

# The CRITERION

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Indianapolis, Indiana



## Nuns ask for delay of bishops' pastoral on women

by Jerry Filteau

WASHINGTON (NC)—The Leadership Conference of Women Religious, representing the leaders of most orders of U.S. women Religious, called March 4 for indefinite postponement of a pastoral letter on women by the U.S. bishops.

"We made a recommendation that at the present time the bishops not attempt to write a pastoral," Presentation Sister

Margaret Cafferty, LCWR president, told reporters following testimony at a closed-door hearing by the bishops' committee charged with writing the pastoral.

Before the bishops can write a teaching document on women, "a much more structured kind of dialogue" is needed on women's issues, Sister Cafferty said.

Sister Mary Daniel Turner, a former executive director of the LCWR and a Sister of Notre Dame de Namur, said she

spoke to the bishops about the patriarchal structure of the church and society today in which "the male or masculine is normative, and what departs from the male is inferior."

In that framework, "we (women) are misbegotten males, inferior," she said.

The bishops' committee, headed by Bishop Joseph L. Imsch of Joliet, Ill., met with five LCWR leaders and representatives of several other Catholic groups at

the Washington Plaza Hotel in Washington during the March 4-5 hearing.

The hearing, the first by the committee, was designed to find out what representatives of various national Catholic women's organizations wish to see addressed or emphasized in the pastoral on women. Similar local consultations are to take place around the country as the first phase in developing the pastoral, which was scheduled for completion in 1988.

## Cathedral renovation committee gives final report



RECOMMENDATIONS—Msgr. Gerald A. Gettelfinger, chairman of the renovation planning committee, presents the committee's recommendations to Archbishop Edward T. O'Meara. At left are Ed Doyle and Max Boots of Reid, Quebe, Allison, Wilcox and Associates. Committee members

present were, clockwise, Father Gerald Kirkhoff, Roberta Duffy, Father Stephen Jarrell, Franciscan Sister Sandra Schweitzer, Ron Schouten and Ken Stella. Absent were committee members Frances Clouser and Joan Hillenbrand. (Photo by Jim Jachimik)

The planning committee for the renovation of the Cathedral of SS. Peter and Paul presented its final report to Archbishop Edward T. O'Meara on Wednesday, Feb. 27. The report represents more than two years' work and includes recommendations regarding the renovation of the cathedral, modifications to the Chapel of the Blessed Sacrament, and the disposition of properties on the cathedral site.

The archbishop expressed his gratitude to the committee members for their efforts. He thanked them for "bringing me along on the project" and reaffirmed his commitment to the program.

Archbishop O'Meara was scheduled to formally announce his decisions about the renovation at a news conference today (Friday, March 8). Those decisions will be reported in next week's issue of *The Criterion*.

Prior to the news conference, the archbishop reviewed the recommendations of the planning committee and of the Office of Worship's committee on church art and architecture.

Last week the Priests' Council of the archdiocese and the Near North Development Corporation of the city of Indianapolis heard separate presentations about the cathedral project from Msgr. Gerald Gettelfinger, chairman of the planning committee.

Last week, too, the F. A. Wilhelm Construction Co. of Indianapolis was engaged to manage the construction. The first step was the removal of the pews, which are being stored in a Wilhelm warehouse.

The architectural firm of Sovik Mathre Sathrum Quanbeck Architects and Planners of Northfield, Minn., is directing the overall program with the assistance of Reid Quebe Allison Wilcox Associates of Indianapolis.

## O'Meara credited with helping Holy See budget

by John F. Fink

An article in the March 1 issue of *National Catholic Reporter*, a national newspaper, credits Indianapolis Archbishop Edward T. O'Meara with improving the Holy See's annual operating budget by increasing the Peter's Pence collection from \$6 million to \$10 million in the past four years.

The article discussed the Vatican's

finances and said that the operating budget, which has been in the red for a decade, may be showing signs of improvement. It stated that Pope John Paul II "inherited a red-ink crisis that had reportedly swelled to a deficit as high as \$35 million annually."

Following a 1979 meeting of the College of Cardinals, a letter was sent to the national hierarchies urging them to increase the Peter's Pence collections.

