stop the kidnappers, but they beat him and locked him in the trunk of the car. After they left, he escaped and notified authorities, police said.

Father Jenco has been director since last September of CRS's million-dollar-a-year relief and assistance program in Lebanon.

A member of the western

province of the Order of Friars of Servants of Mary, he joined CRS in 1981 and worked a year and a half in Yemen and two years in Thailand before taking charge of the agency's Lebanon operations.

Just hours after the kidnapping, CRS headquarters in New York issued an urgent plea for his release on medical grounds. Tests taken Jan. 7 showed that Father Jenco had a serious heart condition.

Christ's redemptive act to be focus of Christian Unity Week

by John Thavis

VATICAN CITY (NC)—The death of Christ as a redemptive act for humanity will be the focus of the Jan. 18-25 Week of Prayer for Christian Unity, the Vatican newspaper L'Osservatore Romano reported Jan. 5.

Texts prepared for the traditional prayer week emphasize the search for Christian unity in a divided and suffering contemporary world, the newspaper said.

"In the fight for life amid a daily experience that crushes it, the Christian finds in Jesus Christ, died and resurrected by the power of God, the strength to conquer desperation," an introduction to the prayer texts quoted by the newspaper said. The week has been planned by a mixed committee from the Catholic Church and the World Council of Churches.

Pope John Paul II is expected to help close the week's events in Rome during a liturgical celebration Jan. 25 at the Basilica of St. Paul's Outside the Walls, a Vatican spokesman said Jan. 7.

On each of the first seven days, prayers for Christian unity will be focused on different regions of the world. On the eighth day, the mixed committee said, prayers will be offered so that "the day will come soon when the whole people of God will reunite at the same eucharistic table."

The idea of world divisions encouraging Christian unity was stressed by Pope John Paul during the prayer week last year. In a sermon, he spoke in particular of the risk of nuclear conflict as a new stimulus to full Christian unity.

Forced abortions in China

WASHINGTON (NC)—In an effort to curb the growth of China's population, doctors perform abortions on unwilling women, new mothers are implanted with intrauterine devices, and women of childbearing age are sometimes subjected to sterilization "round-ups," according to a report in The Washington Post. However, millions of Chinese who live off the land defy authority and have more children because more children mean more hands to work the land, the reporter wrote. The Jan. 7 article, "Abortion Policy Tears at Fabric of China's Society," dealt with China's one-child-per-couple law.

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Mid-winter youth rally to be Feb 2-3

The 1985 Archdiocesan Youth Rally, "Movin' Right Along," will take place Feb. 2-3 at Our Lady of Perpetual Help Church in New Albany. The rally will begin Saturday at 11 a.m. and end Sunday at 3:30 p.m. The featured speaker will be Father Don Kimball, who also works as a disc jockey.

In addition to a keynote address by Father Kimball, the rally will include workshops, a dance and other opportunities to socialize and a closing liturgy.

"Our goal is to provide an opportunity to help the youth in our archdiocese grow personally, meet new people and realize the importance that they have in our church today," said Jerry Finn, coordinator of youth ministry for the New Albany Deanery and an organizer for the rally.

The rally's theme, "Movin' Right Along," builds on last year's celebration of the sesquicentennial, according to Finn. "Now we are looking ahead and challenging young people (with the idea that) they can make a difference and that they need to be a part of the church."

Among the topics covered in the workshops are: friendship, adolescent

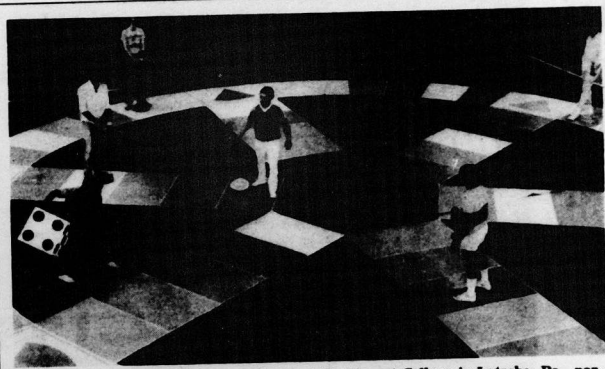
suicide, drugs and adolescent society, dealing with stress and music media and its message. The music media workshop will be led by Father Kimball.

"Don is probably one of the best speakers for youth and adults in the country," said Finn. "He is so in touch with the issues young people are dealing with."

The registration deadline is \$10 on or before Jan. 15. A late registration fee of \$15

will be accepted until Jan. 22. No registrations will be accepted after that date. The rally will be limited to the first 750 people. The fee includes all meals and activities.

