

Archbishop speaks about cathedral renovation

by John F. Fink

"The way in which the space we worship in is ordered—the way things are located—has a direct connection with the way we worship," Archbishop Edward T. O'Meara told worshippers at the Cathedral of SS. Peter and Paul Sunday. He was speaking about the renovation of the cathedral.

Sunday's 11 a.m. Mass was the final Mass to be celebrated in the cathedral until the renovation is completed.

Archbishop O'Meara assured the congregation that "I have taken this project very seriously. I have read every piece of literature made available to me. I have read every letter sent to me by the people of the archdiocese." He said that he intended to meet with the renovation planning committee this past Wednesday to set plans in motion.

The archbishop also said that the first consideration in planning the renovation had to be given "to how we can do best what we gather to do. When we gather for the Eucharist, for confirmation, for administration of Holy Orders, or whatever we do, how can we reshape the cathedral so that where things are will enable us to celebrate in the most effective fashion?"

Archbishop O'Meara spoke about the renovation after his short homily. He said that thoughts about the renewal, or renovation, of the cathedral probably began when new liturgical norms were established after Vatican Council II, but it was in 1976 when his predecessor, Ar-



EXCHANGING GREETINGS—Archbishop Edward T. O'Meara greets Cathedral parishioners after discussing renovation plans there last Sunday. (Photo by Charles Schisla)

chbishop George Biskup, committed the archdiocese and gathered most of the funds that are available for the purpose.

"The cathedral has significance and meaning beyond the parish," he said, "although I have a special place in my heart for the parishioners and awareness of their needs." The cathedral is the mother church for the archdiocese, serving its 200,000 Catholics in 39 counties in central

and southern Indiana, he said. "It is the place where the chair of the chief pastor is located—the symbol of the unity of the archdiocese. It is the place in which the liturgy should be celebrated in as ideal a way as possible—a model for other parishes," the archbishop said.

Archbishop O'Meara said that, when he arrived in January 1980, he was informed of two projects that needed decisions. One

was the need for unification of all the facilities that serve the archdiocese, which then were located in numerous places in the city of Indianapolis. The response was the Catholic Center, located across the street from the cathedral.

The second project requiring decisions was the renewal of the cathedral, to which the archdiocese was already committed. The archbishop appointed a committee of people who have spent many days wrestling with details and decisions. He said that he trusted the committee and thanked the members "for the way they have brought me along in their concepts and plans."

He said that he realized that the decisions to be made cannot satisfy everyone and, "If I were doing it all myself, I might do some things differently." But he indicated that he would ratify the committee's decisions.

The archbishop also recalled that "a very detailed presentation of the plans as they were developed was made to the entire archdiocese in such a fashion that there could be discussion, response to questions and hearing people's thoughts and responses." He said that "hours were spent on that dimension of the project."

Archbishop O'Meara finished by saying that he prays that he has been, and will be, responsible in his decisions so that the finished project will serve the archdiocese and its people, not only in the near future, but well into the next millennium.

Document is issued for 1986 synod on laity

By Sr. Mary Ann Walsh

VATICAN CITY (NC)—Lay people were urged to practice their faith in the secular world in a 40-page document issued by the Vatican for use in preparation for the 1986 world Synod of Bishops.

The synod is scheduled to study the "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

The "lineamenta," as the preparatory document for a synod is called, said many lay people can be "so influenced by secularization as to refuse, or at least compromise, that fundamental and unrenounceable link with the faith."

The document stressed the need for laity to bring their faith to the secular society,

particularly through "work itself, education, the family, politics, the economy, culture and mass media." It also warned of the "persistent danger of a scientific and technical development" insufficiently rooted in ethics and religion.

THE DOCUMENT was presented at a press conference by Archbishop Jozef Tomko, secretary general of the Synod of Bishops.

The document noted that there are many "forms of collaboration" in economics, society, politics and culture in which Christian laity "renounce their 'identity' by adopting criteria and methods which the faith does not share."

"In these and similar cases, 'secularity'

becomes 'secularism,' which is a radical contradiction of the true secular vocation of the Christian laity," the document added.

Archbishop Tomko called for church-wide consultation in preparing the synod's working document. He said national bishops' conferences should collect and synthesize various suggestions, observations and proposals and forward them to Rome.

The "lineamenta" noted that "the presence and action of the Spirit in the laity can be seen from the fruits of spiritual and apostolic vitality which enrich the post-conciliar church."

But problems have developed along with the vitality, the document noted. It spoke of "the danger of confusion in the correct relationship which must exist between clergy and laity in the church," and concern for "the clericalism of the laity" and the "laicization of the clergy."

The document, which relies heavily on quotes from council documents and the writings of Pope John Paul II, emphasized (See DOCUMENT on page 16)

New bishop named for Ft. Wayne

Bishop John M. D'Arcy, auxiliary bishop of Boston, has been appointed the new bishop of Fort Wayne-South Bend, succeeding Bishop William E. McManus, 71, who resigned.

Bishop D'Arcy, 52, a Boston native, has been an auxiliary bishop responsible for the Lowell area in the Boston archdiocese since 1975.

Bishop McManus had announced as early as 1978 that he planned to retire at age 70 and submitted his resignation a year ago. He led the northern Indiana diocese for nine years.

Bishop D'Arcy's installation was scheduled for May 1.

Looking Inside

Indiana assembly: Leaders' priorities exclude economically disadvantaged. Pg. 2.

Women for Peace: Archdiocesan groups organize. Pg. 3.

AAA dollars at work: Campus ministry serves students in five colleges. Pg. 3.

Lenient retreat: Sex affects my ability to be generous. Pg. 3.

Movie review: Arnold reviews "The Falcon and the Snowman." Pg. 5.

Right to life: Opposition to bills in the Indiana legislature. Pg. 9.

Faith Today: Hearing with the heart. Pg. 11.

Divorce: A former judge tells how it affects children. Pg. 17.

Church leaders are trying to help the family farm

by Liz S. Armstrong

WASHINGTON (NC)—On courthouse lawns, white crosses symbolizing failed farms sprout, replacing the seed that won't get planted this year on nearby farms.

Buffeted by high interest rates and production costs, low land values and payments for crops, government policies and mistakes of the past, debt-ridden family farmers are fighting against foreclosure.

Church bells tolled on Ash Wednesday in rural areas across the nation to call attention to the farmers' plight.

As Bishop Maurice Dingman of Des Moines, Iowa, told members of Congress in late January, "without immediate federal action, upwards of one-quarter of the farmers in the heartland of our nation will be out of farming by the end of this year."

The suicide rate for farmers is up in some areas. In

the Midwest, the Catholic Church is helping farmers to cope with suffering severe economic setbacks, including loss of their farms.

Farm leaders are gearing up for another massive demonstration in Washington in early March to bring their woes—and their vehicles—to the attention of their lawmakers.

"Rumor has it," according to the activist American Agriculture (See FARM on page 24)

FROM THE EDITOR

When should we let the terminally ill die?

by John F. Fink

Does everyone have the right to die in peace?

A positive answer to that question is the position of those who are lobbying for legislation that would approve "living wills"—documents, prepared by people who are still healthy, which request that heroic measures not be undertaken to extend their lives artificially should they become terminally ill.

This issue is important to us all because there is the possibility that each of us might one day become terminally ill and someone will have to make the decision whether or not to continue treatment. It might, therefore, be good to review some of the moral principles involved.

The Catholic Church teaches, most recently in the Vatican "Declaration on Euthanasia," that life is a sacred trust over which we can claim stewardship but not absolute dominion. As conscientious stewards, we have a duty to preserve life while recognizing certain limits to that duty. Human life has a special value and significance because it is the basis and necessary condition for all other human goods.

The church has always condemned euthanasia, which it defines as "an action or an omission which of itself or by intention causes death, in order that all suffering may in this way be eliminated." This action is always wrong, although individual guilt may be reduced or absent because of suffering or emotional factors which cloud the conscience.



There is, however, nothing wrong with trying to relieve someone's suffering (although suffering has always had special significance for the Christian as an opportunity to share in Christ's redemptive suffering). It is all right, for example, to use pain-killers in the case of terminal illness even if those pain-killers carry the risk of shortening life, as long as the intent is to relieve pain and not to cause death.

Furthermore, no one is obliged to use "extraordinary means" to preserve life—means that offer no reasonable hope of benefit or which involve excessive hardship. This is where the difficulty arises.

What are "extraordinary means"? With all the advances in medicine today, what once might have been considered extraordinary is now routine. Which of the machines or instruments that the doctors can attach to a human being constitute ordinary care and which are extraordinary? In specific cases, this can only be decided among the patient, the doctors and the patient's family.

SOME OF THOSE who are most ardently pushing for laws that would make it easier to deny treatment to the terminally ill point out the high cost of maintaining the elderly. Dr. George Crile Jr. of the Cleveland Clinic, writing in USA Today, recommended that patients or families that insist on costly care should be ineligible for Medicare benefits—trying to force the elderly sick to request a stop to life-sustaining treatment for the sake of their families.

The right to refuse medical treatment is not, and should not be, an independent right. It should be a corollary to the patient's right and moral responsibility to request reasonable treatment. The patient's right to

determine his or her medical care should be placed within the context of other factors, including the maintenance of good ethical standards in the health care profession.

One of the problems with current "living will" laws is that they tend to exclude family members and other loved ones from the decision-making process when a particular course of treatment must be decided. Documents and legal proceedings are no substitute for a physician's personal consultation with the patient and/or family during this time.

If treatment is determined by these consultations truly to be extraordinary, physicians should be protected from legal liability, but no doctor should be protected from liability for negligence. On the other hand, no physician should be subject to legal penalties for failing to obey a patient's or proxy's wishes when such obedience would violate the physician's ethical convictions or professional standards.

Once it is determined that extraordinary means should be withdrawn, it would still be wrong to authorize any deliberate act or omission designed to cause a patient's death. Certain basic measures such as nursing care, hydration, nourishment, and so on must be maintained. It should never be permissible, for example, to stop intravenous feeding and let the patient starve to death.

In general, we must preserve the fundamental right to life of every human being, including the disabled, the elderly, the mentally incompetent and the terminally ill. We do not have to use extraordinary means to preserve life, and we may relieve suffering, but we may not take any direct measures to end life. Both murder and suicide are still wrong.

State legislators' priorities exclude needs of the economically disadvantaged

by Ann Wadelton

The contradiction was remarkable. In a recent wrap-up of the Indiana General Assembly, central Indiana's public broadcasting station (Channel 20) focused the camera's eye first on public welfare, then on state taxes.

In the first case, legislators were saying that Indiana did not have the money to improve the welfare system. The camera switched to the Senate Finance Committee where the sentiment prevailed that the state had enough money to cut taxes.

The term "fiscal impact" has almost become a chant as legislative leaders explain their opposition to bills which would benefit the poor, the unemployed, families, children, etc. Those leaders usually profess to support the bills "in concept," but are "concerned with the fiscal impact."

In recent statement to the press, M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), joined representatives of the Indiana Council of Churches, Jewish Community Relations Council and Indiana Friends Committee in chastising legislators for ignoring human service programs. The church leaders said, in part, "We believe that the needs of the economically disadvantaged of our state

should be given a higher priority by the Indiana legislature than is currently being demonstrated."

Speaking for the Community Service Council, Rabbi Jonathan Stein said that current laws (affecting the poor) are a "moral position unworthy of any self-proclaimed, pro-family member of the Orr administration or the General Assembly."

The religious leaders' sharp criticism came as the legislature refused to grant a committee hearing for any of several bills which would increase benefits to Aid to Families with Dependent Children (AFDC) or broaden the AFDC program to include families with an unemployed head of household, called AFDC-U (Unemployed). The effectiveness of AFDC-U in preventing family break-ups has been documented. Under the current law, fathers must leave their homes to obtain aid for their minor children.

Writing to the ICC regarding AFDC-U, Gov. Robert D. Orr said, "The program could cost \$30 million in state funds per year, and this is an expenditure that will go on every year the program is in operation. This is a substantial amount of money that,

right now, is not available unless the legislature decides to remove other items from the budget."

Currently, AFDC benefits in Indiana are based on cost-of-living data which was gathered in 1968-69. While the actual cost-of-living has increased 299 percent since 1969, the base for AFDC benefit levels has not changed.

The tax-cutting legislation came in the Senate Finance Committee where a bill was approved which would cut the three percent tax on adjusted gross income annually until it reaches 2.5 percent on income earned in 1990. Estimates show the bill would lower state revenue by \$1.3 billion from fiscal year 1986 through 1991.

The Indiana Catholic Conference has consistently opposed any tax cut until human service programs have been adequately funded.

In action on other bills, SB 489 was heard in committee but no vote taken. This is a complex bill with many ethical ramifications. Content includes such diverse issues as living will, definition of death, consent for medical treatment (by a minor without parental knowledge or

consent), "Baby Doe," etc. Through the efforts of the ICC and others, the bill was amended in committee to include only the living will and definition of death components. It is uncertain whether a committee vote will be taken.

HB 1002, which would provide protective services for abused adults, passed second reading in the House. According to the author, Rep. Robert Alderman, R-Fort Wayne, the bill has the backing of the governor, so is expected to move easily through both chambers.

SB 513, which provides scholarships to encourage young people to enter the teaching profession, was approved by the Senate Finance Committee, but sent to the full Senate "without recommendation," i.e., without support. Despite the testimony of Sen. Joseph Corcoran, R-Seymour, that the current bill is discriminatory because it demands that scholarship recipients fulfill their obligation by teaching in a public school (not non-public), the committee refused to amend the wording. When first introduced, the bill allowed recipients to work in any accredited school in Indiana. Members of the Education Committee amended the bill to exclude non-public schools.

Archbishop O'Meara's Schedule Week of March 3

SUNDAY, March 3—Visitation at St. Paul Catholic Center, Bloomington, Eucharistic Liturgy at 9:30 a.m., 11 a.m. and 4:30 p.m.

MONDAY and TUESDAY, March 4-5—Annual meeting of the Bishops and Religious Superiors of the Province of Indianapolis, Fatima Retreat House.

TUESDAY, March 5—Officers of the Priests Councils of the Province of Indianapolis meeting, Fatima Retreat House, 1:30 p.m.

THURSDAY, March 7—Confirmation at St. Thomas More Parish, Mooresville, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

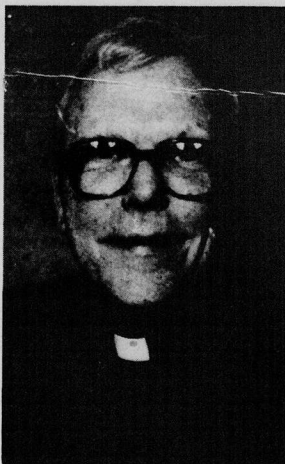
FRIDAY, March 8—Eucharistic Liturgy for the Separated, Divorced and Remarried Catholic Families, Holy Spirit Church, 7:30 p.m.

SATURDAY, March 9—Eucharistic Liturgy for the Catholic Widowed Organization, SS. Peter and Paul Cathedral Chapel, 11:30 a.m.

Fr. Dooley to observe anniversary

Father Francis B. Dooley, co-pastor of St. Jude Parish in Indianapolis, will celebrate the 40th anniversary of his ordination to the priesthood with a Mass of Thanksgiving at 7:30 p.m. this Saturday, March 2. A reception in the school cafeteria will follow the Mass.

Father Dooley attended St. Meinrad Seminary and St. Mary's of Baltimore. He has served many parishes in the archdiocese as assistant, was chaplain at St. Mary of the Woods and St. Vincent Hospital, and pastor at Our Lady of the Springs in French Lick, St. Catherine in Indianapolis, and Mary Queen of Peace in Danville. Father Dooley was appointed co-pastor at St. Jude in November 1983.



Father Francis B. Dooley



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Women's groups organize for peace

by Jim Jachimiak

Two organizations of women in the archdiocese—one lay and one Religious—have launched a joint program to help women reflect on their roles as peacemakers.

The program, known as Women Gathered for Peace, is being sponsored by the Archdiocesan Council of Catholic Women (ACCW) and the Association of Religious of the Indianapolis Archdiocese (ARIA). Coordinators of the program in the archdiocese are Providence Sister Nancy Brosnan of ARIA and Frances Kremer of ACCW.

The local program is based on materials offered by the National Council of Catholic Women and the Leadership Conference of Women Religious. It is built around the U.S. bishops' pastoral letter on war and peace. The emphasis is on making women aware of the issue and of their potential as peacemakers.

The idea behind the program is that "women can make a difference," Sister Brosnan said. "We have a special gift to bring to the church and we have a special challenge to bring to the church. We have a gift for cooperation over competition, a gift for working more at relationship than success."



WOMEN OF PEACE—Reviewing some of the materials in the Women Gathered for Peace program are, from left, Ella Wagner, ACCW president-elect; Frances Kremer, current president; and Providence Sister Nancy Brosnan of ARIA, who is coordinating the project with Mrs. Kremer. (Photo by Jim Jachimiak)

She said the program's main objective is to raise women's consciousness concerning Gospel-based peace issues.

Other goals include: helping to move the

church toward consensus on peace issues; affirming women's gifts as potential peacemakers; forming a community of persons willing to eradicate every form of

violence from their personal lives; forming a network of support systems for peacemakers; and helping individuals find effective actions to promote peace.

Women Gathered for Peace offers three possible formats, Sister Brosnan explained. It could be presented as a day of reflection, a weekend of reflection beginning on Friday and concluding on Sunday, or a series of three days of reflection over a longer period of time. Shorter presentations on the peace pastoral itself are also being offered.

More than 30 facilitators from around the archdiocese are available to lead the program for parishes or other groups. Most are women, both lay and Religious, but one layman and two priests are also facilitators.

Attendance will not be limited to just women either, Sister Brosnan explained, "but some areas may choose to focus on women because of their special gifts."

Facilitators are given flexibility with the program but follow a general pattern including personal reflection on the pastoral letter and other materials; discussion and prayer; and determining what action to take in response to the call to become peacemakers.

Further information on Women Gathered for Peace, and a list of facilitators, is available from Sister Brosnan, 349 S. Buckeye St., Osgood, Ind. 47037, 812-689-6670.

Your AAA dollars at work

Campus ministry is in 5 locations

by Jim Jachimiak

In five locations in the archdiocese, Catholic campus ministry is supported by the Archbishop's Annual Appeal. Programs range from parish-based campus outreach to a Newman center which is a complete parish.