National Catholic Reporter continued the story as follows:

"When that letter arrived in the United States, Indianapolis' Archbishop O'Meara was one of the bishops at the National Conference of Catholic Bishops (NCCB) administrative committee, which received it. Remarkably O'Meara, who for years was national director of the Society for the Propagation of the Faith (Propaganda Fidei), arguably the U.S. church's most

successful fundraiser, 'Judging from my years at Propaganda Fidei, the Holy Father is generally loved by his people. When you tell them of his needs, they respond.'

"The NCCB president's response was to put O'Meara in charge of improving the U.S. Peter's Pence collection, which he did through some extremely straightforward promotional maneuvers:

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## Nicaraguan bps. in middle, Archbp. O'Connor says

by Tracy Early

NEW YORK (NC)—Nicaraguan bishops feel "caught in the middle" between the country's Sandinista government and U.S.-backed counterrevolutionaries, Archbishop John J. O'Connor of New York said after leading a U.S. bishops' delegation to Central America.

Though the Catholic Church in Nicaragua supported the 1979 revolution that brought the Sandinistas

to power, the bishops there are caught between a government that has not realized the ideals of the revolution and opposing forces who might also fail to realize them, Archbishop O'Connor said at a press conference in New York March 3.

"Not a single bishop asked for our support in encouraging financial and military assistance for the contras," he said, using the popular name for the coun-

terrevolutionaries trying to overthrow the Sandinistas.

"But the (Nicaraguan) bishops were very clear that there's a grave moral and psychological issue involved here," he added, commenting that it is "imperative" that the world see that all is not "rosy" in either the Sandinista government or the counterrevolution.

While the Nicaraguan government has a philosophy "alien" to the United States (See REPORT on page 17)

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The Soviet conspiracy to kill the pope

by John F. Fink

It has been called the crime of the century—the attempted assassination of Pope John Paul II by Mehmet Ali Agca four years ago this coming May. That label has been pinned on the shooting in St. Peter's Square because of the probable involvement of Bulgaria and the Soviet Union.

The conspiracy trial of three Bulgarians and four Turks probably will get underway sometime soon in Italy, although no date has yet been set. The defendants were indicted last fall after Judge Ilario Martella concluded a two-and-a-half year investigation.

New facts continue to surface in this case. A month ago, for example, we learned that Italian military intelligence made a report six days after the shooting that it was organized by the Soviet secret police (KGB). This would seem to confirm Judge Martella's investigation as well as those of journalists Claire Sterling, Marvin Kalb and John Wallack.

The investigation into the role of the Bulgarians started when Agca started talking—months after the shooting. But the Italian intelligence report, just six days after the attempt on the pope's life, already said that Agca had been selected from a list of right-wing terrorists controlled by the KGB, trained in the Soviet Crimea, and then sent to Rome to kill the pope.

The decision to shoot the pope, according to the latest report, was made in a 1980 meeting between then-Soviet Defense Minister Dimitri Ustinov and Warsaw Pact

defense ministers. The decision reportedly was made because of the pope's involvement in Poland's political affairs, particularly for his support of the Solidarity union.

Judge Martella's investigation that resulted in the indictment of the Turks and Bulgarians does not, so far as we know now, touch on the role of the Soviet Union. But the facts that have been reported definitely show that the Bulgarian secret police were involved. Many of those facts came originally from Agca but they apparently have been confirmed by hard evidence.

If the Bulgarian secret police were involved, it seems to be a foregone conclusion that the Soviets were behind the scheme because the Bulgarian secret police are tightly controlled by the KGB. If that was not clear before, it is made clear by Arkady Shevchenko, the highest Soviet diplomat ever to defect to the United States.

In his memoir, "Breaking with Moscow," there are these excerpts: "A policy of violence, intimidation and death has been a historic Kremlin method of quieting opposition, from the assassination of Leon Trotsky to attempts on the lives of foreign figures like Dag Hammarskjöld and Anwar Sadat. . . . The U.S.S.R. continues training terrorists within and beyond its borders to subvert stable nations. . . .