For more information contact the CYO Office, 580 E. Stevens St., Indianapolis, IN 46203 (317) 632-9311, or the New Albany CYO Office, 1752 Scheller Lane, New Albany, IN 47150 (812) 944-1184.



PURSUIT OF KNOWLEDGE—Students at St. Vincent College in Latrobe, Pa., participate in a king-size version of the popular game Trivial Pursuit. Students participating in a recent tournament take the place of the board markers. (NC photo from UPI)

Answering the question: when to get married

by Tom Lennon

Question: How do you know when it is the right time to get married?

Answer: This question can be answered easily—in a book of about 400 pages. In this short column, I can only try to steer you in the right direction.

Let's begin with part of a sentence and then look at quite a few endings to that sentence. Think about these sentence endings and then discuss them with your date sometime, or talk about them at a meeting of your parish youth club or in religion class.

Here's the first part of the sentence: "Now is the right

time for you to get married ..."

And here are some endings to that sentence:

1. "... if you are very much in love with a member of the opposite sex."

2. "... if you and your partner know each other well, good points and bad."

3. "... if you understand and accept the fact that love involves the willingness to make hard and difficult sacrifices."

4. "... if you see clearly that a Christian marriage lasts until one partner dies."

5. "... if you have prayed a great deal about this all-important decision." Remember, this decision will affect not only you, but the

person you marry and perhaps a number of children not yet born.

6. "... if you and your partner are able to support a family in reasonable comfort." You don't have to have "enough" money; only rich people have that much. But there must be a stable source of income.

7. "... if you do not think that marriage is a 50-50 proposition." It is more often an 80-20 proposition for both partners.

8. "... if you are skilled at the art of forgiving."

9. "... if you like children and can get down to their level without being condescending." Can you cultivate the art of playing with little children?

10. "... if you can give up a lot of your independence and freedom."

11. "... if you believe that it is better to give than to receive."

12. "... if you can conquer any fear you may have of an unknown future."

13. "... if you believe that the Lord, in the sacrament of matrimony, will give you all the strength and help you will need in the joyous yet difficult way of life we call marriage."

All of the above endings to the sentence we started with are important. You cannot isolate one to the exclusion of the others. All need to be considered.

And can you and your friends think of any other endings that I might have overlooked?

Deanery retreat for sophomores

The Connersville Deanery will offer a retreat for sophomores Feb. 9-10 at St.

Mary's Church in Rushville. The retreat will begin Saturday at 9 a.m. and end Sunday at 4:30 p.m.

"It is focused on nourishing the young person's relationship with God and with family, friends and church," said Father Steven Schafflein, associate pastor at St. Andrew's in Richmond and retreat organizer.

Leading the retreat will be

a team of youth and young adults from the Connersville Deanery.

Sophomores interested in the retreat may contact their parishes for more information. Or they may contact Father Schafflein at 240 S. 6th St., Richmond, Ind. 47374 (317-962-3902).

Those interested should register 10 days prior to the start of the retreat.

Schedule of 'Lifesigns' January broadcasts

The following segments of "Lifesigns," a radio program for youth, will be broadcast on the remaining Sundays of this month:

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Nuclear War," Jan. 13, with students from Ritter High School, Indianapolis; "Teen Pregnancy," Jan. 20, with residents of the St. Elizabeth Home, Indianapolis; and "Important Things in Life," Jan. 27, with students from Ritter High School.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Nuclear War," Jan. 13, with

students from Ritter High School, Indianapolis; "Money," Jan. 20, with youth from St. Bartholomew and St. Columba parishes, Columbus; and "Teen Pregnancy," Jan. 27, with residents of the St. Elizabeth Home, Indianapolis.

At 7:30 p.m. on WRCR-FM (94.3), Rushville: "Fear," Jan. 13, with youth from St. Lawrence parish, Indianapolis; "Honesty," Jan. 20, with youth from St. Martin parish, Martinsville; and "Freedom," with youth from Holy Spirit parish, Indianapolis.

All urged to study peace letter

WASHINGTON (NC)—In response to Pope John Paul II's message for the World Day of Peace Jan. 1, Archbishop John J. O'Connor of New York urged "youth and older people alike" to study the U.S. bishops' 1983 pastoral letter on peace.

In a statement released Jan. 2 in Washington, Archbishop O'Connor, chairman of the U.S. Catholic

Conference's Committee on Social Development and World Peace, said the peace pastoral offers "a highly practical and effective means for helping youth and adults alike to respond to the Holy Father's call."

The pope's 4,000-word message, "Peace and Youth Go Forward Together," was released earlier by the Vatican.

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