Father Robert Sims is pastor of St.

Paul's Catholic Center in Bloomington, established in 1969 specifically to serve Indiana University. "One of the things that St. Paul's tries to do is to be present to the students," he explained. "It's a very critical time in their lives."

IU includes about 33,000 students. "How that translates into the number of Catholics

is a little unclear," Father Sims said, "but it is well into the thousands."

St. Paul's offers such programs as a renewal week, various speakers, and a series on the ethical questions involved in business, medicine and other areas. The center is currently offering a three-part series called "Everything You Wanted to Know About the Catholic Church but Were Afraid to Ask."

In addition, there are services offered "on a more personal basis," such as counseling and spiritual direction for students.

BY CONTRAST, campus ministry programs at DePauw University in Greencastle, and IU Southeast in New Albany, are much smaller. The New Albany campus is served by Father Henry

Tully, pastor at St. Joseph parish, St. Joseph Hill.

Father John Schoettelkotte, pastor of St. Paul parish in Greencastle, is responsible for campus ministry at DePauw. He noted that the AAA allocation for campus ministry there is \$500, "so there is little we can do with that in terms of programming or staff." The allocation does give DePauw students the opportunity to attend campus ministry programs in other locations, however.

Father Schoettelkotte also celebrates a liturgy at 5 p.m. every Sunday, primarily for students. As many as 60 or 70 may attend, and the Mass is sometimes followed by a supper. "DePauw students play hard on Friday and Saturday, but on Sunday most of them study. Five o'clock is kind of a natural break time, so we have some who attend at that time who would not be there otherwise," he said.

In the past two years, Father Schoettelkotte has seen an increase in the Catholic (See CAMPUS MINISTRY on page 20)

Mass scheduled for divorced

All divorced Catholics and their families are invited to an Open Reconciliation Mass at 7:30 p.m. on Friday at Holy Spirit Church, 7241 East 10th St., Indianapolis.

Archbishop Edward T. O'Meara will be chief celebrant and homilist. Concelebrating with the archbishop will be priests from the archdiocese, including Father James Farrell, pastor of St. Andrew parish, Indianapolis, and chaplain of Separated, Divorced and Remarried Catholics (SDRC); Father Conrad Cambron, associate pastor of St. Gabriel parish, Indianapolis, and team priest for the Beginning Experience renewal program;

and Father William Munshower, pastor of Holy Spirit.

The Mass will be followed by a reception in the parish's Early Hall. Hosts for the reception will be SDRC and Beginning Experience. Both groups are sponsored by the archdiocesan Family Life Office.

Music for the Mass will be provided by members of SDRC and Beginning Experience. Readers will be Margaret Locker, Jim Powers and Pat Hale. Servers are Jeff Strange, Steve Denney and Pat Marchino, children of members of the groups. The liturgy committee includes Bobbie Holmes, Margaret Locker and Jim Powers.

Lenten retreat

Sin affects my ability to be generous

by Fr. Thomas C. Widner

Sin occurs when we withhold something from God.

In the book of Genesis, God rewards Abraham for his generosity. He tests him, asking the patriarch to sacrifice his son Isaac. Abraham does not question the request. He does not complain. He does not refuse to give to God what is most precious to him.

It is possible we may not be able to understand Abraham's story because we are not used to giving someone else everything we have. Today, even in marriage—the closest relationship we know between two people—we have the means of obstructing our generosity to one another. What is contraception, after all, but a way in which two people refuse to be generous to each other?

When we fail to be generous to each



other, we sin. We don't always realize we have sinned because we have a long history of refusing to be generous and we forget what it is like. Abraham gave away the most precious thing given to him. He refused God nothing.

Jesus gave himself to his Father in the transfiguration. In front of his friends, no less. What a way to commit oneself! There would forever be the possibility that they might throw it up to him. You can't go back now, Jesus. You gave your promise in front of us. We watched and we saw. You held back nothing.

Abraham may not have understood why God asked him to do what he did. Nor may have Jesus. Abraham learned a new meaning of the word "sacrifice." So did Jesus. For Abraham, a Jew, sacrifice meant slaughtering and preparing an animal for a holocaust. He learned it could mean being generous with his God. Jesus knew his Father was generous. He learned he would have to die in order for his Father to complete his generosity.

Neither Abraham nor Jesus withheld anything from God. If I withhold nothing from God, then who, as Paul asks, can be

against me? It is only my own sinfulness which stands in the way. It is my own lack of generosity which prevents me from being for God.

There is a difference, Pope John Paul writes, between personal and social sin. One kind of social sin occurs when groups and organizations which are in a position to improve and transform society do not. We know what personal sins of omission are. Abraham became the father of nations. As such the Jewish people were called to improve and transform their society, to repent and believe the Good News. When they did not, they sinned. When they did not, they refused to be generous before God. They refused to sacrifice in the only meaningful way God wanted.

Sin is a personal responsibility. Like all personal responsibilities, sin affects my ability to be generous. When I cannot be generous, I cannot give anything to God. When I can give God nothing, I can hardly be generous with anyone else. When I cannot be generous to others, I cannot transform and change the society in which I live.

Workshop for widowed Mar. 9

by Ann Wadilton

The concerns of the widowed in the Archdiocese of Indianapolis will be the focus of a workshop for the widowed, "Toward a New Beginning," to be held

Saturday, March 9, at the Catholic Center in Indianapolis.

Archbishop Edward T. O'Meara will celebrate the 11:30 a.m. Mass with homily in the cathedral's Chapel of the Blessed Sacrament. Father James Farrell, pastor of St. Andrew Parish in Indianapolis, will give a keynote address, "Finding God's Love through Friendship."

The workshop is sponsored by the Catholic Widowed Organization (CWO), under the auspices of the Archdiocesan Family Life Office.

According to CWO president, Esther Held, one purpose of the workshop is to offer a visible sign of the concern of the Catholic Church for men and women who have lost a spouse. "The widowed often feel lost," said Mrs. Held. "They lose a husband or wife and often also lose their friends—losing those who represent the church."

"It's not that people don't care," she continued. "It can be blamed on our modern busy lifestyle and the hesitancy with which many face the bereaved." But this isolation magnifies what is already an immensely stressful and sad period in anyone's life. "And it causes great anger," says Mrs. Held. "At a time when the widowed need help, their friends and their church shy away from them," she said.

CWO grew out of the needs of several widowed in 1981. The first workshop was held in October of that same year, with 120 men and women attending.

The March 9 workshop includes nine sessions, offered in two time periods so those attending may choose to attend any (See WORKSHOP on page 20)

COMMENTARY

Media evangelization

Pope's trips offer church big advantages

by Dick Dowd

He recently finished his 25th trip in the last six years, the sixth to Latin America. We keep hearing the question: is it all worth it?

These trips of Pope John Paul II are not pleasure jaunts or vacations but pastoral visits requiring a great deal of time from his staff and a great deal of physical effort from his person.

The pope is 64. He carries on every trip the memory and the scars of the bullets that nearly killed him in 1981. His insides have been painfully stitched together. The drain on the man, the expense to the church, the absence from Rome for long periods which require a great delegation of authority or a pile up of papers till he returns—how does it all add up?

A lot of printer's ink has been given to these questions over the years. The Canadian bishops seem to be the first to find a measurable answer. They commissioned a Gallup poll of all Canadians last fall just a year after the pope flew back to Rome. They just reported their results.

What is the value of a papal visit? The obvious advantages are significant and sometimes overlooked.

The visit offers to thousands, who will never get to Rome, the opportunity to see the leader of their church.

The trip offers the pope, as spiritual leader of the church, the opportunity to promote his program for world peace and spiritual growth in a dramatic way among individuals and nations. He has always given high priority to these aims in each country.

There is a personal value too, for the pope, as a Christian on the pilgrimage, to see, even if briefly, other cultures, not known by him before, and perhaps, to learn, to change, to grow—which can benefit the whole church.



The Canadian bishops' survey results, said the chief administrator of the Canadian Bishops' Conference, Jesuit Father Bill Ryan, "confirm the bishops' conviction that the pope's visit was of great benefit to Canada."

What statistics led to this conclusion?

First of all, 88 percent of all Canadians agreed "people like the pope as a person." And three out of four couldn't think of anything they disagreed with in his talks. Only nine percent said they differed with him on birth control; seven percent on abortion and four percent on the role of women on the church.

His strong talks on social justice for the Indians and the poor in Canada and the poor in Third World countries got majority approval; 60 percent agreed more should be done for the poor overseas and 88 percent wanted more done for the poor in Canada.

Nearly two thirds felt the visit had brought people of all faiths closer together. Almost half (42 percent) said the visit caused them to think about spiritual matters and 48 percent believe people pay attention to the pope's views on moral issues.

From Catholics, the responses were even more powerful. Three out of four felt an emotional involvement, especially when watching the pope's meetings with the sick and handicapped or young children. One out of three went so far as to count themselves changed by the pope's visit. They felt a renewed faith, a greater awareness of religious matters, or a sense of becoming more caring and tolerant toward others.

People were asked what kind of follow-up should take place? The first choice of the majority was a fund to help the poor.

Father Ryan has just moved into the general secretary's job at the Conference. During the pope's visit he did TV commentary for the CBC and he singled out the spiritual effect of the television coverage. A full 63 percent of all Canadians remembered watching the pope every day on TV.

In this sense, the papal trips are examples of powerful media evangelization unmatched by anything in history.



Fairness doctrine basic to our owning the airwaves

by Dale Francis

There's something to be said for government deregulation, and something to be said against it in some situations, too. Not all regulations are examples of government elbowing in on individual freedom; some are examples of protection of freedom.

That's what the Federal Communications Commission's Fairness Doctrine has been: a way of guaranteeing freedom for varying viewpoints. It was adopted in 1949 and it requires broadcasters to give a reasonable amount of air time to controversial issues, allowing a diversity of viewpoints.

Congress incorporated the Fairness Doctrine into the Communications Act of 1959, and a decade later the Supreme Court upheld the constitutionality of it. You'd think, therefore, it would be safely established.

But the Federal Communications Commission, which seems intent on shedding all its regulatory elements, would like to be rid of it. The argument is that we've had a big change in television since 1949. Cable television has brought a multiplicity of outlets and many cities have choices between 30 or 40 channels. Since there is now a diversity of outlets, the argument goes, there's no need to provide an artificial diversity through the Fairness Doctrine.



There are a lot of things wrong with that thinking. First of all, while cable has proliferated, it is not nationwide and there are relatively few cable situations that provide a large number of access channels. But whatever they provide, now or in the future, this is a part of pay television. The Fairness Doctrine has been applied to those television stations on VHF and UHF Channels that are available in all homes without payment of additional fees.

It is right that this be done because those channels do not really belong to the corporations that are privileged to use them. The airwaves belong to the people. Through the FCC, channels are allotted to broadcasting corporations as a privilege, not as a right. It follows that free television has a responsibility to the people who are the ultimate possessors of the airwaves.

A respected television commentator, speaking in favor of giving up the doctrine, said he trusted the news media more than the government. I don't doubt him and he may have good reasons. But it doesn't seem relevant. The Fairness Doctrine doesn't involve the government controlling broadcasting but making certain that the forum of broadcasting remains open to a diversity of viewpoints. Some say you can trust the leaders of the media, that they will maintain free access of diversity of ideas. Maybe so. But justice shouldn't depend on good will, which may not always exist, but should be guaranteed in structure.

Richard Hirsch, the U.S. Catholic Conference secretary for communication, issued a statement: "Moves by the Federal Communications Commission to weaken or abandon the Fairness Doctrine threaten every American's access to vital information and ideas. Without a balanced discussion of important issues of the day on television and radio, citizens would be unable to participate fully in our democratic society."

I don't know that I'd go that far. There are other ways to get information and to participate in democratic society. But what's important is to keep established firmly the fact that the airwaves belong to the people and the Fairness Doctrine is basic to establishing and maintaining that fact.

Laughing with the Family Circus-maker

by Antoinette Bosco

Today I want to take my hat off to laughter and to a man who has helped us find it for 25 years—Bill Keane. He's the creator of the comic strip, "Family Circus."

What makes Keane especially notable is that he has found the raw material for humor right under his nose in the everyday situations of family life.

For 25 years he has given us cause, not only to smile at human nature in children and parents, but also to celebrate life. His reach is vast: millions of readers see the Family Circus every day.

I've just had the privilege of seeing the transcript of a TV interview with Keane done by Father John Catoir, director of The Christophers. The program will be aired soon on a Christopher Closeup broadcast.

In the program, the 62-year-old father of four and a grandfather too, tells what he tries to do with "Family Circus."

"If there's any underlying philosophy,"



he said, "it's to show that in a family home where there's love expressed by the children for the parents, by the parents for the children, among themselves, that is the happiest place in the world."

Keane added: "It has been for me. And I feel that if I can just show that to the American public and the public around the world, perhaps somebody's life will be made a little happier."

Keane's first cartoon characters were inspired by the sisters who taught him in grammar school and the Oblate Fathers in Philadelphia's high school system. He is active in Catholic parish life in Scottsdale, Ariz.

His cartoons reflect that for him God is definitely in the picture.

It's refreshing to see how Keane can observe and interpret the innocence of children and help readers learn from this simplicity.

One cartoon showed a child (named Dolly like his wife) and a visitor smoking a cigarette. Dolly says: "It's easy to stop smoking cigarettes."

And with a child's innocence she tells how: "You just take it out of your mouth."

In another cartoon, a child comments on the baby: "He has some teeth, but his words haven't come in yet."

Every parent can relate to such situations because we've all had our share of bright sayings pop out of the mouths of children. And most of us probably added on occasion, "I wish I had written down all the funny things our children said."

My all-time favorite is when my youngest Peter was about four and my gray hair was getting very noticeable. One day he climbed on my lap, stared at my head and asked, "Mommy, why are you growing old hair?"

I wish I knew the answer!

People like Keane remind us that laughter is one of God's greatest gifts. Remarkably, even medical science is beginning to study the benefits of laughter for health and well-being.

In a December issue of the Journal of the American Medical Association, an Iowa psychiatrist, Dr. Donald Black, wrote: "Laughter has a variety of psychological and emotional effects that have potential for clinical application. In an era of increasing demand for natural healing, laughter's potential has yet to be tapped."

Medical science is catching up to something Keane discovered long ago. Thank you, Mr. Keane. And a happy anniversary to you—and to the Christophers, who are celebrating their 40th anniversary.

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ENTERTAINMENT

viewing with ARNOLD

'Falcon' is subtle mirror of our times

by James W. Arnold

As the two American villain-heroes of "The Falcon and the Snowman" are led off in chains to prison, convicted (in 1977) traitors and sellers of secrets to the Soviets, we watch the faces of their anguished mothers and see, in their mind's-eye recollection of home movies, their sons smiling and embracing as altar boys and high school graduates.

The young men have clearly traveled a great distance, much of it downhill, and this artful docudrama by veteran British director John Schlesinger tries to explain why as it tells us how. It is the essentially true story, based on Robert Lindsey's book, of improbable spies Christopher Boyce and Daulton Lee.



The tale is not unfamiliar to any survivor of the last troubled 20 years of trauma and change in America, and Schlesinger catches the right note at the start with a montage, dimly blurred and set to sad religious choral music, of faces and events from the late 1960s through Watergate. This is the context in which such a story could happen: middle class kids adrift, alienated from family and traditional authority figures, with nothing to take their place. The puzzle is not the revolt, but the extreme form of its expression.

The film doesn't really offer any solutions, at least in the case of Boyce (Timothy Hutton), the typical "nice kid" who quits the seminary and seems about to drift, until his retired FBI agent father (Pat Hingle) finds him a minor job at one of those vaguely mysterious high tech

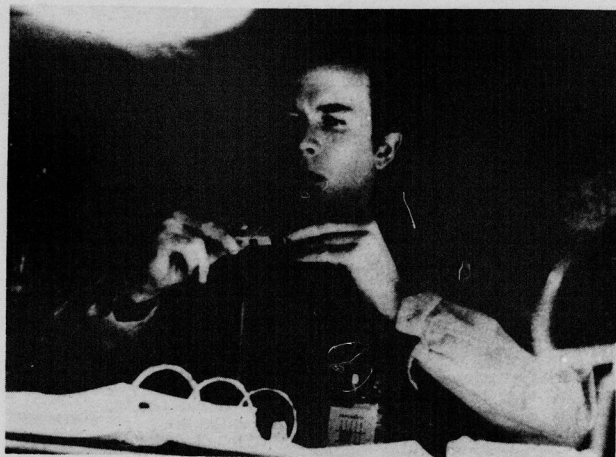
companies that seem to dot the California landscape. Boyce is so smart that he's promoted to a sensitive job at \$140 a week handling secret National Security Agency cables. His co-workers are equally young and laid back, and they turn their tiny workplace into a refuge out of "M*A*S*H." (On his arrival, he's offered a homemade margarita, ingeniously mixed in a paper shredder).

After his arrest, Boyce will claim his motive is "conscience": the usual and at least half true stuff about U.S. duplicity in spying, in infiltrating and undermining foreign governments. All this he learns from incredibly sloppy misdirected CIA cables, including one asking for Dodger baseball tickets for a visiting VIP. Why not simply go public with what he knows, a friend asks. Reasonably enough, Boyce cites the public disbelief of the horror stories about U.S. involvement in Chile. What good would it do?

But none of this seems sufficient, or deeply enough motivated, to explain why instead he decides to sell secret codes and messages to the Russians. The money doesn't seem to be a reason, and the "conscience" issue could well be self-serving. There's also simmering tension with his father, but it doesn't seem more than the usual rift between generations. We're left with his own explanation that it was a compulsive act of protest. Whatever, he's soon beset by guilt and finds himself in a swamp of espionage from which escape is impossible.

Lee is a much more familiar figure, both in movies and life, although actor Sean Penn makes him unique, in the most riveting performance of a "bad guy" since Eric Roberts in "Star 80."