"The KGB cooperates with intelligence services of the Soviet-bloc countries. Closest to the Soviets are the Bulgarians, Cubans and East Germans. Bulgarian intelligence was the most obedient Soviet servant in terrorist operations and had widely penetrated Southern Europe and the Middle East. The Bulgarians worked on the Arabs and Turks. I saw an example of this when KGB recruitment of a Turkish diplomat in New York was accomplished with Bulgarian help."

ALTHOUGH THERE IS so much evidence that there was a conspiracy in the shooting of the pope, and that the Soviet Union was involved, the Vatican has downplayed the whole affair. I feel sure that the pope would prefer that the whole matter be dropped, including the trial. He has already forgiven Agca during the well-publicized meeting between the two and I think that he would see little to be gained by convicting the indicted Bulgarians and Turks.

This Polish Pope certainly has no delusions about the ruthlessness of the Soviet leaders. He knows that they are capable of going to any lengths to get their way. The kidnapping and murder of Father Jerzy Popieluszko in Poland only reinforced what the pope already knew about Marxist governments. He probably realized all along that the Russians were behind the attempted assassination.

But I believe that the pope feels that there are larger issues involved, particularly the Vatican's Ostpolitik—the policies adopted by the church to try to improve the situation of Eastern European Catholics through diplomatic negotiations with their governments. The trial of the Bulgarians could not help those negotiations.

Much has been made of the fact that former Soviet leader Yuri Andropov was head of the KGB at the time of the attempted assassination. But even if it could be proved that he approved of the attempt, what would be accomplished? Andropov is dead.

The Vatican continues to try to improve relations with Soviet bloc countries because that is best for the church and its members. This doesn't mean that there is any trust of the Russians or the leaders of other Marxist governments. The Vatican knows precisely the type of people with whom they are dealing. But they also know that no progress can be made unless they do deal with them. And progress is being made, however slowly.



## Ministries for singles identified as among most crucial problems for parishes

NOTRE DAME—Effective ministries for the growing number of single Catholics are among the most crucial problems American parishes face in the 1980s, according to the most recent report of the Notre Dame Study of Catholic Parish Life.

The report, entitled "A Profile of American Catholic Parishes and Parishioners: 1820s to the 1980s," is the second of a bimonthly series disseminating the findings of a decade-long examination of Catholic parishes in the United States. It makes use of a series of general social surveys conducted by the National Opinion Research Center and research data of the Notre Dame Study of Catholic Parish Life.

A notable finding in Report 2 is that "a disproportionate number of young singles in America are Catholics: while 41 percent of Protestants under age 30 have not yet married, 57 percent of Catholics under age 30 have not yet married." According to report authors, David C. Leege, director of the university's Center for the Study of Contemporary Society, and Jay P. Dolan, director of the Cushman Center for the Study of American Catholicism, these young unmarried Catholics "may not be well served by ministries built around the family as the central parish unit."

The report also challenges conventional beliefs about the relative family sizes of Catholics and Protestants. While married Catholics now in their 40s and 50s have begotten considerably more children than their Protestant peers, "the youngest married Catholics, those in their 30s and 20s, have fewer children than Protestants.

"Curiously, the children of the earlier Catholic baby-boom generation—the young Catholics—have married later than Protestants in the same age group and have thus far had fewer children, once married. . . . Consistently, those who have

married in their teens, Catholic or Protestant, have had the most children, and those who have married later have had fewer."

Other report findings:

►While Catholics attend religious services more frequently than Protestants, "the gap is not so large as conventional wisdom suggests." Some 27 percent of adult Catholics attend a religious service once a year or never, while 30 percent of their Protestant peers are similarly unobservant.

►The average age of adult Catholics is

42.6 years and the "most highly active adult Catholics" have an average age of 49.3 years.

►Seventeen percent of Catholics are in "mixed marriages" with Protestants.

►Protestants and Catholics have roughly the same rates of separation and divorce, with 13 percent of Catholic adults and 15 percent of Protestant adults currently divorced or separated.

The Notre Dame Study of Catholic Parish Life is directed by Leege and Msgr. Joseph Gremillion, director of the university's Institute for Pastoral and Social Ministry. A joint project of the institute and the Center for the Study of Contemporary Society, it was begun in 1981 with funds from the Lilly Endowment and will continue through 1988. The study, based on an analysis of 1,100 Catholic parishes in all six regions of the U.S., is the most thorough inventory ever taken of the sociological, historical, pastoral and liturgical composition of American Catholic parishes.

Report 3 of the study will examine the expectations of American Catholic parishioners and the manner in which they participate in parish life.

## Beech Grove Benedictines elect Sr. Funk prioress

BEECH GROVE—The Benedictine Sisters of Our Lady of Grace Convent here elected Sister Mary Margaret Funk as prioress of their religious community last Sunday.

Sister Anselm Hammerling, president of the Benedictine Federation of St. Gertrude of Winnipeg, Manitoba, Canada, presided at the election, the sixth in the history of the 28-year-old community.

Archbishop Edward T. O'Meara will officiate at installation ceremonies June 1, when Sister Funk begins her four-year term.

Sister Funk, 41, succeeds Sister Mildred Wannemuehler, who completes her second term of office in June.

For 13 years, Sister Funk was on the staff of the Department of Religious Education at the archdiocesan Office of Catholic Education. In the last five years of her tenure there, she held the position of director of the department. During the 1984 summer term, she was on the School of Theology faculty at St. Meinrad. Currently, she is consultant for adult catechesis for the Archdiocese of Louisville, with residence at St. Anthony Convent, Clarksville.

The daughter of Mr. and Mrs. Bernard J. Funk of West Lafayette, and a native of Kentland, Sister Funk entered Our Lady of Grace Convent in 1961 after her graduation



Sister Mary Margaret Funk

from Our Lady of Grace Academy. She made her profession of vows in 1963. She holds graduate degrees from the Catholic University of America, Washington, D.C., and Indiana University.

Our Lady of Grace Convent has a membership of 103 Sisters who work in diversified ministries primarily in this archdiocese. The community operates the Beech Grove Benedictine Center and St. Paul Hermitage, a retirement home.

### Archbishop O'Meara's Schedule Week of March 10

SUNDAY, March 10—Dedication and blessing of the new St. Vincent de Paul Society's warehouse, Indianapolis, 2:30 p.m.

MONDAY, March 11—Ceremony of the institution into the Ministries of Lector and Acolyte, St. Meinrad Seminary, 4:30 p.m.

MONDAY through WEDNESDAY, March 11-13—Conference for Bishops and Vocation Directors, St. Meinrad Seminary.

WEDNESDAY, March 13—Visitation with the Jesuit Community of Brebeuf High School, 6 p.m.

THURSDAY, March 14—Confirmation at Holy Rosary Church for the parishes of Holy Rosary, St. Catherine, St. James, St. Patrick and Sacred Heart, Mass at 7:30 p.m. with reception following.

FRIDAY, March 15—St. Patrick's Day Parade, Indianapolis, 11:45 a.m.



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Archdiocesan Catholic Charities

# Senior Companions is a caring program

by Judith Russell

Every morning in an apartment in the center of the city, a meeting takes place. Rain or shine, winter and summer, a woman in her 70s, whom we shall call Flora, knocks on the door of a senior citizen like herself. In the three years Flora, a volunteer in the Senior Companion Program, has been visiting, a wonderful metamorphosis has taken place in the person, Mary, whom she visits.

Several years ago Mary was isolated and withdrawn, recently discharged from the psychiatric unit of a hospital, struggling with a drinking problem and no family or friends. She would not converse with Flora. She did not get out of her robe, cared nothing for her appearance and ate little food. Today she is outgoing and talkative, no longer drinks, and is involved in the activities for seniors in her apartment building, including several music groups.

Mary states, "I feel good. I know Flora will come to see me just like she did when I felt bad." It is obvious to even the most casual observer that the changes in Mary are because the Senior Companion chose to continue her visits and encouraged Mary to talk, to get dressed, to enter into activities outside of her very personal world.

This story with subtle variations is repeated over and over daily as 86 older adults serving as Senior Companions visit the longely, the ailing, the homebound, and the fragile elderly in our community.

**THE COMPANIONS**, themselves ranging in age from 60 to 88, go through an extensive training program including a course designed to develop listening skills. Seventeen older adults recently completed the training and are now being placed with those they will visit. "I learned many valuable things, things helpful and interesting for visiting others and for using in my own life," said one of the new Companions.