Lee is the kid from a large, close-knit, well-to-do family who inexplicably "goes



SPY DRAMA—Timothy Hutton as Christopher Boyce photographs secret documents he will sell to the Russians in "The Falcon and the Snowman," an Orion release. The spy thriller which co-stars Sean Penn is "good entertainment," the U.S. Catholic Conference says, despite its flaws. The USCC calls it mature fare and classifies it A-III—adults. (NC photo)

wrong." He's already a successful cocaine dealer south of the border before his pals ask him to serve as a courier to the Soviet embassy in Mexico City. He's resourceful and cunning, and for a time thoroughly enjoys his melodramatic role. His flamboyance reaches a high point when he proposes to the astonished Russians that if they ship heroin out of Peru in diplomatic pouches, he'll split the profits with them.

But Penn's volatile Lee, increasingly strung-out on drugs, begins to go haywire. He gets more careless about security, continually antagonizes the Russians, and falls out with the cautious Boyce. They agree to end it, after "one last deal." But ironically, the Mexican police grab him for a crime he did not commit (the murder of a cop). Under grueling torture (mostly shown indirectly), he finally says, pitifully, "I'm not an assassin, just a spy," and the whole game is over.

Schlesinger's film is not a defense of these men, although his approach is compassionate for everyone involved. The Soviets are seen mostly as somewhat puzzled, then exasperated, collaborators. The chief KGB contact, played with low-key sophistication by David Suchet, is far from the stereotyped communist. The message at worst is that neither Americans nor Russians have much to be proud of. As Boyce says, "They are just as dangerous

and paranoid as we are. I don't know why I thought they'd be any different."

Hutton is a superb actor, and his innocent preppy good looks are perfect for the part. His Boyce remains an enigma: behind that guileless intelligent face, the mystery remains. Sympathy for his father is somewhat intercut by actor Hingle's many previous roles as a middle American Babbitt. But the cast is better than adequate, including Lori Singer as Boyce's uncomprehending girlfriend and Dorian Harewood as his macho colleague in the code room.

Schlesinger movies ("Yanks," "Midnight Cowboy") always have style and an alertness to social context and nuances. Some of the best scenes are the human touches during the meetings in Mexico. There is also creative symbolic use of a stuffed owl Boyce receives as a present, and of his pet falcon, which he releases to soaring freedom before his arrest by angry U.S. agents.

"Falcon" is obviously a cautionary tale for our times. But its subtle intelligence is also a measure of the progress in cinema since the 1950s, when such a tone in a movie about traitors would have been inconceivable.

(Moments of nudity, violence, language. Satisfactory for mature viewers).

USCC classification: A-III—adults.

Some movies more dangerous because they don't shock

by Michael Gallagher

Last week I wrote about the split vision that affects many Catholics when they go to the movies or watch television. Actions they would immediately recognize as sinful in real life somehow become palatable when depicted on the large or small screen.

I gave the example of a parish priest and a parochial school teacher who sat down with a group of eighth-graders at a Christmas party to watch the R-rated, sex- and violence-filled "Friday the 13th: Part 3" on Home Box Office. The event was described in an angry letter from the mother of one of the children, a boy so frightened by what he saw he was unable to sleep in his own room.

A second letter from a Catholic mother, however, is in some ways even more disturbing. This woman, who wrote not to me but to a Catholic paper, took issue with my negative review of "The Flamingo Kid" and the "O—morally offensive" classification given it by the U.S. Catholic Conference.

Recent USCC Film Classifications

The Breakfast Club O
Lost in America A-II
The Return of the Soldier A-II
Turk 182 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.

She thought it was a wholesome, inspiring movie suitable for the whole family. It had "no unnecessary sex," and what little it had was handled tastefully, especially in terms of "what we see on television."

I say this letter is in some ways more disturbing than the first because of the attitude it embodied.

The theme of her letter was: With so many grossly offensive movies knocking about, why come down so hard on "The Flamingo Kid"?

THERE IS an important distinction, all but lost sight of these days, between scandalizing a child and shocking a child.

To scandalize, in the sense Jesus used it in his dire warning about what was in store for those guilty of it, means to lead into sin.

The pleasant 18-year-old hero of "The Flamingo Kid," played by teen-age heartthrob Matt Dillon, has to choose between the materialistic values of the villain, a hotshot car dealer, and the wholesome, but in no way religious, values of his hard-working father.

Naturally, being the hero, he makes the right choice and we cheer. But the fact is that our pleasant, wholesome young hero has been fornicating all summer with a visiting college girl.

They're shown together but once, the tasteful and not "unnecessary" sex scene the letter refers to. But since they behave before and after fornication like an old married couple, the movie's obvious message is that they have been doing it all

summer. (Nor is there any incidental talk of love.)

And since our pleasant young hero was under no sexual tension, his mind was all the more free to make that vital decision about ideals. Of course, there was another decision he made—either that summer or earlier—that fornication was all right, something, I submit, that should make him less than a role model for Catholic youth.

A movie as gross as "Friday the 13th: Part 3" is decidedly unhealthy fare for youngsters or for anybody. But it's going to

shock youngsters more than it's going to scandalize them.

"The Flamingo Kid," on the other hand, has nothing to shock young people, but there is plenty in it to scandalize them.

Let's not make the mistake of thinking every movie that has nice people, no naughty words to speak of and less sex than on television is wholesome fare. After all, didn't Jesus say something about Satan turning himself into an angel of light in order to deceive us?

Television programs of note

Monday, March 4, 8-9 p.m. (PBS) "Konrad." In the first of a two-part "Wonderworks" program starring Ned Beatty and Polly Holliday, a woman receives a mysterious package containing a 7-year-old boy who's been produced and educated in a factory and comes guaranteed to please in every way.

Monday, March 4, 10:30-11 p.m. (PBS) "Death and the Mistress of Delay." This documentary examines the complex and emotional issues surrounding capital punishment through the eyes of four individuals affected by the death penalty in Florida, a state which has had more executions than any other since 1976. Profiled are a death row inmate who narrowly escaped execution, the defense attorney who saved his life, a family whose daughter was kidnapped and brutally murdered, and a woman who heads an anti-death penalty organization.

Tuesday, March 5, 4:30-5:30 p.m. (CBS) "The Day the Senior Class Got Married." A consumer economics teacher pairs off his students as make-believe marriage partners to help them learn how economic factors can affect a marriage, but the unusual class project has more serious repercussions than teen-agers ever could have imagined in this "CBS Schoolbreak Special" for young viewers.

Tuesday, March 5, 8-9 p.m. (PBS) "A Mathematical Mystery Tour." A number bigger than infinity, a bottle with no insides and parallel lines that meet are some of the puzzles encountered during this "Nova" program as it examines the abstract world of pure numbers.

Wednesday, March 6, 8-9 p.m. (PBS) "Ballad of the Irish Horse." This "National Geographic Special" takes a look at the magnificent Irish horses and the people who ride, train and breed them.

the Saints *by Luke*

St. COLETTE



COLETTE BEGAN RELIGIOUS LIFE IN A SOCIETY OF DEVOUT WOMEN CALLED THE BEGUINES. NOT FINDING THEIR STATE AUSTERE ENOUGH, SHE ENTERED THE THIRD ORDER OF ST. FRANCIS AND LIVED IN A HUT NEAR HER CHURCH. AFTER FOUR YEARS OF PENANCE, ST. FRANCIS, IN A VISION, ASKED HER TO REFORM THE POOR CLARES.

IN SPITE OF GREAT OPPOSITION SHE FOUNDED 17 CONVENTS OF STRICT OBSERVANCE. WITH ST. VINCENT FERRER, SHE HELPED HEAL A GREAT SCHISM. MARTIN V. WAS THEN ELECTED POPE. ST. COLETTE ASSISTED THE COUNCIL OF BASEL BY HER ADVICE AND PRAYERS. LATER SHE WARNED THE BISHOPS TO RETIRE FROM THE COUNCIL WHEN GOD HAD REVEALED TO HER THE SPIRIT OF REVOLT WAS RISING.

ST. COLETTE NEVER CEASED PRAYING FOR THE CHURCH, AND SAID, SHE WOULD COUNT THAT DAY THE UNHAPPIEST OF HER LIFE IN WHICH SHE SUFFERED NOTHING FOR HER GOD. A BRANCH OF THE POOR CLARES IS STILL KNOWN AS THE COLETTINES. SHE WAS CANONIZED IN 1807. THE FEAST OF ST. COLETTE IS MARCH 6, THE DAY SHE DIED IN 1447.

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TO THE EDITOR

MTV is garbage

I was most interested in the Jan. 4 issue of The Criterion and the article by Michael Gallagher, "Do your kids watch MTV?" I had a glimpse of MTV last year while visiting with friends in Los Angeles. Believe me, a glimpse was more than enough! It was the most vile, vulgar, uncouth, deranged, horrendous, obscene (I could go on and on) and, of course, un-Christian piece of programming I've seen.

I think it is simply awful that this kind of TV programming is allowed on the air. Unfortunately, as Mr. Gallagher points out, the secret behind this form of programming is not sex and violence, but MONEY!

It appeared to me that if one could take a bird's eye view of what goes on in hell, one would see all the antics and vulgarity, etc., that goes on MTV.

I am a Silva graduate and one of the things that Father Justin Belitz often told

us during the course of the Silva sessions was, "Don't take garbage into your mind by watching, reading, listening to any number of negative things." If you take it in, your mind will bring it back to you over and over again.

I know of many households that do not have cable TV in their homes. Unfortunately, too many parents allow their kids to watch MTV and the other garbage on cable. Then, when the kids get in trouble and messed up, they wonder why. I blame the parents more than the kids for allowing that kind of TV programming to come into their home. If we would all "turn off" the tube to that kind of programming, MTV and all the other cable networks that make billions of dollars would be forced to change their tune.

Mary Ann Barothy

Indianapolis

Devotion to the saints

As a young Catholic, I am quite disturbed to see many clergy and laity downplay the importance of devotion to the saints, particularly the Blessed Virgin Mary.

Please allow me to quote a few simple reasons why we should be devoted to the Blessed Mother and the saints.

God loves Mary so much that he has made her the mother of God. Therefore, it is his will that we also love her deeply.

Just as Jesus humbled himself to be physically born of the Virgin Mary in coming to us, so must we humble ourselves to be spiritually born of Mary (by devotion

to her) in going to him, thereby following his example.

Because Mary has always perfectly loved, served, and obeyed Jesus, she is most qualified (and anxious) to teach and lead us to perfectly love, serve, and obey him. She is the straightest, easiest, and surest path to Jesus.

Finally, Canon Law 1186 (from the new code) states: "To foster the sanctification of the people of God, the church commends to the special and filial veneration of Christ's faithful the Blessed Mary ever-Virgin, the mother of God, whom Christ constituted the mother of all. The church also promotes the true and authentic cult of the other saints, by whose example the faithful are edified and by whose intercession they are supported."

Therefore, if you will not venerate Our Lady, St. Joseph, and the other saints out of love for them, then please do so out of respect and obedience to the church in which you profess to believe.

I had the pastor of a parish tell me that he did not have an image or statue of St. Joseph in his church because, "It would be inappropriate as our parish is not named for him." And St. Joseph is the patron of the entire universal church!

God will punish on judgment day, by a just and terrible punishment, those who refused on earth to practice devotion to Mary and the saints. He will say, "Because you neither sought nor wanted the help and intercession of my mother and my saints, you will not have them. You must stand before me on your merits alone."

Oh! What a horrible thought! Who would dare say that we can gain heaven on our merits alone?

We need you, Mary! We need you, St. Joseph our protector! We need you, saints! Help us, pray for us, intercede for us, lead us to Jesus that he may apply his infinite merits to us—for this is the only way we can be saved!

Father Anthony Prosen

Indianapolis

Timothy A.M. Duff

Bloomington

Big majority favors death penalty, poll finds

PRINCETON, N.J. (NC)—Execution of convicted murderers was favored by 72 percent of Americans polled by the Gallup organization in a mid-January survey of attitudes on capital punishment.

Gallup, in its poll of 1,523 adults, found more public support for the death penalty than in surveys in 1981, when 66 percent favored use of capital punishment, and 1966, when 42 percent favored it.

When given the choice of executing a convicted murderer or sentencing the criminal to life imprisonment without parole, 56 percent of respondents chose the death penalty, the poll said.

Top reasons cited by respondents for backing the death penalty were revenge, 30 percent; crime deterrence, 22 percent;

punishment, 18 percent; and cost of keeping criminals in prison, 11 percent.

Opponents of capital punishment gave as their reasons the belief it is wrong to take a human life, chosen by 40 percent; erroneous convictions, 15 percent; the belief such punishment is best left to God, 15 percent; and the ineffectiveness of capital punishment as a deterrent, 5 percent.

Respondents also provided their choices for most humane form of execution. Leading the list was lethal injection, 56 percent, followed by electric chair, 16 percent; gas chamber, 8 percent; firing squad, 3 percent; and hanging, 1 percent.

The statistical margin of error for the poll was plus or minus three percent.

Scoop for the Enquirer

by Cynthia Dewes



Another time, resenting having to pass her beloved tricycle down to Jim when big brother's was passed down to her, she

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Indianapolis South Deanery

p.m.

check it out...

✓ Kevin Barry Division #3, Ancient Order of Hibernians, will host the 115th Annual St. Patrick's Day Celebration on Sunday, March 17 beginning with 11 a.m. Mass celebrated by Archbishop Edward T.

New Albany Deanery

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St. Rose of Lima, Franklin; March 17 at 2 p.m.

vips...

✓ **Mr. and Mrs. Anthony Stein** celebrated their Golden Wedding Anniversary with a Mass and reception Feb. 23 in Holy Family Church, Oldenburg. Anthony Stein and the former Margaret Meer Handorf were married Feb. 16, 1935 in the same church. The Steins have four children: Joseph A., William H., Arthur Handorf and Laura Millian. They also have 18 grandchildren and 26 great-grandchildren.



✓ Chatard High School sophomore David Wadsworth recently won the state level of competition in the Sertoma Essay Contest. He received a plaque and savings bond and will now compete in the national contest.

The following definitions
were clipped from
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Dictionary
(Second College Edition)

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QUESTION CORNER

Why changes in liturgy?

by Father John Dietzen

Q Our local paper reported recently that two changes have been made in the English translation of the Mass, but it didn't say what they were. Is the story true? If it is, how can changes be made this way? (New Jersey)

A The report you read is true. But in one way it is not a new story.

In 1980 the International Commission on English in the Liturgy, which is responsible for preparing liturgical translations for English-speaking countries, recommended several changes to make certain passages more clear.

In that same year the bishops of the United States approved these changes and asked the Holy Father to confirm them. This confirmation arrived for two of the changes in the last months of 1984.

Both changes involve Eucharistic Prayer IV. The first is in the Preface, which now reads: "You are the one God, living and true," instead of, "You alone are God, living and true." This reflects a change in the Latin text itself from the adjective "solus" to "unus."

The other change is more significant.

FAMILY TALK

When wearing wedding rings is right

by Dr. James and Mary Kenny

Dear Mary: My future husband and I have discussed the topic of wedding rings. He feels that it is not necessary to wear one, while I cling to the beautiful external and internal symbolism they entail.

Please can you advise me with some choice words that may gently change his mind? (Pennsylvania)

Answer: You are right to realize that the wedding ring is a very beautiful and meaningful expression. The ring is an ancient symbol which is almost as widespread as human culture itself.

The circle, round and without end, is a traditional symbol for eternity. It is used for God, for love, and in this case, for the marriage commitment. The ring is made of gold or other precious metal and perhaps gems, symbolizing the priceless value of this relationship.

Sometimes couples design their own wedding rings to express the uniqueness of their relationship. Wearing matching wedding bands can symbolize that the spouses are partners in this unique relationship.

Wearing wedding bands obviously signifies that you have changed your status. It proclaims to the world that you are committed to each other.

The exchange of wedding rings in marriage can symbolize a mutual relationship. When a man gives a woman a ring, the symbolism might be that he marries her. When rings are exchanged, the symbolism might be that they marry each other, that they freely consent to a mutual commitment.

In our age when we wish to recognize the equality of men and women and emphasize that marriage is a mutual relationship between equals, the exchange of rings seems to be the preferred symbol.

Sometimes, when people are educated as to the meaning of symbols and they reflect on that meaning, they grow to appreciate the symbol.

You might discuss with your husband-

From its earliest days, the Christian community has seen the Eucharist and Holy Communion as the primary instrument of Jesus Christ in forming his family, the church.

The offering and receiving of his body and blood is the sign or symbol of our common faith in him; it is also the means by which he keeps us, his mystical body, faithful to him through the ages.

St. Paul reflects the importance of this belief of Christians in the first decades after our Lord's death and resurrection. Paul says, for example, that "Because the loaf of bread is one we, many though we are, are one body, for we all partake of the one loaf." (I Cor. 10:17)

The part of Eucharistic Prayer IV called the "epiclesis" was intended to make just that point, but the original English translation did not do the job well enough. Thus the change from speaking of the Holy Spirit as gathering "all who share this bread and wine," to his gathering "all who share this one bread and one cup."

This may seem like mountains and molehills to anyone unfamiliar with how carefully the church watches over its official liturgical words and actions. There's an old saying in Christianity, "lex orandi lex credendi." Loosely translated, that means: "How we pray reflects how we believe."

Obviously, this applies most of all to the Eucharist. It also helps to answer your

other question about why such changes can be made.

First of all, we're dealing with divine mysteries, which human words can never express totally and perfectly. In addition, what words mean in one language (like Latin) may be difficult or impossible to express in exactly the same way in another language.

Finally, each language itself changes so that words mean different things at different times. We're seeing that happen today in English, for example, in words referring to gender and sex.

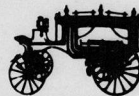
With increased sensitivity about so-called sexist language, we know that words like "man" or "him" which once were easily thought to include women as well, are not now considered appropriate if one is speaking of both sexes.

Thus we find a growing awareness of the need for words that do not exclude one sex or another. Several changes, in fact, which are still under study by our bishops and by the Vatican attempt to bring more sexually inclusive language into our liturgical prayers and celebrations.

(A free brochure explaining Catholic teaching on cremation and other funeral practices is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill. 61701.)

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

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to-be the meaning of the wedding ring, and tell him why it is important to you. As he reflects on these meanings, he too might come to value the ring.

However, symbols cannot be imposed on people. Either they are meaningful, or they are imposed on someone and become meaningless.

If your future husband strongly resists wearing a wedding ring, I would defer to his wishes. Your marriage will develop symbols of its own as you lead your lives together.