When Companions begin visiting they may do for the person whatever seems to be needed short of housecleaning or nursing. The "whatever is needed" may be preparing lunch, accompanying the person on errands, assisting with some personal care, talking about areas of concern, and assisting them in obtaining benefits for which they are eligible.

The essence of Senior Companions is presence, the promise of continuing human "hereness." Companions give the gift of themselves which provides those they visit with satisfaction, comfort and security. "Knowing that my Companion will be coming to see me tomorrow, and for many more tomorrows, gives me something to



COMPANIONS—Senior Companion Everett Ealy with Edgar Martin.

look forward to," said one person who is visited by a Companion.

Recently when a Companion fell and injured herself and had to stay home for several weeks, the elderly man she visits became extremely concerned about her. He called her, sent a card and even flowers

trying to cheer her up so she would recover quickly. The genuine concern of older adults touching and caring for one another becomes reciprocal and healing.

Besides benefiting emotionally both the Companion and person visited, the program assists Companions financially. In exchange for services provided, the low-income volunteer in the program receives \$2.20 per home stipend, which is tax free. Reimbursement for travel to and from assignment, insurance coverage, and an annual physical examination are also provided. The stipend has no impact on the part-time low-income volunteer's Social Security, food stamps or other subsidies.

**THE PROGRAM** is very cost effective. Often the presence of a Companion prevents premature or inappropriate nursing home or even hospital placement. Estimating expenses of more than \$1,200 per month for nursing home placement, the \$350 needed each month to support a Companion saves nearly \$850 each month, more than \$10,000 yearly. It is being recognized in many circles that institutional care is expensive emotionally and financially.

As more and more third party payers such as Medicare and insurance companies recognize the financial savings available by providing home care instead of institutional care, the importance of services in-home will expand. The Senior Companion Program is one of the most efficient of all the in-home services, saving nearly two dollars for an hour of service over the next-lowest-cost service. It costs approximately \$3.50 per hour for a Com-

panion, compared to nearly \$6 an hour for other non-skilled assistance.

The Senior Companion Program is practical. It provides an older person a chance to be needed, to share with others the abundance of wisdom gathered during a lifetime, to do volunteer service for the community, and to receive a small income.

Bernice Dickerson, a Senior Companion since 1977 who has given more than 7,000 hours of service to older adults, states, "The Senior Companion Program is so worthwhile because it helps us to help someone who needs it. In most cases older people who are alone feel no one cares about them. But we visit and let them know we care. This is a caring program. It also helps those of us who are Companions to make friends. We are never lonely, even when we get sick. The phone rings all the time with calls from friends we have made in this program."

The Indianapolis Senior Companion Program is the only one in Indiana. It is one of 70 similar programs in the United States. The majority of funding comes from ACTION, the federal agency which funds VISTA, the Foster Grandparent Program, and RSVP.

Locally, the program is sponsored and provided financial support by Catholic Charities. It is housed in the Catholic Center. Dr. Robert Riegel, secretary of Catholic Charities, indicates, "We in the archdiocese are very sensitive to our elderly. Because we see so much need and feel so much concern for them, it is especially gratifying for the archdiocese to sponsor this program as an expression of that concern."

## IUPUI chaplain recommends Third World trip

by Jim Jachimlak

Now that Father Jeff Godecker has returned from a month in Latin America, he thinks everyone should visit the Third World.

Father Godecker, chaplain of the Catholic Student Center at Indiana University-Purdue University at Indianapolis (IUPUI), was part of a group which visited Brazil, Chile and Panama. He recently discussed the trip, which was sponsored by the Continuing Education for Clergy Program at the University of Notre Dame.

"I highly recommend a Third World trip," he said. "That sounds like an Americanism—to go there as a tourist. But maybe we need to look at that kind of thing as a pilgrimage. Just as people have taken pilgrimages to the holy places before,

maybe the holy places today are where the poor are."

Once we go there, he said, our own lives can be enriched. "I don't know that I can articulate what kind of an effect it had on me, but it did have an effect. I can feel it as I get further away from it."

In Chile, the group visited Santiago, a city of 4 million. Half of those people live in slums, and 35 percent of them have incomes below poverty level.