Some couples have a memory from their wedding or honeymoon. Each anniversary they remember that moment with a gift whose meaning is known only to them. We treasure souvenirs because they are a symbol of a time and an experience which is precious to us.

Perhaps together you and your partner will adopt your own symbols to express your love.

Symbols are part of our humanity. They help us express truth and love and beauty which is so profound it cannot be expressed in words. A wedding ring is just such a beautiful symbol.

But as sure as your marriage has love and beauty, that love and beauty will be expressed. Wear wedding rings if you both so desire. But recognize that your love will express itself in symbols which you create to commemorate what is important and unique to the two of you.

(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. 47778.)

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Date	Celebrant	Congregation
Mar. 3	Fr. James Farrell	Members of St. Andrew Parish, Indianapolis
Mar. 10	Fr. Harold Kneueven	Members of St. Simon Parish, Indianapolis
Mar. 17	Fr. Joseph Schaedel	Students of Ritter H.S., Indianapolis
Mar. 24	Fr. Kim Wolf	Members of St. Paul Catholic Center, Bloomington
Mar. 31	Fr. James Byrne	Members of Immaculate Heart of Mary Parish, Indianapolis
Apr. 7	Ab. Edward T. O'Meara	Catholic Center Staff
Apr. 14	Fr. Clem Davis	Members of St. Monica Parish, Indianapolis
Apr. 21	Fr. Rick Ginther	Members of Little Flower Parish, Indianapolis
Apr. 28	Fr. James Sweeney	Members of St. Pius X Parish, Indianapolis

Indiana Right to Life announces stands on bills

by Richard Cain

Indiana Right to Life announced its opposition to several bills as they are presently worded which are pending in the present session of the Indiana General Assembly. Among them are bills providing for a uniform definition of death and for living wills. The non-sectarian anti-abortion group also announced its support for a fetal burial bill.

The announcements came at a briefing which preceded the 30,000-member group's annual legislative luncheon. About 55 legislators and 200 members attended the luncheon, held at the Indiana Convention Center in Indianapolis Feb. 21.

"Our number one priority is the definition of death bill," said Nadia Shloss, president of Indiana Right to Life. "We see some potential for abuse."

The group is concerned that the bill as presently worded does not adequately protect against abuse by doctors who might declare a person dead too quickly in order to have viable organs for transplant.

The proposed legislation (Senate Bill 489, House Bill 1476) defines death as having taken place when there has been either: "(1) Irreversible cessation of circulatory and respiratory functions; or (2) irreversible cessation of all functions of the entire brain, including the brain stem."

Instead of the either/or wording, the group would prefer a more strongly negative wording. It would read something like: "No person shall be declared dead unless there has been both: (1) Irreversible cessation of circulatory and respiratory functions; and (2) there has been irreversible cessation of all brain functions, including the brain stem."

Others see the either/or wording as adequate if it includes certain safeguards. "The laws in most states provide that the doctor who declares the patient dead cannot be involved in any way in the transplant of any organ," said John C. O'Connor, general counsel for St. Vincent Hospital in Indianapolis. "The Indiana bill is silent on the subject. If it isn't expressed in this statute, it should be expressed in another."

The push for the law has come from hospitals and medical associations alarmed by the rapid rise in malpractice suits. "There is no law authorizing a physician to declare a person dead," said Dr. Paul Muller, medical director of St. Vincent Hospital from 1970 to 1984 and president of the board of the Indiana Peer Review Organization. "The doctor is exposing himself each time he signs a death certificate." Dr. Muller is also a member of the board of Indianapolis Right to Life.

The Indiana Catholic Conference is not opposed to the definition of death bill at this

time, according to Dr. M. Desmond Ryan, executive director of ICC. The ICC is the official voice of the five Indiana Catholic dioceses in public policy areas. Its functions include researching issues and lobbying at the State House.

The Senate bill, which also provides for living wills, is apparently dead in committee. The House bill, sponsored by Reps. Marilyn Schultz, D-Bloomington, and John Donaldson, R-Lebanon, passed in the House 89-7 and is now in the Senate. Schultz and Donaldson could not be reached for comment.

INDIANA RIGHT to Life also opposes the living will bill (HB 1075) as unnecessary. "I've never heard of a case of a doctor prosecuted for withdrawing extraordinary life support," said Roger Bennett, legal counsel for the group.

The bill would grant a person 18 and older the right to state beforehand his or her desire that life-prolonging medical procedures be withdrawn or withheld in the event the person has a terminal condition.

According to Bennett, the group would be less opposed if the bill said that food and hydration should be continued even if extraordinary care is withdrawn. Under the proposed bill, "a person unknowingly could be considered to have approved of their withdrawal," he said.

"I don't understand their concern," said Dan Pool, R-Crawfordsville, sponsor of the bill. "To me giving food and hydration would come under providing comfort care. The proposed legislation only provides for the removal of a life-prolonging procedure... which does not include starvation or dehydration."

The group would also like to see the penalty for forging a living will made more stiff than a Class D felony. A Class D felony carries a prison sentence of one to four years, according to the State Prosecutor's Office. "We feel that's kind of a slap on the wrist," said Marilyn Helmus, legislative vice president for Indiana Right to Life.

The Indiana Catholic Conference is not entirely comfortable with the living will bill either. "We do not find it necessary to legislate in this area," said Ryan. "But the language in the House Bill 1075 approximates the language developed by the United States Catholic Conference Pro-life Office and the National Association of State Catholic Conference Directors."

The living will bill passed the House 73-19 and has been assigned to the Senate Judiciary Committee.

THE ONLY piece of legislation Indiana Right to Life announced its support for was the fetal burial bill (HB 1844). The group supports the bill in part because it may help to improve awareness of what is being done

with fetal tissue, according to Bennett. "People will tend to view abortions differently because of the law saying you have to dispose of the remains decently."

The bill would require any medical facility performing abortions to dispose of the remains in the same manner as required for human remains—incineration, cremation or burial. In addition, it would forbid the use of aborted fetuses for experiments and their being transported out of the state for experimental purposes.

"No clinic has come out as yet and said how the fetuses are eventually disposed of and by whom," said Eric Miller, an attorney and executive director of Citizens Concerned for the Constitution who helped draft the legislation. "The bill is necessary because there is documented evidence of disposal (of fetuses in other states) in trash bags."

Miller also said The Eagle Forum, another anti-abortion group, has found evidence that aborted fetuses are used in the production of some cosmetics.

"All fetal tissue aborted in clinics in this state is properly disposed of through incineration," said Delbert Culp, executive director of Planned Parenthood of Central Indiana. But at least one clinic in the archdiocese, Affiliated Women's Services, disposes of its "specimens" through an out-of-state laboratory.

"Usually that is by incineration, to the best of my knowledge," said Lois Bennett, director of the clinic. When asked whether she knew how the laboratory disposed of

the fetuses, she said she had not checked into it. When asked for the name of the laboratory so it could be contacted directly, she would not reveal it.

At present, the State Board of Health has no figures on the number of hospitals and clinics in the state with incinerators. "We have no way of knowing," said Roger Corley, sanitarian of the hospital division of the State Board of Health. He said that five years ago 95 percent of the hospitals in the state had incinerators. But in the meantime, many closed their incinerators because of gas prices. Abortion clinics are not licensed in Indiana and therefore do not have to provide survey information to the State Board of Health.

Groups favoring legalized abortion like Planned Parenthood are concerned about the fetal burial bill because it singles out fetal tissue. "We're not opposed to the proper disposal of any kind of tissues that is the result of surgical procedures," said Culp. "We would much prefer a law that dealt with that whole area."

"(But) if everything is being properly done, why would they be opposing the bill?" Miller asked.

The fetal burial bill was passed by the House Tuesday. The vote was 70-27. Now the bill must go before the Senate, which must also pass it before it can become a law.

The State Board of Health recorded 13,896 abortions performed in Indiana in 1983, the most recent year for which statistics are available.

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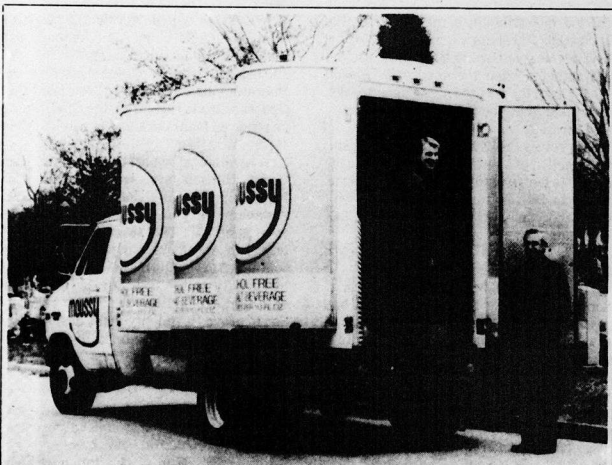
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SIX-PACK ON WHEELS—Father Jim Harvey, founder and director of Flowers With Care in Astoria, N.Y., looks over the Moussy van with Tom Bishop, associate director of FWC. The program takes minors out of prison and teaches them trades. The one-of-a-kind van was donated to FWC by Moussy and is used to pick up food. Moussy is a non-alcoholic beverage. (NC photo by Sister Camille D'Arzeno)

Faith Today

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HEARING WITH THE HEART

By Father Herbert Weber
NC News Service

Millie knew that the week following the funeral would be the best time for a visit to her newly widowed neighbor. Ever since she lost her husband five years earlier, she had realized that the hardest time came after things began to settle down.

The visit was pleasant. Arthur spent the time reminiscing, talking about his beloved Ellen. Millie simply listened with care. There were a few tears, but neither Arthur nor Millie was embarrassed by them.

The surprise came when Millie returned home. She had expected that after the brief visit she could go back to her other tasks. But that was not so easy to do.

Instead, upon entering her house, Millie sat down at the kitchen table, unwilling to do anything. She felt as if somehow she had been touched by something holy. She wanted to savor the moment.

She had known in advance that listening to her neighbor during his time of grief would help him. Her discovery, though, was that it also had a profound impact on her.

The warm glow Millie felt after that visit is shared by many after an act of kindness. What Millie was experiencing, however, was more than just a good, warm feeling. As a person engaged in the process of listening, her receptiveness was producing a change in her too.

□ □ □

Everyone — at least once in a while — needs someone who will listen.

•In a counseling situation, all the members of one family said they wanted to be listened to more frequently by the others. The parents as well as the children were surprised to hear they did not listen enough.

•In many parishes, lonely men and women who have lots of time start calling the rectory, sometimes with very weak excuses or slight complaints, just to have someone listen and acknowledge their presence in the community.

•Busy family and career persons, who artfully balance many activities, admit that their effectiveness depends in part on having someone there to listen to them when their balancing act fails.

□ □ □

The act of listening is a necessary ingredient for human and spiritual growth. Much like Shakespeare's "quality of mercy" that blesses both the giver and the receiver, listening bestows its benediction on those at both ends.

Learning to listen aids the ongoing conversion process of the man or woman who strives to be more Christlike. It creates a new view of self and the surrounding world. Listening, as an act of the heart, makes room for other people in one's life. The fears, joys or even the everyday experiences of someone else start to matter.

The listener begins to relate on other persons' terms and actually starts to hear the longings of their hearts. Listening becomes a bridge that provides a connection with other members of the human family.

This connection becomes a strong force in building human solidarity. And it can't help but transform the heart of the listener.

A young man in his first job after college expressed a weariness with the way he had spent years worrying about himself and his own life — from hopes for material success to anxiety over a healthy self-concept to fears about acceptance from peers. He felt all his interests had been turned inward.



The same man later confided that many of his earlier concerns diminished when he began to rechannel his energies — becoming aware of others and listening to them. He felt himself growing in relationships and having a new enthusiasm about his own uniqueness.

It is as if the human heart doesn't become fully itself until it is involved with someone else.

Listening is the vehicle through which this involvement is possible.

As someone grows in understanding and acceptance of others through listening, that person's own heart is changed. Conversion is taking place.

(Father Weber is a pastor and author in Bowling Green, Ohio.)

LENT

Listening to others involves more than hearing spoken words, writes Father Herbert Weber. It is a function of the heart that enriches both speaker and listener.

Daddy! I need to tell you something

By David Gibson
NC News Service

The child of about 2 and one-half entered the living room at a fast clip, stopping abruptly in front of the chair where her father was sitting. "Daddy!" she exclaimed breathlessly. "I have to tell you something. It's important."

Then the words of her story began to tumble out — something about the current plight of her doll named Mary, whose apron, it seemed, had accidentally gotten all wet in the bathroom sink.

Each of the child's sentences was followed by a considerable pause as she searched for just the right words with which to continue her account. Some of her sentences erupted in a fairly disordered way, almost as though they were being translated from another language.

But one thing was perfectly clear. The child wanted her father's undivided attention. In the universe of little children, her message was ranked "urgent."

That little girl's feelings, however, are not uncommon in the universe of adults. Most members of the human race experience moments when they have something they urgently want to express — something they want another person to take time to understand.

And most members of the human family probably know from experience how frustrating it is at such a moment if another person doesn't listen attentively and, in the end, doesn't really understand.

The human desire to be heard — in fact, the cry to be heard — is woven into the fabric of the Psalms. "When I call, answer me, O my just God," the psalmist



pleads. Again the psalmist calls out: "Hearken to my words, O Lord, attend to my sighing." Yet again: "Hear, O Lord, a just suit; attend to my outcry."

But if the desire to be heard is human, it also is divine. God too has a word to say — a word central to what God is. John's Gospel tells us that word was always with God. "The word was God," says John.

There is, I believe, a human story with divine underpinnings in each person. It longs to be heard. But here is what is perplexing: Listening can be difficult. And in the everyday world, life's rapid pace can mitigate against the kind of listening that really "hears" another person.

In her best-selling book, "One

Writer's Beginnings," Eudora Welty talks about listening. "Long before I wrote stories, I listened for stories," the writer explains. "Listening 'for' them is something more acute than listening to them. I suppose it's an early form of participation in what goes on."

"Listening children" know there are stories to be heard in the scenes around them, Miss Welty continues. "When their elders sit and begin, children are just waiting and hoping for (a story) to come out, like a mouse from its hole."

Her early instinct put her on the right track for a storyteller, says Miss Welty. She realized that the scenes around her were "full of hints, pointers, suggestions and promises of things to find out and

know about human beings."

Listening, though difficult, is like a key to human life's fuller dimensions. There are so many indications that to thrive — to develop well — people at times need others who take care to understand them.

In fact, making the effort to understand others — to hear their meaning, not just their words — is a beginning point in life from which many good things can stem.

I think it can reflect an attitude of respect for the great dignity of human life — a life whose divine underpinnings then come into closer view.

(Gibson is editor of Faith Today.)

The one who heard, the many wh

By Father John Castelot
NC News Service

"Let him who has ears to hear me, hear!" That is what Jesus cried out when he finished the parable of the sower (Mark 4:9).

And in the New Testament book of Revelation, each of the letters to the seven churches ends with this refrain: "Let him who has ears heed the Spirit's word to the churches."

This insistent urging was necessary for the simple reason that people have an uncanny faculty of hearing but not really listening. Words go in one ear and out the other, especially when they present a challenge.

And if the challenge is to change one's attitudes, a psychological barrier that words can't penetrate is often erected.

The Gospels hold up Mary as

the model disciple precisely because she both heard and listened. In Luke's account of the Annunciation (1:38), she hears and accepts a message which is well-nigh incredible.

Surely listening wasn't always easy for Mary. When Mary and Joseph found Jesus in the temple after they feared he had been lost, he asked them: "Did you not know I had to be in my Father's house?" (Luke 2:49-50). Luke tells us frankly that "they did not grasp what he said to them."

Even so, Jesus' mother heard his words and continued to make every effort to comprehend.

This ability to listen constituted her personal greatness.

Jesus' disciples present a sharp contrast to his mother. They are sad examples of people who hear — hear repeatedly — but do not listen.

In Mark's Gospel, Jesus predicts his passion three times. But each time, it is almost as though they pressed their hands over their ears to keep the words out.

After the first prediction, Peter took Jesus "aside and began to remonstrate with him." So Jesus had to rebuke him sternly: "You are not judging by God's standards but by man's" (Mark 8:32-33).

Peter had just acknowledged that Jesus was the messiah, but he had his own ideas of what a messiah should be: a dashing, conquering hero. Peter had visions of being in the front office when Jesus established his rule.

Jesus' prediction of humble suffering and death ran counter to Peter's preconceived ideas. He heard what Jesus was saying but didn't want to listen.

After the second prediction, it

Listening's labor

By Father Joseph Kenna
NC News Service

A story is told of Martin Buber, the great Jewish philosopher.

On a cold day near the battle front during World War I, the young rabbi was visited by a soldier who confided that he wanted to commit suicide. The rabbi did his best to dissuade him and was satisfied he had succeeded.

But several days later the rabbi received sad news. The young soldier had taken his life.

Reflecting on the incident, Buber realized that although he had responded to the soldier, he had not really listened. The anguished youth had needed a sympathetic listener. But Buber only responded with information, with all the philosophical and moral reasons why the young man shouldn't commit suicide.

Buber later indicated that the event changed his life.

Buber was not alone in failing to listen well. Recent studies indicate that most people do not listen very well.

It is a common belief that listening is a passive activity that takes little effort. Quite the opposite is true. Listening is hard work. It takes constant dedication to achieve both the skills and the spiritual depth needed for good listening.

Are you surprised to hear that listening has a spiritual dimension? Listening has roots deep in the heart of the good news of Jesus.

His central theme was obedience to the Father who speaks in the midst of the human situation.

Ability to respond to the divine initiative implies a willingness to listen — to be attentive. The very word "obedience" comes from the Latin word "obaudire," which means to listen.

Caring people are good listeners. And listening has as much to do with feelings as it has to do with facts.

A good listener recognizes the mystery of the other person. Like Moses walking on sacred ground before the burning bush, the good listener has a sense of being in the presence of something holy as another person struggles for self-expression.

Being observant is an essential quality of good listening. To be observant means to be aware of the entire context in which communication takes place, identifying the style and language of the listener.

So listening involves more than the ears. It also depends on sight, touch, even smell. What another person really wants to say is often communicated through touch or visual signs. A tense brow, gestures which block and distance others, and perspiration are just a few clues to the fuller message behind a person's words.