Despite the living conditions, however, the group felt safe. "We walked there on a Friday night. You wouldn't walk into an American slum on a Friday night." In Santiago, "you might get robbed, but they wouldn't hurt you physically." Father Godecker noted a peaceful nature among the Chilean people, and he feels that is one reason they have been subjected to oppression.

As the group visited with youths at St.

Roch parish in Santiago, a government airplane flew overhead. "They weren't interested in us. They were interested in those kids."

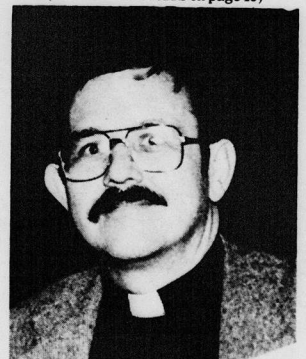
The youths sang protest songs against Gen. Augusto Pinochet Ugarte, the leader of the military junta which rules Chile. In turn, the American visitors sang protest songs from the 1960s.

Groups of young men are often detained by the Chilean government, Father Godecker explained. "They come in and pick up all of the young men and take them to the soccer stadium. Some of them are roughed up. Most of them are freed, but some are detained."

He said that has become common since Pinochet came to power in 1973, after a coup "financed by the CIA under Richard Nixon." That coup removed from power the elected socialist government of President Salvador Allende. "Until 1973, Chile was one of the oldest democracies in the West other than ours," Father Godecker noted.

In spite of the role of the U.S., Father Godecker sensed no ill will toward the American people. In Chile, he said, "they told us, 'We like the American people a great deal. We feel a special sense of kinship with you but we can't stand your government and we wish they would stay out.'"

In Brazil, the group visited San Paulo. (See PRIEST VISITS on page 15)



Father Jeff Godecker

### A Lenten retreat

## Do I contribute to the sins of society?

by Fr. Thomas C. Widner

In driving the moneychangers from the temple, Jesus engaged in one of the New Testament's judgements on social sin. "Stop turning my father's house into a marketplace!" Jesus screamed. They were exorcised not for cheating but for simply being there. Business and the temple don't mix.

Social sin, according to Pope John Paul II, is both sin which affects others and sin against love of neighbor. My individual sins affect others and there are specific sins against love of neighbor. Both are called social sins.

How did the actions of the moneychangers become social sin? They were only doing their jobs. They were probably doing their jobs in much the same way their ancestors had done theirs. Jesus was the one who was out of place. He

complained about the way the Jews had always done things. The same can be said against those who protest the way we do things in our own society whether it be those who protest practitioners of abortion or practitioners of war.

In a sense the moneychangers get caught in the middle. "We have always done this," they might say. Why should Jesus complain about them? They are not to blame for the system in which they exist. And yet they are to blame. And that's the way it is with social sin.

Even though there is social sin, our Holy Father teaches, there is still personal responsibility for it. To speak of social sin "is meant to be an appeal to the consciences of all, so that each may shoulder his or her responsibility seriously and courageously in order to change those disastrous conditions and intolerable situations." The existence of social sin results from personal sin.

How can I be held accountable for the sins of the society in which I live? Shouldn't the question be—how do I contribute to such sinfulness? Do I approve and perhaps even encourage ways of living which result

in a loss of human rights? Do I refuse to object to conditions and situations in which the rights of all are challenged or lessened?

Social sins "are very personal sins of those who cause or support evil, or who exploit it." They are the personal sins of those who can "avoid, eliminate or limit" social evils but do not. They are the sins of those who give up or ignore social evils. One person alone may not be able to change social evils but each person's sin is responsible. Indeed, each person bears a responsibility for his or her own sins.

We need look no farther than the 10 commandments in today's first reading. Each commandment is directed at me. If I fail, for example, to love God and my neighbor, I am failing to behave in a way which improves and/or strengthens my relationships with others. What does love of neighbor mean but that we respect each other's dignity? Do business practices which involve cheating others contribute to a healthy love of neighbor? What does the production of arms say about love of neighbor? If I do not accept the right to life of the unborn, whose right to life do I respect?



## COMMENTARY

## Theories about decline in Mass attendance

by Fr. Eugene Hemrick

Is Mass attendance down in your parish? If so, what might be the reasons for the decline?