It is practically impossible to hide one's true feelings from the expertly observant person. Being observant means being alert to the feelings, attitudes and experiences of the other person.

But good listening takes practice. As a skill it can be improved. How do you know if you are practicing well?

There is a simple technique known as "feedback" that checks the quality of your listening skill. Feedback means telling the speaker what you are hearing in order to see if you are hearing correctly. This is satisfying to both persons:

- It gives the speaker a sense of being heard.
 - It provides the listener an opportunity to know whether his or her listening skills are working well.
- Practice at listening demands patient mental effort, but its rewards are great.

Listening is not just good for mental health. Listening makes a creative impact. It is an essential part of the human enterprise in which the Gospel is lived.

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

FOOD...

Faith Today • Page 3

...for thought

Listening is closely related to understanding. If one listens carefully for another person's words, feelings or thoughts, isn't an obstacle removed from the path of understanding?

Carl Rogers, the famed psychotherapist, had some notes about understanding in his book titled "On Becoming a Person" (Houghton Mifflin). Among significant things Rogers said he had learned in his long career was this:

"I have found it of enormous value when I can permit myself to understand another person." Rogers quickly added: "The way in which I have worded this statement may seem strange to you. Is it necessary to 'permit' oneself to understand another? I think that it is."

Rogers said he believed that if people do not permit themselves to truly understand what another person wants to express, it is because they find it risky. "If I let myself really understand another person, I might be changed by that understanding. And we all fear change."

Rogers said he thought it was a rare thing "to permit oneself to understand an individual, to enter thoroughly and completely and empathically into" another's frame of reference.

Do you agree that this is rare? Why would that be so?

Contemplate this scene, if you will:

You are working around your house one day, getting some tasks done that long have needed doing. In the background, the folk music you like so much is playing on the radio. You hear it, but you don't hear it. Your concentration is elsewhere — on phone calls to make, papers to sort out, the dinner to get started.

Suddenly your ears perk up. The sound of a favorite song catches your attention. You stop what you are doing, adjust the radio's tuning for better reception and turn up the sound so that it fills the room.

Now you listen for each of the singer's words, you concentrate on the emotion the singer injects into the music and you appreciate the skillful guitar accompaniment.

This no longer is background music. You are genuinely listening. You have moved into a position to appreciate the music's fuller dimensions.

People can put the faculty of hearing to use in more than one way, as this musical anecdote suggests. There is a passive manner of hearing; one hears without really "hearing." And there is active listening; it gets you involved with what you hear.

...for discussion

1. What practical steps do you think people might take to improve their listening skills?

2. Can you think of an occasion when just listening to what another person needed to say made a difference to that person and to you?

3. Psychotherapist Carl Rogers thought people avoided the routes available to genuine understanding of another person because they found such understanding risky. Understanding another person might bring change into your own life, he said, and people tend to resist change. What do you think he meant?

4. The season of Lent is a time when people concentrate on the Christian journey from death to greater life. How do you think greater skill at listening could figure into your journey into fuller Christian life?

SECOND HELPINGS

"Lent, Easter '85: Family Prayers and Activities," edited by Corinne Hart. "Jesus' friends were with him all the time but whenever he told them the sad news about his death they wouldn't listen," the writers say in this 64-page booklet. Obviously listening involves more than just hearing what we want to hear. And Lent is a good time for people to listen closely to what God is telling them. God asks his followers for help in "taking away heavy loads from people who are worn out, setting free everyone you know who feels trapped...looking after the one whom everyone forgets...and being kind to your own family." Being concerned about the problems of others, the authors add, can aid in healing whatever hurts in our own lives as well. (Franciscan Communications, 1229 S. Santee, Los Angeles, Calif. 90015. 25-99 copies, 40 cents each.)

no didn't

was the same story: The disciples "failed to understand his words" (Mark 9:32). Incredibly the disciples fell to arguing about who was most important among them. Listening would have shattered their selfish dreams.

The same is true in everyday relationships. Because of pride or stubbornness or for some other reason, people refuse really to listen to each other. Disputes go unresolved, misunderstandings deepen, chances for peace and happiness and love are lost.

If it seems risky to listen with care, there is an equal risk on the other side. By not listening, people risk missing the very words which hold the key to true greatness, self-fulfillment and happiness.

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

CHILDREN'S STORY HOUR

Dorothy Day's life with the poor

By Janaan Manternach
NC News Service

Dorothy Day was about 8 when her family moved from California to Chicago where she grew up.

Her father worked for a newspaper. So did her brother Donald. They were both good writers. Dorothy's mother cared for the family.

Already as a child Dorothy loved books and read for hours. She had good friends and enjoyed playing. But books had a special place in her home.

One day when Dorothy was about 14, Donald urged her to visit Chicago's west side. He said it was very different from the neighborhood where they lived.

A few days later Dorothy walked around the west side. The houses looked old and poor. The people who lived in them were poor. Dorothy was sad to see how much they suffered. She was just a teen-ager but she felt that God wanted her somehow to help poor working people.

After high school she went to the University of Illinois. She studied hard. She studied about

why people are poor.

The more she learned the less her faith in God seemed to matter. She no longer felt Jesus was important to her. She also became restless. She wanted to do something more than study.

She went to New York and became a newspaper reporter. She saw firsthand how people suffered because they could not get jobs.

She wanted to do more but did not know what to do. She began to pray again and became a Catholic. One evening while at prayer Dorothy begged God to show her how best to use her talents to help the poor.

When she got back home to New York she found a man waiting to see her. His name was Peter Maurin. He and Dorothy talked and talked. Peter suggested that Dorothy start a newspaper for workers. She liked the idea. She called the newspaper, "The Catholic Worker." It cost a penny. It still does.

Dorothy and Peter then opened a "house of hospitality" for the poor. Poor people could come there for free food, clothes, a place to sleep. Dorothy lived right

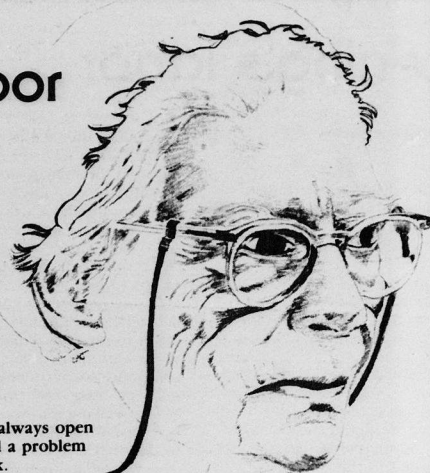
there. Her door was always open to everyone who had a problem or just wanted to talk.

For the rest of her life Dorothy Day lived with the poor. She continued writing her newspaper for working men and women. She and Maurin opened houses of hospitality in other cities. She traveled all over the country to share her ideas about helping the poor.

She took part in many strikes and protests. She suffered much because of her ideas. No matter how busy she was, she prayed and read the Bible every day.

Many people believe Dorothy Day is a saint.

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



a game

Missing Vowels

Fill in the vowels in the phrases below. All of the phrases are contained in this week's children's story.

1. w _ r k _ d f _ r _ n _ w s p _ p _ r
2. l _ v _ d b _ o _ o k _ s
3. h _ s _ s l _ k _ d _ l d _ n d p _ r
4. p _ r w _ r k _ n g p _ p _ l
5. h _ w b _ s t t _ s h _ r t _ l n t s
6. "h _ s _ f h _ s p _ t _ l t y"
7. d _ r w _ s l _ w _ y s _ p _ n

answers: 1. worked for a newspaper, 2. loved books, 3. houses looked old and poor, 4. poor working people, 5. how best to use her talents, 6. "house of hospitality," 7. door was always open.

a game

HOW ABOUT YOU?

☐ Does it bother you when others don't listen carefully to what you are saying? Do you ever find it difficult to listen carefully to others? Why is listening important? Why is it sometimes difficult?

Children's Reading Corner

"Crow Boy" is a story by Taro Yashima. In it, Chibi, a small boy, is afraid of his teacher and cannot learn a thing. He is also afraid of the other children and has no friends. He is very lonely, but he finds ways to kill time and amuse himself. Things change when Chibi's class gets a new teacher. He is a friendly man with a kind smile. He is pleased and amazed with the things Chibi knows and does. He spends time talking and listening to Chibi and completely changes Chibi's life at school. This is an exquisite story revealing how important seeing and listening and caring are for another person's growth. (The Viking Press, Inc., 625 Madison Ave., New York, N.Y. 10022. Paperback. \$.95.)



Together

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

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

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The Catholic Church
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Commission sees interest in civil rights decline

by Jim Jachimiak

For years, the church has spoken in support of human equality. But, says Ted Goodson, concrete actions to demonstrate that support are lacking.

Goodson represents the Archdiocese of Indianapolis on the board of directors of the Indiana Interreligious Commission on Human Equality (IICHE). He was recently elected vice president of the board, which sets policy for the agency.

IICHE is made up of 25 Catholic, Jewish and Protestant jurisdictions from around Indiana, including the state's five Catholic dioceses. The organization promotes human rights and human equality through a number of programs.

Last September, for example, IICHE held a series of interfaith civil rights hearings to determine the status of civil rights in Indiana. The hearings included testimony by public officials and members of various churches and organizations.

"The conclusion," according to Goodson, "was that the fire in the early '60s for promoting human equality in the workplace, in regard to policy enforcement, has diminished." In fact, he adds, "there seems to be a regression to the old state."

A 25-member commission took the testimony and is now compiling it into booklet form. It will eventually be distributed to all IICHE member churches and to the general public.

AFTER THE information is distributed, the board of directors of IICHE will begin to develop educational programs.

The data gathered from the testimony will also help direct some of IICHE's ongoing programs. "It will be used as an educational tool to inform people at the grassroots level as to what is going on," Goodson says.

Members of the commission which took the testimony will take the information one step further. "They will meet with political and community leaders to seek their understanding as to the status of civil rights." Using the raw data they have gathered, the commissioners will make specific recommendations to those leaders "relating to their own spheres of influence."

A second project of IICHE is Project Equality, which attempts to encourage fair employment practices where minorities and women are concerned. Participating churches "use their money in a creative way to urge fair employment in the secular world," Goodson explains.

One way to do that is through a buyers' guide published by the national office of Project Equality. It lists vendors who have agreed to promote fair employment practices. Businesses and parishes are encouraged to patronize those vendors.

BY PARTICIPATING in such a program, churches "send a message to people that they themselves think human equality is very important," Goodson says. He adds, "I've worked intimately with Project Equality. I know the minority vendors and one of the things that they are beginning to agree on is that the church talks a good story but does nothing else."

In addition, IICHE is concerned with "stimulating minorities and women to be successful in business ventures." That provides a source of income for those directly involved, and has a beneficial effect on the neighborhoods where the businesses are located.

Along those lines, a center for entrepreneurial training, affiliated with IICHE, is being developed. The center will help minorities develop good business skills. It will operate under the guidance of an advisory board which includes members of the business, legal and religious fields.

A fourth area of concern for IICHE is religious intolerance. Goodson notes that a good deal of dialogue is going on among Catholics, Jews and Protestants, but the intolerance continues. "We've got to do more to make people aware of that, to focus on the fact that there is this problem of religious intolerance."

Finally, IICHE is concerned with racism. The organization offers anti-racism training "so that people can see how we all can easily have racist motivations without even being aware of them."

GOODSON NOTES that the archdiocese once played an active role in IICHE, "but over the years that went by the wayside." Now, he says, "there are a lot of good

things being done but people just don't know about them."

However, Archbishop Edward T. O'Meara and the Council of Priests recently reviewed the involvement of the archdiocese in IICHE. "It was decided that IICHE was a viable instrument so we are staying in," Goodson says.

Goodson feels that greater participation is possible within the archdiocese. For example, use of the Project Equality buyers' guide would demonstrate support for fair employment.

In the archdiocese, "significant movement" was made in that direction in the 1960s and early 1970s, Goodson notes.

That was the trend in other churches as well. "Members of the religious community saw that they themselves needed to put that into practice," Goodson explains. "Therefore, they should have Project Equality as an instrument to look at their own boards and their own agencies and institutions."

Now, however, "we've tended to become somewhat complacent and assume that we've finished the task."

But the task, he says, is far from completed. "The work of promoting equality for women and minorities is such a deep problem that it doesn't lend itself to overnight solutions." Worse than that, "there is a tendency to retrench back to former positions, too."

As Goodson sees it, "we've made the first step but we've gotten halfway down the road and stopped. And when you stop,

you don't stand still in most cases. You go backwards."

He sees that happening not only locally, but in the Catholic Church as a whole. "The Catholic bishops deliberated and made a statement on racism. It was addressed to Catholics and non-Catholics alike, and it came to the heavy conclusion that our church is racist. That was a courageous stand but we have not carried it forward."

Goodson would like to see that document used as a teaching document in the church "because it speaks so heavily of our role as a faith community." The document should be put into practice in the church "because of our identity with Christ, because not to do so would be to sin."

Concern about human equality is usually "at the bottom of our lists of things to do," Goodson notes. "But I have a strong feeling that it is those hard things, those things that get put at the bottom of our lists, that should be at the top."

A member of St. Andrew parish in Indianapolis, Goodson links his personal goals with his goals for the organization. For example, "I'm trying to grow more open to the concerns of women, to become much more sensitive, to understand the deep problems that have to be rectified. One of the things I'm going to do as vice president is to lead IICHE to become more sensitive to that."

The work with IICHE "challenges me a great deal," he says. "It challenges me to a deeper understanding of my call to be like Christ."

Drought-stricken Africa needs additional \$1.5 billion in aid

by Jeff Endrst

UNITED NATIONS (NC)—Drought-stricken Africa needs \$1.5 billion in short-term emergency aid to feed its people through the next harvests, U.N. officials said.

The figure represents immediate needs above what has already been supplied in aid, they said. It would cover 20 African countries south of the Sahara Desert.

The continuing emergency is the subject of a conference scheduled to open in Geneva March 11. Officials said some of the countries planning to attend the conference are expected to announce they prefer making direct-aid contributions, rather than cooperating in a joint U.N.-run operation.

Africa's "unprecedented crisis" shows little signs of abating in the near future, the officials said. They said that the \$1.5 billion represents "conservative and realistic assessments" of the situation as of January.

They predicted the African emergency would last well into 1986 and the need for funds would grow.

Any shortfall in international response "must be measured not just in terms of a deficit in funds available, but in terms of human lives lost unnecessarily," the United Nations said.

Ethiopia would be the major recipient of the new aid, the U.N. officials said, receiving \$379 million.

Neighboring Sudan would receive \$191 million. Mali, Niger, Chad, Mozambique, Burkina Faso (formerly Upper Volta),

Tanzania and Mauritania would be among other major recipients, the officials said.

The United Nations estimates that 30 million Africans are affected by the famine. At least 10 million of that number have been forced to abandon their homes in search of food and water.

The area affected by drought encompasses 150 million of Africa's estimated 484 million people.

A Catholic Relief Services spokeswoman said that a "high volume" of contributions for African relief is still coming into CRS. She said that an ecumenical aid group the agency works with feeds one million Africans each month.

U.N. officials say that the United States has encouraged the world organization to make the March conference a platform from which U.S. Vice President George Bush can expound the Reagan administration's theme that more than rain, Africa needs better management of its human and natural resources.

The United States is by far the largest donor to African emergency aid. It has long advocated small-farm free enterprise as one of the most potent answers to Africa's deteriorating economies.

The United Nations said that some African governments are incapable of managing the current emergency.

It also said emergency aid must be coupled with recovery and rehabilitation. The World Bank and other international agencies said the cost of recovery could be between \$5 billion and \$7 billion per year over the next three to five years.

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Extension: helping the missions in the United States for 80 years

'We are still a mission country with many impoverished peoples'

The Catholic Church Extension Society was founded in 1905 to raise funds for needy missions in the United States. In view of this 80th anniversary, Extension president Father Edward J. Slattery was asked to give his reflections on the Society and the church in America. Below are excerpts from his comments:

Father Slattery, most people are familiar with the foreign missions. But fewer know about missions in this country. How would you describe the home missions?

This may surprise some people, but Extension has helped almost every U.S. diocese with anywhere from several hundred dollars to several million over the past 80 years. Today we are assisting more than 85 dioceses in mostly rural areas. The reasons include geographical isolation such as with Alaska and Guam, low Catholic populations as in Utah and the Carolinas and overwhelming poverty such as in Mississippi and Puerto Rico. In all cases, the people are unable to build or operate their mission churches without outside assistance.

How does Extension help the home missions?

Extension donors make the difference in enabling the people in the home missions to build their chapels, educate their children and support the priests, religious and lay people who are bringing the presence of Christ to the poor and unchurched.

Are the needs of the home missions any different today than at the turn of the century when Extension was founded?

In a sense, we are still a mission country with many impoverished peoples. The Catholic Church also is bringing Christ to millions of people who still—in 1985—do not belong to any denomination or are alienated from the church for some reason. The sudden increase of Hispanic Catholics is another good example. We still do not have enough priests who speak Spanish or understand the Hispanic cultures. So many Hispanic Catholics are being drawn to other churches. And Hispanics are supposed to comprise 50 percent of Catholics in America by the 21st century.

Is one of Extension's major goals then to help prepare priests and Religious to meet these needs?

Yes, we need a strong Catholic presence in the home missions. If no one is there to preach, the people will not hear what Christ wants to say to them. The church here is facing both an increasing Catholic population and a drop in vocations. We need to encourage young men and women to enter religious life. We also must prepare lay people to become involved in church work.

Is there a real urgency to this funding?

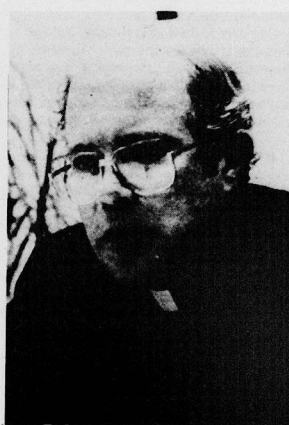
Yes. One home mission bishop in particular has just been informed by several religious orders that most of their nuns must leave his diocese this year. They are committed to their work with the poor in this Appalachian diocese. But because the orders have many elderly nuns and no retirement funds, these working nuns need to take higher paying jobs to help provide for the retired nuns. It would be a tragedy for the poor if these nuns must leave purely because of financial need. It would be tragic for the nuns, too, because they really want to spend their lives working with and for the poor.

Is the aging of priests and religious a serious threat beyond this one diocese?

The pressure is being felt in many places right now because of the shortage of priests, nuns and brothers. I can foresee that those missionaries who remain with the poor will eventually be burned out or retired. We have to form lay ministers to assist them before this happens.

So you see the formation of lay ministers as a key to the future of the church?

Yes. We are now planning a pilot program in Kansas City which will involve a number of home mission dioceses. Bishop John Sullivan has made available a former minor seminary and his staff of trained lay ministers for the program. Our hope is for lay people from home mission dioceses to be formed and informed so they can start training programs in their own dioceses. Some dioceses already have programs in place; but we have a long way to go.



Father Edward J. Slattery

Recently Extension expanded its outreach through the Faith Today diocesan newspaper supplement and through television and radio programs such as Father John Powell's American Catholic.

How do these new programs fit into Extension's goals for religious education?

There are two purposes. First, these media allow us to reach more people, especially the unchurched, with the Gospel right in their homes. Secondly, it invites people into the family we call the Extension Society. We need them to help us bring Christ to those in the home missions.

If someone were to ask why they should give to Extension, what would you tell them?

The primary responsibility of Catholics is to support their parish. Still, we hope they remember the church in poor, rural America because we are trying to fulfill the command of Christ to preach the Gospel to those in need. And so we invite people to be a part of that.

What would you list as Extension's greatest accomplishments in these past 80 years?

Extension funds have helped construct more than 8,000 churches in rural America. Literally millions of dollars have subsidized priests and nuns who have spent their lives in the home missions. We have educated seminarians. Of course, our real accomplishment is invisible because it is spiritual: providing a Catholic presence and proclaiming the Good News of the resurrected Lord. Extension made it possible for many men and women to make a lasting contribution to the Catholic faith by handing on the Word of God, celebrating the sacraments, teaching the faith. These values have been passed on from one generation to the next. Without Extension, millions of people would not have been so nourished.

Document emphasizes laity's role

(Continued from page 1)

that the obligation to put faith into action comes from baptism.

Specifically the document suggests that the laity work to:

- Assure the personal dignity of each person.
- Overcome tendencies toward debasing human values and needs.
- Fight exploitation and all forms of slavery which regard people as objects.

The document also said that the laity must help in the social and political fields and called upon them:

- To ensure that interpersonal relations are guided by the proper moral criteria.
- To assist in the formation and development of the various human communities from the family to the nation.

►To educate others for responsible participation in national and international political life.

IN A QUESTION-and-answer session, Archbishop Tomko acknowledged the document's concern about those who separate their faith from their life. He said that it criticizes "anyone involved in politics and other professional fields who is losing his own identity and the spirit of Christianity by acting against his faith" because of his work. He would not cite examples of specific persons or positions.

He also said that the document emphasizes the lay Catholic's role in the world, rather than in the church. He said that emphasis comes from the Second Vatican Council document on the laity.

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Over half of all civil court actions divorce-related

'When you see what parents do to their kids, it just gets really frustrating,' judge says

by Kevin C. McDowell

"Seldom, or perhaps never, does a marriage develop smoothly and without crises; there is no coming to consciousness without pain."

Carl Jung, "Contributions to Analytical Psychology"

Nearly 1.5 million marriages will fail this year, 45 percent of the children born will live with one parent before reaching age 18, and four out of 10 marriages will end in divorce court. Eight out of 10 marriages will not make it if the couple are 19 or younger.

In Marion County, there were 9,426 marriage applications and 6,874 divorce filings in 1984. As of the first week in February, there were 477 marriage applications this year compared with 559 divorce filings. In Hancock County, there were 423 marriage applications and 326 divorce filings in 1984, nearly identical to the 1983 totals.

The divorce filings only represent first-time filings and not subsequent petitions for contempt, modification of custody or support or related pleadings. All divorce-related activities represent over half the civil court filings in a given year.

What the statistics don't reveal is the misery.

Joe Verkamp knows the misery well. He dealt with it first-hand for six years as circuit court judge of Dubois County; and because of it, he decided not to seek reelection.

The 41-year-old Jasper attorney had about 150 divorce cases filed in his court each year, with up to 40 percent of those returning at least once to battle over custody, visitation rights and support payments.

"All too often, people get married and attempt to raise a family before they have adjusted to married life," Verkamp says. "As a result, they get divorced after a couple years of marriage and there they have a couple kids."

"Other times, a couple experiences problems and they decide to have a child with the idea that the child will somehow unite them and rectify all their problems. The child just adds more problems."

"In so many cases, the problem in the marriage is the result of one or both being immature or selfish in their dealings with people."

It is these people, whose numbers seem to be increasing, that made his job so frustrating.

When he announced that he would not seek another term on the bench, he told a reporter for The Herald, a Dubois County newspaper, that families continue to lose their stability as the nation becomes more "a nation of individuals instead of a society of people." We are also becoming "a nation of throwaway kids" as divorced parents compete for their children's affections. The children are growing up "emotionally stunted" and turning to crime for attention or drugs for escape.

With the parents too immature in their personal dealings, Verkamp said, they often use divorce proceedings to "air their dirty laundry and grind their axes. They lose all concept of what their responsibilities are to their children. They become more interested in their own petty little games aimed at each other."

"What they don't realize is that the divorce probably is more traumatic for the kids than for them. And yet they interject the kids right into this mess."

"It gets to the point where sometimes you just want to jump down off the bench and grab the people by their necks and bang their heads against the wall. When you see what parents do to their kids, it just gets really frustrating."

Mature people, he said, will not interject their children into the divorce proceedings. "They recognize the stress the kids are under, the insecurities the kids are experiencing in the divorce. This is where parenting skills come in. They need to reassure the kids. These are the kind of people who can sit down and try to resolve all the issues with each other without running off to see a lawyer and doing really petty things to spite each other. They want their 'hired gun' to go to court with them and embarrass the other spouse."

The children who have been interjected into a bitter divorce sometimes act in an anti-social manner and end up in juvenile court which, in a smaller county like Dubois, means being in front of the same judge who granted the parents' divorce.

Parents in a bitter divorce, who interject their children into the fray, "are not the sort of people one can give advice to (from the bench). They are so caught up in their soap opera games that they can't see what they're doing to their children."

He estimates that 95 percent of the juvenile cases he saw were related to family problems, including competition between divorced parents for their children's affections.

If the divorced parents are mature, they "will maintain some responsibility" in their approach to their children while divorcing each other. He said the custodial spouse should encourage meaningful visitation with the non-custodial spouse, and the non-custodial spouse should be supportive of the discipline established by the custodial spouse. When this breaks down, the petty wars begin, including subsequent hearings on contempt, support and visitation rights.

But all too often, "the kids start to manipulate the parents." He cited one case where a 16-year-old boy, by playing one warring parent against the other, got a car, a four-wheel vehicle, a motorcycle and his own herd of cattle. He was before Judge Verkamp for repeated alcohol-related violations.

"What has to be done is that parents have to get together and reasonably deal with each other." The parents should establish consistent discipline. "There can be no inconsistencies. Kids will always test the limits. If they can, they will manipulate the situation."

"Parents should try to reconcile their differences without going to court and getting lawyers. They will feel better about

themselves when all is over with. They'll feel more in control of their lives if they resolve their own differences."

Verkamp said that lawyers should take more responsibility in dealing with divorce cases.

"A lot of the problems I blame on the attorneys. They did not meet their obligations to their clients. An attorney has a lot more influence on his client than a judge has. The attorney needs to sit his client down in his office and help him or her establish directions."

"So many attorneys are too willing to use the kids in a divorce. The attorneys need to tell their clients absolutely not to do this, and get the clients to think in terms of the kids' best interests."

Verkamp, a member of St. Joseph's Parish in Jasper, is "approaching divorce from a different angle now." As of January 1, he has been back in private practice and "I've gone in the direction of family law work, although I'm not specializing in it."

He said he handled four divorce cases in January, and "the other spouse has not gone to see another lawyer. I got both of them in and told them this is what you've got to do and got them talking to each other and being civil. We were able to work things out."

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STUNTED—Former Dubois County Circuit Court Judge Joe Verkamp says that children are being "emotionally stunted" by bitter divorce proceedings, and that competition between parents for their children's affections contributes to the rise of juvenile delinquency. (Photo by Kevin C. McDowell)

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

March 1

First Friday devotions of Rosary and Way of the Cross will be held at 11:40 a.m. preceding the noon Mass in St. Mary's Church, 317 N. New Jersey St. Refreshments afterward.

The World Day of Prayer service on the theme "Peace Through Prayer" will be held on the Indianapolis west side at Lynhurst Baptist Church at 7 p.m. Everyone is invited.

Franciscan Father Justin Belitz will conclude the Parish Renewal Program at St. Columba Parish, Columbus, at 7:30 p.m.

A Lenten Fish Fry sponsored by St. Vincent de Paul K. of C. will be held at 6 p.m. at the K. of C. Hall, 22nd and "M" streets, Bedford.

March 1-2

The annual Triad Concert presented by the K. of C. Columbians, the Murat Shrine Chanters and the Indianapolis Maennerchor will be held at 8 p.m. both nights in the Murat Theater. Call 635-2433, ext. 33 for ticket information.

March 1-2-3

The CYO and St. Meinrad School of Theology will sponsor "Leadership for Ministry I," the third course in the Certificate Program in Youth Ministry at the Archdiocesan Youth Center, 500 Stevens St. For information call Carl Wagner 632-6311.

New Albany Deaneary Catholic Youth Ministry will sponsor a Youth Retreat for high school juniors. Cost \$37.

A Lenten retreat "Reflecting on Scripture, Liturgy, and Catholic Devotions" will be conducted by Benedictine Father Conrad Louis at Kordes Enrichment Center, Ferdinand. Cost \$20. Write the Center at: R.R. #3, Box 501, Ferdinand, Ind. 47532.

A Special Singles Retreat for divorced or separated persons will be held at Mount St. Francis Retreat Center. For information call 812-423-0817.

Benedictine Father Geoffrey Gaughn will lead a Women's Weekend retreat on the theme of "Compassion" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

March 2

St. Barnabas Parish Women in Christian Service will sponsor a Leisure Day conducted by Father Bob Sims from 9 a.m. to 2 p.m. \$5 cost includes doughnuts, coffee and lunch. Reservation deadline Feb. 26. Call 898-4599 or 898-7757.

St. Joan of Arc Parish will hold a free seminar, "The Bible and You," from 9 a.m. to 1 p.m. at the parish center, 42nd and Central.

The first of three Gather Together in Lent programs for all ages featuring pitch-in dinner and Father John Powell films will begin at Little Flower Church, 14th and Bosart, from 6 to 8 p.m. Mass at 5 p.m. for these Sundays only. Registration required by Thursday, Feb. 28.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour with exposition of the Blessed Sacrament at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

The Athletic Association of Holy Name Parish, Beech Grove, will sponsor its fifth annual Family Festival featuring LaScala spaghetti dinners from 4 to 8 p.m. Adults \$3, grade schoolers \$1.50, pre-schoolers free. Kids games. Monte Carlo for adults from 6 p.m. to midnight. Tickets available at the door.

The Evangelization Committee of St. Monica Parish, 6131 N. Michigan Rd., will present Clint and Maureen Bents in an evening of song, worship and reflection called "Peace on Earth" from 7:30 to 9 p.m. Free will offering taken.

St. Joseph K. of C., 4332 N. German Church Rd., will hold a Las Vegas Night from 6 p.m. to 2 a.m. Free beer 8 to 11 p.m. Admission \$1. Adults only.

A Monte Carlo Night will be held from 7 p.m. to 1 a.m. at St. Ann Parish Hall, 2639 S. McClure. Door prizes, free beer. \$3 admission. Adults only.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will sponsor a Life in the Spirit Seminar at 7:30 p.m. in the school cafeteria.

The Fifth Wheeler Club will meet at 8 p.m. at the Catholic Center, 1400 N. Meridian St.

The Gospel Ensemble of St. Rita Church will hold a Monte Carlo for all ages from 10 a.m. to 1 a.m. Chicken, fish and K.V. dinners served; dinner delivery available. For information call Fannie Tucker 283-5410 or Ava B. Nauden 357-4818.

March 3

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

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

St. John's Festival of Arts will present Sheila LaNay Harris, violin, and Herbert Harris, piano, in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. preceding 5:30 p.m. Mass.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday at St. Barnabas Church, 8300 Rahke Rd.

St. Matthew Parish will sponsor a "Divorced Catholics and the Church: Working Together" program conducted by Father James Farrell at 3 p.m.

March 4

The Beech Grove Benedictine Center Auxiliary will meet at 1 p.m. at the center. Program: "Candy Making" with Jean Adams.

The Batesville Deaneary Program for Separated, Divorced and Remarried Catholics postponed from Jan. 21 will meet from 7 to 9 p.m. at St. Mary's convent basement, 302 E. McKee St., Greensburg. Speaker is Karen O'Hara.

St. Ann Parish, 14th and Locust streets in Terre Haute, continues its scripture study on the Acts of the Apostles at 9:30 a.m. and at 7:30 p.m.



"Our wedding plans are set, Dad — except for the 'something borrowed'..."

Another session of the scripture study series on the Acts of the Apostles sponsored by St. Paul the Apostle Parish, 202 E. Washington St., Greencastle, will be held from 7 to 9 p.m. in the parish center.

The "Breaking Through" enrichment series for homemakers continues from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

The Scripture Study Series at Alverna Retreat Center, 8140 Spring Mill Rd., will be conducted from 9:30 a.m. to 2:30 p.m.

March 5

St. Matthew Parish will hold a Praise Gathering Celebration featuring Scripture readings, songs of praise and Holy Communion, at 7:30 p.m.

March 6

The "Know Your Faith" film and discussion series continues at St. Paul the Apostle Parish, 202 E. Washington St., Greencastle, from 7:30 to 9 p.m. in the parish center.

Franciscan Sister Sandra Schweitzer will present "Symbol, Space for Eucharist" from 6 to 8 p.m. at Marian College as part of the Visual Art and Liturgy Lecture Series.

Another "Free to be Me" session by Father John Powell will be held at IUPUI Catholic Student Center from 8 to 9:30 p.m.

St. Simon Adult Catechetical Team continues its series on "An Ascending View—A Contemporary Look at Scripture" at 7:30 p.m. in Feltman Hall, 8400 Roy Rd. Call 899-4997 for information.

The study of the Book of Revelations conducted by Father Mark Svarczkopf and sponsored by the Central Catholic Office of Religious Education will continue from 7:30 to 9 p.m. at St. James Parish, 1155 E. Cameron St.

A Leisure Day on the theme "The Question Jesus Asks Us" will be conducted by Benedictine Father Hilary Ottensmeyer at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

A Personal Development Workshop conducted by Benedictine Sister Betty Drewes will be held from 7 to 9 p.m. at Kordes Enrichment Center, Ferdinand. Cost \$10. Reservation deadline March 1. Call 812-367-2777.

St. Michael Adult Catechetical Team will present Benedictine Sister Gwen Goss speaking on "Power of the Word—Praying with Scripture" as part of its Lenten series on the Covenant. Mass 5:30 p.m.; soup and sandwich supper 6:15 p.m.; speaker 6:45 p.m. in the school cafeteria, 30th St. at Tibbs.

March 7

The "Breaking Through" enrichment series for homemakers continues from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

March 8

The third annual Lenten Family Mass for Separated, Divorced and Remarried Catholics will be celebrated by Archbishop Edward O'Meara at 7:30 p.m. in Holy Spirit Church, 7241 E. 10th St. Call 236-1596 for more information.

(Continued on next page)

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March 15 — 7-11 PM

Parables: A Way to Wholeness, Rusty Moe

April 1, 8, 15 & 22 — 7-9 PM

Real Men & Real Women Together

Co-facilitators: Rusty Moe & Ann Helt

April 20 — 9 AM-5:30 PM

Healing the Human Energy System, Martin Brofman

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MONTE CARLO NIGHT

Saturday, March 2, 1985

7:00 PM until 1:00 AM

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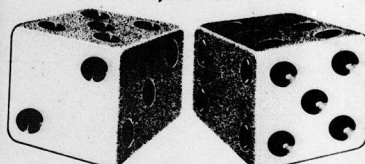
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Saturday, March 2, 1985

8 PM to 2 AM

✓ Games ✓ Food ✓ Refreshments
✓ Free Draft Beer (8-11 PM)

4332 N. German Church Road, Indpls.
Door Prizes • Adults Only • Admission \$1.00

The Active List

(Continued from page 18)

A Jonah Fish Fry will be held from 4 to 7:30 p.m. in St. Joseph school basement, 5th and Ohio Sts., Terre Haute. Adults \$3.25 advance, \$3.75 at door; children under 12 yrs. \$2 advance, \$2.50 at door. Carry-out available.

A Lenten Communion Service will be held at St. Bartholomew Parish, Columbus, at 6 p.m. Clowns, soup supper and games follow. Babysitting available.

Deadline for registration for "To Have Ears to Hear: The Parables of Jesus" weekend retreat to be held at Kordes Enrichment Center March 15-17. Call 812-367-2777 for more information.

Magr. Downey Council #3660 K. of C., 711 E. Thompson Rd., will hold Armchair Racing at 7:30 p.m. Free admission. Adults only.

A Lenten Fish Fry sponsored by St. Vincent de Paul K. of C. will be held at 6 p.m. in the K. of C. Hall, 22nd and "M" Sts., Bedford.

A Natural Family Planning Class will be offered by the Family Life Office at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 per couple. Registration recommended. Call 230-1596.

March 8-9-10

A Women's Weekend on the theme "Peace Leave With You" will be conducted by Father Lawrence Moran at Fatima Retreat House, 5553 E. 56th St. Call 545-7681 for information.

March 9

A CYO Youth Ministry Day on the theme "Building a Faith Community" will be held for adults and key teens working with youth from 9 a.m. to 4 p.m. at St. Columba parish hall, 1302

27th St., Columbus. Call 632-9311 for more information.

An All-CYO Reunion for anyone involved in CYO from 1939 to 1981 will be held at CYO Youth Center, 580 Stevens St. Mass at 7 p.m. followed by dance. Call 632-9311 for more information.