Those are questions my office of research has been facing ever since polls, researchers and some dioceses reported a downward trend in Mass attendance. In conversations with those who are studying the question, I have heard some interesting hypotheses that I would love to see pastors, parish councils and bishops test.

The first hypothesis states that if parishes reached out to their

single-adult members in a more meaningful manner, there would be a significant increase in Mass attendance. Research has found that the Catholic population, especially among young adults, is marrying less, or is divorced or separated. Most of the singles do not have families, and therefore, do not establish themselves in parishes which tend to be family-oriented.

I often wonder how many Catholic single adults in our large cities live in condominiums or large apartment buildings and have never been approached by a parish priest or other representatives of the parish in which they live. I also wonder how earnest priests would make contact with single adults living in apartment buildings. This suggests a full-time, all-out effort.

Although many parishes are known to have clubs specifically geared to singles,

how many do not have one? And how many that do have a club for singles really speak to their needs?

The second hypothesis states that Catholics aren't taking weekly attendance seriously; they are excusing themselves more easily.

A third hypothesis, however, reverses the second, suggesting that some people stop going to Mass in a parish precisely because they do take it seriously. Perhaps they long for a Mass celebration of the past that seemed more ordered and filled with mystery to them; or perhaps they long for more liturgical renewal than has yet occurred in the parish and feel frustrated about this.

The fourth hypothesis proposes that low Mass attendance is the result of an increase of angry people. Their anger can range from that caused by disagreements over a church ruling or administrative policy, to mistreatment by a priest, Sister or Brother. Feelings are hurt, indignation reaches fever pitch and a break occurs.

No doubt there are many more hypotheses that are valid and should be included here. If readers have other hypotheses, I would appreciate hearing about them.

Decreased Mass attendance in many parishes is a fact. Factors in this picture can range from the mobility of the population and the breakdown of the family to a lack of emphasis on the importance of Mass by the church community. Just plain lethargy can be a factor.



I believe no one reason can be applied to every parish. Every parish is unique. A crucial question: How many parishes are doing a yearly count and know whether Mass attendance has increased or decreased?

If Mass attendance is down, how many parishes are studying the situation in order to find where best to evangelize, heal, improve and put the Mass back into the lives of missing Catholics?

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## The clergy's and the laity's roles in social action

by Msgr. George G. Higgins

Are the U.S. bishops, in writing a pastoral letter on Catholic social teaching and the U.S. economy, pre-empting the role of the laity in the realm of socio-economic reform? Some lay Catholics seem to think so. I don't, but I can understand why the issue has been raised.

This issue has been raised periodically in Protestant as well as Catholic literature. A typical Protestant case in point is the late Charles P. Taft's introduction to a book by James L. Adams, "The Growing Church Lobby in Washington," published more than 15 years ago.



Taft, the long-term chairman of the National Council of Churches Department of Church and Economic Life, strongly favored the active participation of the clergy in the struggle for social justice.

Taft understood the church to be the people of God, including both clergy and laity. He had the impression, however, that while this definition of the church was widely accepted in Protestant circles at the level of theory, it was often ignored in practice. In his opinion, church-related social action often tended to be dominated by the clergy.

The trouble with this arrangement, Taft concluded, is that when the laity have not been part of the action early enough, they are unwilling to accept their responsibility. The clergy, he said, have a difficult task to educate after the fact. In his opinion, "this is the lay-clergy rift we face today."

To overcome this, Taft recommended

that the clergy encourage the laity to step out in front in the field of social action.

Political lobbying is only one form of social action. Moreover, the lay-clerical issue should not be exaggerated and, above all, should not be used as an argument against effective and sometimes even militant clerical leadership in social reform.

But clerical activists, Protestant and Catholic alike, will be making a mistake if they ever get the notion that their own personal activism can be a substitute for the independent action of the laity in the secular order.

It would be an even more serious mistake to think that church-related social action in a pluralistic society can ever be a viable substitute for political and socio-economic action on the part of independent secular organizations.

Finally, clerical activists will be making

the most serious mistake of all if they ever get the notion that sacramental ordination or a doctorate in sacred theology is an adequate substitute for political prudence and political know-how.