The Irish-American Heritage Society will sponsor an Irish Gala and Dance beginning at 6 p.m. at Secena Memorial High School. Admission \$5. For more information call Charles Kidwell 359-3062.

A Workshop for the Widowed will be held from 8:45 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. \$10 fee includes lunch. Registration deadline March 5. Call CWO for information.

Providence High School, Clarksville, will hold high school placement tests for eighth graders from 8:30 to 11:30 a.m. Call Ms. Lippman at 812-945-2538 for information.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will sponsor a Lenten Breakfast at 7 a.m. in the school cafeteria.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold a Life in the Spirit Seminar at 7:30 p.m. in the school cafeteria.

An East Deaneary Scripture Workshop will be held from 9 a.m. to 12:45 p.m. at Our Lady of Lourdes Parish.

March 9-10

New Albany Deaneary Catholic Youth Ministry will sponsor a Youth Retreat for high school sophomores at Mount St. Francis Retreat Center. Cost \$23. Call 812-945-0354 for information.

March 10

The Gather Together in Lent program sponsored by Little Flower Church, 14th and Bosart, continues from 6 to 8 p.m.

St. John's Festival of Arts will present the Joyful Ringers Bell Choir of Speedway Christian Church in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

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

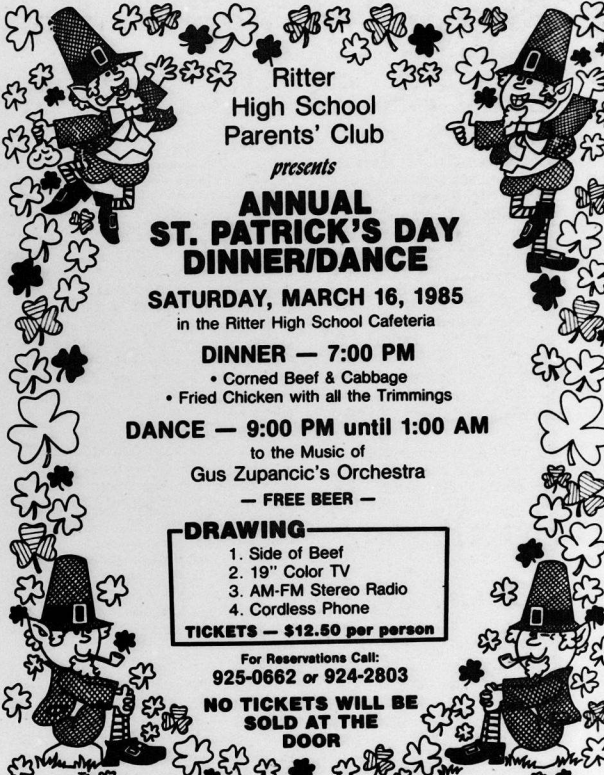
Roncalli High School, 3300 Prague Rd., will sponsor a Spaghetti Dinner for the benefit of the school band from 12 noon until 6 p.m. Adults \$4; children 6-12 \$2; under 6 free. Carry-outs available. Family Bazaar, children's games.

The Terre Haute Cursillo meeting will be held at 7 p.m. at the home of Beth and Bill Haley, 85 Allendale. Call 812-239-2865 or 812-232-6833 for information.

A Ministry Forum for persons presently engaged or interested in being liturgical ministers will be held from 3:30 to 5:30 p.m. at St. Mary of the Woods College. Keynote speaker: Sister Barbara Doherty.

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, 1306 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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SATURDAY, MARCH 16, 1985
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SUNDAY, MARCH 17, 1985

SPECIAL MASS — 11:00 AM at St. John's celebrated by Archbishop Edward T. O'Meara
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Banquet — 1:00 PM

Admission Price:

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Campus ministry offers numerous services to students in 5 colleges

(Continued from page 3)
population at DePauw. Catholics make up about 23 percent of the student population and represent the largest denomination on campus. "So we will eventually need someone, on a part-time basis, who can be more visible than I can," he said.

Catholic campus ministry at Indiana University-Purdue University at Indianapolis (IUPUI) has been in existence for 10 years and was upgraded to a full-time ministry two years ago. Father Jeff Godecker is chaplain of the Catholic Campus Ministry and Student Center, which is located in a house on West Michigan Street, in the midst of three dorms.

"STUDENTS ARE the primary focus of the center, which tries to promote a sense of community among students on an urban

campus," Father Godecker said. "The center brings together students, church and God for liturgy, education, service and social activities."

The development of leadership for service to those in need is a priority at the center. The most active group, Father Godecker said, is the Hope Project. Its major program is an annual trip to work in a mission in Appalachia during spring break. The Hope Project also provides a variety of services to such places as the Children's Guardian Home, the Goodwill Training Facility for the Handicapped, Holy Cross parish in the inner city, and others.

Each Sunday evening, 60-100 students gather to celebrate the Eucharist at 5:30 in one of the classroom buildings. The liturgy is oriented to college students and their concerns, and their potential contribution to the world and the church, Father Godecker said.

Other activities include social gatherings, Bible study and occasional short courses on a variety of subjects. A retreat is provided each semester, plus special programs during Advent, Lent and summer.

IUPUI includes more than 23,000 students. Father Godecker estimates that 15-25 percent, or 3,000-8,000, are Catholic.

St. Joseph's Campus Center, operated by St. Joseph's parish in Terre Haute, serves two campuses. The center is located near Indiana State University, but also serves Rose-Hulman Institute of Technology, six miles away.

Students from Rose-Hulman participate in many of the center's activities, and a liturgy is celebrated on the Rose-Hulman campus every weekend.

"I feel that this is a crucial time for students," said Zelda Flye, who was recently hired as center director and campus minister. "If students are willing to participate at this stage, then they are going to want to be involved later."

Her role as campus minister involves "trying to help the students keep in touch with their faith and help them maintain a parish life." The center is closely tied to the parish, and "the parish is very sensitive to the student population." Typical activities

at the center include religious education, social activities and programs of outreach into the community.

Franciscan Father Dismas Veeneman,

pastor of St. Joseph's, pointed out that the center has its own executive council. It is made up of students and serves a purpose similar to that of a parish council. Committees of the council handle such functions as apostolic works, education, social activities and retreats. Parish and center staff members serve in an advisory capacity.

Weekend liturgies usually include 700-800 students, Father Veeneman said, and other activities may involve 100-200.



VATICAN WELCOME—Israeli Prime Minister Shimon Peres is greeted by Pope John Paul II as he arrives for a Vatican audience. It was the first meeting between a pope and an Israeli prime minister since Golda Meir met Pope Paul VI in 1973. (NC photo from UPI-Reuter)

Israeli leader discusses Jerusalem with pope

by Agostino Bono

VATICAN CITY (NC)—Religion and politics must remain separate when

considering the status of Jerusalem, Israeli Prime Minister Shimon Peres said after meeting with Pope John Paul II Feb. 19.

"It was clear in our discussion that we must distinguish religious and political bonds in the question of Jerusalem," Peres told journalists after emerging from the 20-minute private meeting with the pope.

The Vatican announced the meeting but did not say what was discussed.

The status of Jerusalem remains a touchy issue between the Vatican and Israel. Pope John Paul has called for international guarantees which would protect Jerusalem as a city sacred to Jews, Muslims and Christians.

Peres said he told the pope that "Jerusalem remains the unified capital of Israel."

"I spoke with him about a lot of issues. The pope showed that he wants the peace and well-being of my country," said Peres, who, like the pope, was born in Poland.

Peres said he did not ask the pope to establish diplomatic relations between the Vatican and Israel but he did invite him to visit the Middle East country.

"I told him he would be a welcomed guest in Israel," said Peres. He did not say if the pope had accepted the invitation.

The Vatican has expressed opposition to the 1980 Israeli decision to declare

Jerusalem the undivided capital of Israel. Arab countries oppose the Israeli decision, saying that parts of Jerusalem should be returned to Jordan, which lost them in the 1967 war with Israel.

The Vatican opposes any unilateral action on Jerusalem, favoring instead an international agreement involving all concerned parties.

The Vatican and Israel do not have diplomatic relations. Vatican officials have said that the Vatican would not recognize Israel or Jordan until a wide range of Middle East problems are resolved, including the status of Jerusalem. Other problems are disagreement over the Jordan-Israeli border, resettlement of Palestinian refugees and security for Lebanon. Vatican officials have said.

On Feb. 15, a U.S. group, the American Jewish Committee, met the pope and asked him to establish diplomatic relations with Israel. After the meeting, Howard I. Friedman, president of the American Jewish Committee, said the pope told the group that the issue of recognizing Israel is a complex one.

The Feb. 19 meeting between the pope and Peres was the second time a pope and an Israeli prime minister have met. In 1973 Israeli Prime Minister Golda Meir met Pope Paul VI.

Workshops for widowed

(Continued from page 3)

two. The morning sessions include: "Friendships: Beginning Again," with Father Farrell; "Hope for the Newly Bereaved," to be led by Ray Rufo; "Making Your Goals Work for You," by Mike Kenney; "Single Parenting: Strengths and Stresses," by Valerie Dillon; and "Traveling Alone Successfully," by Johanne Totten.

Four afternoon sessions will include "Alone but Not Lonely," by Sister Connie Kramer; "Improving Your Self-Esteem," by Bill Hubbs; "Communications: Talking About Hurts," by Sister Yvonne Thranow; and "Happiness through Health: Diet and Exercise," by Tod Iseminger.

Registration starts at 8:45 a.m. and the day will end with a wine and cheese social period at 3 p.m. The \$10 fee includes lunch. Deadline for registration is Tuesday, March 5. Send name and address, along with check, to Catholic Widowed Organization, Catholic Center, P.O. Box 1410, Indianapolis 46206. For further information, call the Family Life Office at 236-1596 or Ann Wadelton at 253-7628.

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Don't be in a rush to grow up

by Tom Lennon

Question: Why are there so many restrictions put on younger people such as ages for alcohol, gambling, drinking, movies? (New York)

Answer: Before we deal with the problems in your present, let's take a journey into the past.

A series on public television a few years back was called "The Pallisers." It was the dramatization of a novel that took place many years ago.

In one memorable scene a young couple in love went for a walk together in the middle of a sunny afternoon. But they didn't exactly go alone. They could only walk in a certain prescribed area, and

they were watched every step of the way by a middle-aged chaperon.

What's a chaperon? The dictionary gives this definition: "A person, married or older, who, for propriety, accompanies a young, unmarried woman in public."

The chaperon in "The Pallisers" merely watched from a distance to make sure that no hanky-panky was taking place.

You may wonder if this sweethearts' walk on a sunny afternoon occurred on some sort of prison farm. Not at all. This was the custom of society at that time, a way of protecting young people from their own impulsive behavior. Those were the days of superrestrictions.

You may well say, "That was then, this is now. Times have changed."

You're right. Now we're dealing not with a harmless walk by sweethearts, but with such explosive topics as alcohol, gambling, reckless driving and sexually explicit movies.

The people who are responsible for guiding you into a happy adulthood know all too well that alcohol can wreck lives, that a reckless driver can kill, that gambling can spark tragedies, and that sexually explicit movies might cause psychological damage and even prompt irresponsible sexual behavior.

So adults make rules. They don't restrict you to make you miserable. On the contrary, they want to lead you into a happy adulthood.

They know that many young people engage in impulsive behavior—though, of course, young people are not the only ones who do this. When this involves such things as alcohol, gambling

and sex, the results can be devastatingly tragic.

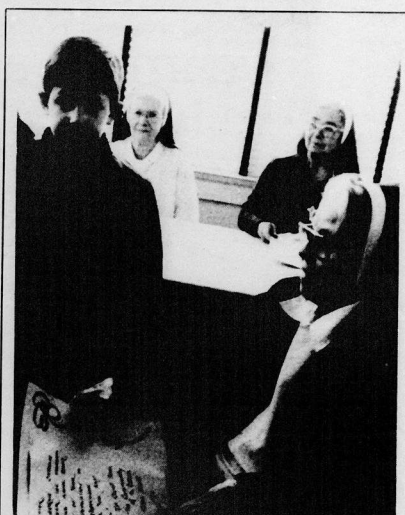
In your letter you indicate you are a sophomore in high school. I think you are much too young to be thinking of using alcohol, or of gambling in a big way, or of becoming involved in a serious relationship with a member of the opposite sex.

Listen for a moment to the words of "The 59th Street Bridge Song," which Simon and Garfunkel popularized a while back: "Slow down, you move too fast. Let's make the morning last."

Don't rush to grow up. Take it slow and easy. A whole lifetime lies ahead of you, probably 60 or 70 years or even more. For now, watch, observe happy people and see what makes them happy, learn slowly about life.

You've got a lot of living to do. Why not make it happy living?

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



HONORED—Tony Collamati, a student at St. Patrick School in Terre Haute, gives Providence Sister Marie Angela Bannon a "Card Showing Honor, Thanks and Love" during Catholic Schools Week, Feb. 3-9. In the background, Sisters Ann Lee and Mary Rosalita Scaloni watch. Students and teachers visited nearly 100 retired teachers at St. Mary of the Woods. They brought letters, special ribbon awards and cards. (Photo courtesy of St. Mary of the Woods)

Archdiocesan Youth Ministry Day Mar. 9

Sister Kieran Sawyer, a member of the School Sisters of Notre Dame, will be the featured speaker at the Archdiocesan Youth Ministry Day Saturday, March 9, at St. Columba in Columbus. The workshop is sponsored annually by the Catholic Youth Organization.

Sister Sawyer is the author of the confirmation textbook "Confirming Faith." Using a panel of teen-agers, she will speak first on adolescent faith development. She will also speak on the topics of confirmation and the relationship between youth ministry and the parish and school community.

The workshop will also include presentations by three other people. Father Patrick Doyle, chaplain at

Chatard High School, will speak on planning youth retreats and on services available in the deaneries and the archdiocese. Franciscan Sister Marjorie Engleis will speak on crisis counseling.

Sister of St. Joseph Kathleen Karbowski, director of religious education at Holy Angels parish in Indianapolis, will speak on the Christian approach to prejudice.

Registration for the day will begin a 9 a.m. The closing service will be a 4 p.m. The fee is \$10. Lunch will be provided for an additional \$3 or lunches may be brought.

For registration information please contact the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203 (317-632-9311)

'Lifesigns' schedule announced

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

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Hope," March 3, with youth from St. Luke parish, Indianapolis; "Fear," March 10, with youth from Our Lady of the Greenwood parish, Greenwood; "Honesty," March 17, with youth from St. Martin parish, Martinsville; "Freedom," March 24, with youth from Holy Spirit parish, Indianapolis; and "Sin," March 31, with youth from St. Christopher parish, Speedway.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Family," March 3, with youth from St. Bartholomew and St. Columba parishes, Columbus; "City Living,"

March 10, with students from Chatard High School, Indianapolis; "Athletics," March 17, with students from Roncalli High School, Indianapolis; and "America, Parts I and II," March 24 and 31, with students from Ritter High School, Indianapolis.

At 7:30 p.m. on WICR-FM (94.3), Rushville: "Love," March 3, with youth from St. Martin parish, Martinsville; "Loneliness," March 10, with youth from Holy Spirit parish, Indianapolis; "Advertising," March 17, with youth from St. Andrew parish, Indianapolis; "MTV," March 24, with youth from St. Bartholomew and St. Columba parishes, Columbus; and "Male/Female," March 31, with youth from St. Catherine parish, Indianapolis.

Connersville Deanery youth retreat

A retreat for high school freshmen in the Connersville Deanery will be offered March 23-24 at St. Gabriel's in Connersville.

"The retreat involves a couple of days in which a person has an opportunity to put together some of their feelings and relationships with our faith in Christ," said

Father Steven Schafflein, an organizer for the retreat.

Leading the retreat will be a team of youth and young adults from the Connersville Deanery.

Interested freshmen may contact their parish for information. Or they may contact Father Schafflein, 240 South Sixth St., Richmond, IN 47374 (317-962-3902).

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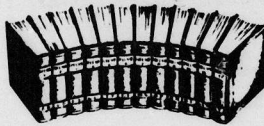
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Book reviews

Learning about the Russians

PUTTING UP WITH THE RUSSIANS, by Edward Crankshaw. Viking (New York, 1984). 269 pp., \$17.95.

Reviewed by
Fr. Denis Dirscherl, SJ
NC News Service

Edward Crankshaw, the noted British specialist on Soviet affairs, died shortly after the publication of this work in November 1984. He began his serious study of things Russian when he

joined the British military mission to Moscow in 1941.

The book is really a smorgasbord of sorts, covering the years 1947 to 1984. Although the longtime student of Russian affairs will find very little that is new, Crankshaw's book might serve as a nice introduction for someone just beginning to delve into this area.

Despite the title, the book never seriously touches on "Putting up with the

Russians," as a philosophy or strategy. It might have been useful if the author had expounded on that aspect, but that apparently was not his intention.

There are several themes running throughout the different articles and reviews contained in the book. One highlights the continuity existing between the pre- and post-Bolshevik era.

Russia is still living under the shadow of many centuries past. Crankshaw writes:

"There was and still is indeed a menace of sorts, and one to be taken seriously and quietly: our old friend Russian imperialism, given a new cutting edge by modern armaments and driven by a combination of fear and greed and cocky-eyed political philosophy. . . . It was not communism which tried to drive the Western Allies out of Berlin, but a naked military threat which drew back in the traditional Russian manner when

robustly countered. We did not profit by that lesson as we should have done."

A related point, and one which is often totally misrepresented by newscasters in the West and even by "serious scholars," is that Russia is neither a nation nor a country:

"The Caucasus, Transcaucasia, Turkmenistan, Uzbekistan, Kazakhstan, and the rest are no more part of Russia than India was of Britain. The Soviet Union is an empire, not a country. And the fact should be remembered. Roosevelt forgot it and did the Western coalition in particular and the world in general great harm by this lapse."

Because many of the selections for this book are necessarily short, there are many pithy, concise paragraphs. That is one of the

benefits of this work. For instance, "How can the future be squarely faced, the Soviet peoples salvaged from corruption, the problems of today and tomorrow tackled honestly, if the appalling past, upon which the present Soviet leaders take their stand, is not rejected instead of being absorbed with all its poison into the living present?"

What Crankshaw is alluding to, what has been laid out by so many other people who have escaped from the so-called Soviet Union, is that "The Kremlin is the prisoner of its own lies. . . . In the Soviet Union the lie is institutionalized, not a cheap expedient, brazen, or furtive, but an instrument of policy, cherished, burnished."

All in all, this is a very sober account of the realities of the Russian scene which still apply to the present day.

(Father Dirscherl, a Jesuit and Air Force chaplain, is himself a longtime student of things Russian.)

New books of interest to Catholics

by Richard Philbrick

Here is a list of new books of particular interest to Catholic readers:

"Changes," by Brother John Michael Talbot, Crossroad, \$7.95, 138 pp. A young man's search for meaning during a critical turning point in his life.

"Christian Ethics and Imagination," by Father Philip S. Keane, SS, Paulist Press, \$8.95, 212 pp. Makes a case for the role and importance of imagination in moral theology.

"That Was the Church That Was," cartoons by Marty Murphy; edited by Joel Wells. Thomas More Press, \$6.95, 165 pp. Humorous commentary on the changing church of the 1960s and 1970s as originally

appearing in The Critic magazine.

"The Catholic Heritage," by Lawrence S. Cunningham, Crossroad, \$9.95, 229 pp. Presents a comprehensive picture of the many-faceted Catholic tradition.

"The Eucharist Yesterday and Today," by Father M. Basil Pennington, OSB, Crossroad, \$7.95, 140 pp. Helps lay persons understand the dynamics of the Mass.

"Images of God," by Leo Holland, Ave Maria Press, \$4.95, 110 pp. Finding the Lord in ordinary objects and everyday events.

"Luke: Artist and Theologian," by Father Robert J. Karris, Paulist Press, \$7.95, 130 pp. Contends that Luke reveals his theology through his artistry, particularly in the themes he

chooses to develop and the means by which he does so.

"Living Your Religion in the Real World," by Madeline M. Daniels, Prentice-Hall, \$6.95, 170 pp. Encourages readers to live by their true principles and integrate all their needs into sensible, healthy life patterns.

"The Bones of St. Peter," by John Evangelist Walsh, Image-Doubleday, \$7.95, 195 pp. Reprint. Report of the 30-year effort to find the mortal remains of St. Peter beneath the high altar of the Basilica in Vatican City.

"King Saul, The Tragic Hero," by John A. Sanford, Paulist Press, \$6.95, 144 pp. Offers an unusual portrait of the Old Testament king that is in contrast to the traditional evaluations of Saul.

"Dictionary of Mary," by Marian scholars committee, Catholic Book Publishing, \$6, 416 pp. Presents concisely the most important Catholic teachings on, prayers and devotions to, and practices concerning Mary.

MAY THEY 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.)

† BROWN, Hubert E., 58, St. Anthony, Indianapolis, Feb. 15. Father of James, John, and Sandy Schmidt.

† BUCKEL, Erna L., 85, St. Mary, New Albany, Feb. 14. Sister of Alma Jones.

† CASTER, Charles, 56, Our Lady of Lourdes, Indianapolis, Feb. 18. Son of S. Nadine; brother of Katie Bridenstine, William and Edgar.

† CHUDYK, Allison A., 3, Our Lady of the Greenwood, Greenwood, Feb. 2. Daughter of Melvin and Kathleen (Anello); sister of Kyle and Julian.

† CLEMENTS, Theodore T., 72, St. Joseph, Shelbyville, Feb. 12. Father of Feola Carmony, Manilla and Katrina Hornaday; and Buddy; grandfather of eight; great-grandfather of one; brother of Coletta Gross and Mary Alice.

† CONNORS, James M., 82, St. Margaret, Mary, Terre Haute, Feb. 18. Father of Joan Truitt, Carol Felgenhauer and Kathleen Carey.

† DeMOSS, Jack O., 56, St. Joseph, Shelbyville, Dec. 31. Husband of Lois; son of Floyd and Bessie; father of Jay L., Karolyn Waltz, Mary Kaster and Rose Marie Lee; grandfather of four.

† GERDE, Mary, 59, St. Lawrence, Indianapolis, Feb. 4. Wife of Charles C.; mother of Steven, Rob, Barbara Cummings, Nancy and Patti; daughter of Clara Oberschmidt; sister of Leo E. and Robert D. Oberschmidt; grandmother of six.

† JERGER, Edna, 83, St. Andrew the Apostle, Indianapolis, Feb. 15. Mother of Doris Rose and Truth Alberta Feistel.

† KIEFFER, Paul, 67, St. Magdalen, New Marion, Feb. 14. Husband of Daisy Meisberger; father of Thomas and Mary Ann Johnson; brother of Walter, Arthur, Martin, and Geneva Westmeier; grandfather of two.

† LINVILLE, Gertrude Hoffman, 78, St. Joseph, Shelbyville, Feb. 11. Wife of Maurice C.; mother of Fred and David; sister of Mrs. George Oetker and Leona

Wilson; grandmother of 10; great-grandmother of one.

† MEER, Norbert R., St. Elizabeth, Cambridge City, Feb. 13. Husband of Thelma; father of Shirley and Linda; brother of six.

† NAGY, Joseph J., 65, St. Lawrence, Lawrenceburg, Feb. 6. Husband of Helen; father of Kristine Kremer, Karen, and Capt. James, Joseph and John.

† PREUSS, Alfred F., 76, Our Lady of the Greenwood, Greenwood, Feb. 5. Husband of Helen M.; father of Donald N., Paul A., Eugene R., Norman F., Allen F., Roger F., Thomas M., Gary F., Sharon M. Munro and Sylvia M. Talheim.

† RECEVEUR, Myrtle, 83, St. Mary of the Knobs, Floyd Knobs, Jan. 25. Mother of Leo, Cletus, Alma McKnight, Agnes Richman, Evelyn Graf, Helen Hecke and Gertrude Eberle; grandmother of 48; great-grandmother of 42.

† ROMEO, Patricia Ann, 44, St. Joseph, Shelbyville, Jan. 25. Wife of Donald H.; mother of Marc and Angela; sister of Thomas Patterson; daughter of Rollin T. and Virginia M. Patterson.

† SCOTT, Raymond J., 51, St. Joseph, Shelbyville, Jan. 25. Husband of Aveline; son of Agnes Miers; father of Karen Hopper and Joseph Zupan; brother of Jean Dunnaway, Judy Douglas, Myrna Johnson, Joyce, and Warren.

† STUMLER, Amelia, 95, St. Mary of the Knobs, Floyd Knobs, Jan. 29.

† WATSON, Hanna, 89, St. Lawrence, Indianapolis, Feb. 9. Mother of James; grandmother of eight; sister of Margaret Doherty.

† ZINSER, Marjorie, 65, St. Mary, Greensburg, Feb. 8. Wife of Tom; Mother of Mary Ann Supture.

Sr. Boehm dies Feb. 22

OLDENBURG—Franciscan Sister Mary Clement Boehm died here Feb. 22 and received the Mass of Christian Burial on Feb. 23 in the Franciscan motherhouse chapel. She was 92 years old.

A native of Cincinnati (St. Bernard), Ohio, Sister Mary Clement entered the convent at Oldenburg in 1907 and made final vows in 1915. At the time of her death she had been a Franciscan for 78 years, longer than any present member of the community.

Sister Mary Clement taught elementary grades in Ohio,

Kentucky, and Missouri as well as in Indiana. Her Indianapolis archdiocesan assignments included St. Mary's, Aurora; St. Francis de Sales, Indianapolis; St. Joseph, Shelbyville, where she was also principal; St. Anthony, Morris; and Our Lady of Lourdes, Indianapolis. She taught high school subjects at St. Mary Academy in Indianapolis and Immaculate Conception Academy in Oldenburg before retiring to the motherhouse in 1977.

There are no immediate survivors.

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Recent film classifications

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

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

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

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

The Adventures of Buckaroo Banzai A-II

Against All Odds O
All of Me A-III
Amadeus A-II
American Dreamer O
Bachelor Party O
Beat Street A-II
Best Defense O
Beverly Hills Cop A-III
Birdy O
Blood Simple A-IV
Body Double A-III
Body Rock A-II
The Bostonians A-II
The Bounty A-IV
The Breakfast Club O
Breakin' 2 O
Electric Boogaloo A-II
The Brother from Another Planet A-III
The Buddy System A-III
Cal A-IV
Careful, He Might Hear You A-III

Cheech & Chong's The Corsican Brothers O
Cotton Club A-III
Children of the Corn A-III
Choose Me O
C.H.U.D. A-III
City Heat A-III
Cloak and Dagger A-II
Comfort and Joy A-II
Conan the Destroyer O
Country A-II
Crimes of Passion O
Dreamscape A-III
Dune A-III
Electric Dreams A-III
The Evil that Men Do O
The Falcon and the Snowman A-III
Falling in Love A-II
The Family Game A-II
Fandango A-II
Finders Keepers O
Firestarter A-III

Firstborn A-III
The First Turn-On O
The Flamingo Kid O
Flashpoint A-III
Friday the 13th: the Final Chapter O
Garbo Talks A-III
Ghostbusters A-III
Gremlins A-III
Greystoke: The Legend of Tarzan, Lord of the Apes A-III
Hard to Hold A-III
Hardbodies O
Harry and Son O
Heaven Help Us A-III
Heavenly Bodies O
Hotel New Hampshire O
Ice Pirates A-III
Iceman A-II
Impulse O
Indiana Jones and the Temple of Doom A-II
Irreconcilable Differences A-III
The Jigsaw Man A-II
Johnny Dangerously A-III
A Joke of Destiny A-III

Just the Way You Are O
The Karate Kid A-II
The Killing Fields A-II
Last Starfighter A-II
The Little Drummer Girl A-III
Lost in America A-III
Making the Grade O
Maria's Lovers O
Mass Appeal A-II
The Mean Season A-III
Micki and Maude O
Mike's Murder A-III
Mischievous O
Misunderstood A-II
Missing in Action A-III
Moscow on the Hudson O
Mrs. Soffel A-IV
The Muppets Take Manhattan A-I
The Natural A-II
The Neverending Story A-I
Night of the Comet O
A Nightmare on Elm Street O
1984 A-III
No Small Affair O
Oh God! You Devil A-II
Once Upon a Time in America O
Over the Brooklyn Bridge A-III
Oxford Blues O
Paris, Texas A-II
A Passage to India A-II
Perils of Gwendoline O
A Phar Lap A-I
The Philadelphia Experiment A-II
Places in the Heart A-II
Police Academy O
The Pope of Greenwich Village A-III
Privates on Parade A-III
Protocol A-II
Purple Hearts A-III

Purple Rain O
Racing with the Moon O
The Razor's Edge A-II
Red Dawn A-III
The Return of the Soldier A-II
Revenge of the Nerds O
Rhinestone A-III
The River A-III
Romancing the Stone A-III
Runaway A-III
Savage Streets O
Sheena O
Silent Night, Deadly Night O
Sixteen Candles O
A Soldier's Story A-II
Splash A-III
Starman A-II
The Stone Boy A-II
Streets of Fire A-III
Stuck on You O
A Sunday in the Country A-I
Supergirl A-II
Swing Shift A-III
Tank A-III
Teachers A-I
That's Dancing A-I
The Terminator O
Thief of Hearts O
This Is Spinal Tap A-II
Tightrope O
Top Secret A-III
Torchtlight A-III
Tuff Turf O
Turk 182 O
2010 A-I
Under the Volcano A-III
Until September O
Up the Creek O
Vision Quest O
Weekend Pass O
Where the Boys Are '84 O
The Wild Life O
Windy City A-III
Witness A-IV
The Woman in Red O

NCCC urges council of social advisors

WASHINGTON (NC)—The National Conference of Catholic Charities has urged establishment of a presidential council of social advisors to advise President Reagan on the social justice effects of national policies.

As proposed by the NCCC, the council would review effects of federal economic and social policies on the poor, families, youth, the elderly and the disabled, which have been targeted in federal budget cuts.

Father Thomas J. Harvey, NCCC executive director, questioned policy-making based on military power and marketing incentives.

"This nation was conceived on a radical notion of justice," he said. "Therein

lies our greatest strength. That should be our banner to the world, particularly, the way in which we treat our weakest members. That is our greatest defense, which is more powerful than the mightiest armaments."

Referring to budget cuts, he said that "to impose deprivation of nutrition on countless families,

deprivation of shelter on many aged, and diminished educational opportunities for the majority of the nation's youth is a shortsightedness which will truly weaken our nation."

The Catholic Health Association also has proposed creation of a new federal commission to study national health care policies.

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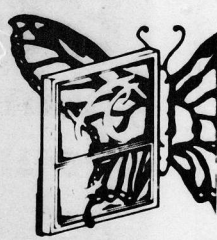
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Church leaders try to help the family farm

(Continued from page 1)
Movement, "some (farmers) may bring equipment—tractors, trucks, etc.—that the FmHA is foreclosing on... to be left for (Agriculture) Secretary (John) Block to dispose of."

BLOCK, HIMSELF a farmer, reportedly has faced substantial debts of his own and recently dissolved a partnership with an associate who filed for bankruptcy.

Republicans and Democrats in Congress and the Reagan administration are rallying to the farmers' support, although approaches vary. In the offering by the end of February were emergency credit relief measures for relieving the approximately \$215 billion farm debt, farm-oriented tax reform, plans for a new, four-year general farm bill, and other legislative proposals.

With many farm-state senators and all of the House up for re-election in 1986, members of Congress from both parties are eager to find some solution to the farm crisis.

Government action does not guarantee success, however, and has often been blamed for exacerbating agriculture's troubles.

President Reagan—whose budget calls for slashing many farm programs—readily says so.

"The government programs didn't succeed," the president said Feb. 21 at a news conference. "Many of

the problems they face today are the result of government's involvement." Reagan proposed \$650 million in emergency loan guarantees and added, that while he wants to see government get out of the farm business, "we won't pull the rug out from under anyone instantly..."

FRIENDS OF the family farm worry that if the farms go under, so will banks and other businesses dependent on rural trade. National security will suffer as well, one congressman advised.

Rep. Byron L. Dorgan, D-N.D., a Lutheran, said he has discovered that in Washington "everybody talks about the security of America" but few, if any, "take the time to describe to the president and others the notion that security and defense is more than building a bullet or an MX missile. Security is also dependent on our ability to feed ourselves, and feed part of the rest of the world."

Sen. John Melcher, D-Mont., a Catholic, reminded the Senate that American grain has helped save the starving in Africa. "Doing the right thing for both farmers and the starving happens to coincide with the soundest U.S. policy," he said. "Save the farmers to save the people."

Interfaith Action for Economic Justice, a coalition that includes Jesuit Social Ministries; Maryknoll Fathers and Brothers; Bread for the World; Network, the nun-led social justice lobby;

and Jewish and Protestant groups, recommends steps to ensure that small- and moderate-size family farms—not the rich—get the government's help.

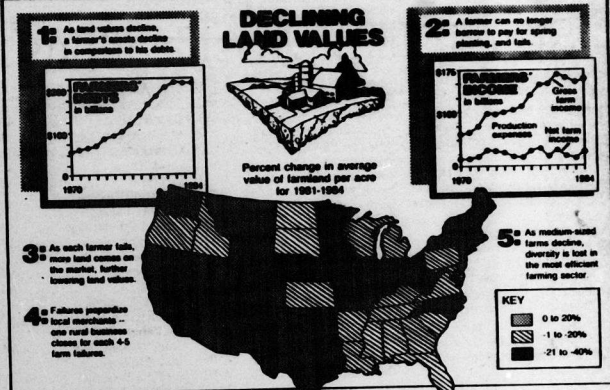
IN 1965, the 1970s are frequently characterized as a boomtime for farmers, when many expanded their acreage, land values were high and loans based on those land values were readily available.

Yet, the Catholic Church was already warning in the 1970s of the death of the family farm.

"Today, the traditional family-farm system that once was the foundation of American agriculture is in jeopardy," the Midwestern bishops said in "Strangers and Guests: Toward Community in the Heartland," published in 1980 after two years of consultations.

And in 1979, the U.S. Catholic Conference Committee on Social Development and World Peace, in "The Family Farm" statement, recommended that "farmers themselves, the government, even the church must move immediately to defend the family farm system."

Concern for individual and family values, a family-based food production system, stewardship of natural resources, and other principles "converge to determine the church's interest in the preservation of the family farm," the statement said. "It is primarily a moral interest."



CRISIS IN THE HEARTLAND—Graphic shows the disaster that has hit the nation's farm belt with declining land values and rising debt. Midwestern farmers as well as farmers in other parts of the country are facing their most severe crisis since the Depression, often losing their equipment, livestock or farms in financial squeezes. (NC graph from UPI)

McManus: Ind. gambling laws 'stink with hypocrisy'

FORT WAYNE (NC)—Indiana's gambling laws and practices "stink with hypocrisy," Bishop William E. McManus of Fort Wayne-South Bend said, supporting proposed changes in the state's constitutional ban on all gambling.

In his Feb. 10 column in The Harmonizer, the diocesan newspaper, Bishop McManus supported a resolution passed by the Indiana Senate calling for a referendum on whether to remove the anti-gambling article from the state constitution. The resolution went to the Indiana House.

It is now a misdemeanor for anyone in the state to play a game of chance, "even something as harmless as a penny-ante game of poker," the bishop said in his column. "Anyone operating a gambling game or conducting a lottery is guilty of a felony punishable by a fine and a jail term."

"This means that clergy, bartenders, barbers, news vendors, small-time bookies and professional runners for gambling syndicates functioning in Indiana should be arrested, tried, sentenced and jailed. But

that rarely occurs... gambling now flourishes in Indiana."

A priest of the Indianapolis Archdiocese spent the night in jail last November for operating a bingo game at St. Thomas the Apostle Parish in Fortville, Ind. Indiana State Police raided a Nov. 19 game and arrested Father Joseph Kos, but the county prosecutor refused to press charges. Father Kos later decided to drop bingo games in the parish.

Bishop McManus, whose retirement as head of the diocese was announced Feb. 26, said if the Indiana Constitution is changed the state legislature could regulate gambling, "for example, legalize bingo for the benefit of non-profit organizations like churches but it could refuse to allow pari-mutuel horse racing or a lottery."

Passage of the resolution "will be a step toward eliminating Indiana's sanctimonious hypocrisy on the gambling question," Bishop McManus said, calling it unfortunate that people oppose the resolution because they misinterpret it as a question of whether to have a state lottery.

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