Dr. Jeffrey K. Hadden, professor of sociology at Case Western Reserve University in Cleveland, favors clergy involvement in the field of social action, but he has some reservations. He has given the clergy of all faiths solid food for thought.

"It seems to me," Hadden said, "that a passion for specific issues has led many (clergy) to pronouncements and involvement without paying adequate attention to the ethical and theological basis for their action."

He went on to suggest that "some clergy have been guilty of acting without having even the most elementary command of the issue."

A word to the wise is sufficient.

## Our nation's farmers deserve our appreciation and help

by Richard B. Scheiber

Budget Director David Stockman, secure in his monumental federal teller's cage, recently took a swipe at both the military retirement system and the family farm. He quickly backed off from his harsh criticism of the military, saying he hadn't meant to impugn the patriotism of those who had served their country, but we have yet to hear any kind of modification of his cruel and uninformed attack on the farmer.

According to Stockman, the American farmer has been at the public trough too long, and has eaten too much from it. Farming is a business, like any other, he says, and if it can't measure up to the laws of the market, it should be allowed to fail. The market should rule, in other words.

Meanwhile, in the world's breadbasket, the middlewest of this vast nation, family farm after family farm can't make it. They fall under the auctioneer's hammer and people who devoted generations to feeding the rest of us as well as a good portion of the rest of the world abandon the land and start punching a time clock in some factory. Following that, too often some giant conglomerate picks up the land and plants a factory on it, a machine that yields other

machines but no produce, or a food giant takes it over, introduces its own kinds of "efficiencies," geared always to the good of the bottom line, and begins to turn a profit.

The trouble is, in the latter case, to that kind of soulless entity, the land, God's gift, is nothing more than another asset. When it's outlived its usefulness, it's left to rot, just as an outmoded factory is left to rust and decay.

Of course farming is a business. But it is not just like any other business. It is a way of life, tuned to nature's rhythms, its roots in God's creative act. Family farmers generally understand this and spend their lives nurturing the land.

There are risks in farming, enormous risks, as in any other business, but those risks are, by their very nature, essentially different from those in any other trade. The buggy industry went out of business because people no longer needed buggies. People do still need food, and will for the foreseeable future.

No, obsolescence is not one of the farmer's risks. Nature always is. To take just one example, look what happened to Florida's citrus farmers this year, and in four of the last five years. Look across the sea and see what 10 years of drought have done to Africa. Look back just a few decades and see what happened to the farmers of our own western plains in the dust storms of the '30s. Farmers are more at God's mercy than any other producers, and they know it, which may help explain why so many of the values we cherish have

their roots in the families that have fed our people from the nation's beginning. Few of us can say that somewhere in our lineage, we did not spring from people who worked the land and revered it.

This is the industry some "experts" would allow to lose its soul. If that does happen, the loss will be irreplaceable. I suggest they look around to see who our most productive people are. They are the people on the land. What other nation can feed all its own citizens, and could feed more than a third of the world if they were allowed to, thanks to its farmers? And how

did they get that way? Certainly not by government officials who discourage them and all but force them to leave their beloved fields. Rather they became models of productivity by encouragement and assistance in times of need. And they always paid their debts and saw that the rest of us had food on the table as well.

Stockman was right to modify his criticism of military retirees by saying he did not mean to impugn their patriotism. Nobody seems to notice that when it comes to America's farmers, he impugned not only their patriotism, but their industriousness, their integrity and their honesty.



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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Witness' a mix of love and police drama

by James W. Arnold

Country meets city again in Peter Weir's "Witness," and country is on a winning streak.

The basic idea is to use the Pennsylvania Dutch country around Lancaster as the setting for an improbable thriller about Philadelphia detectives deeply and murderously involved in a \$22 million drug deal. The opportunities for lifestyle contrast are obvious, with the Amish representing simplicity, peace and strict morality based on religious faith, while the Philly contingent is stuck with all the contemporary vices: disorder, greed, sex and violence.

Severe contrast in cultures is apparently a theme that fascinates the Australian directors, among whom the 40-year-old Weir ("Gallipoli," "Year of Living Dangerously") has the premier reputation. This is the first film he's made in America. While it's an interesting and stylish mix of love story and police melodrama of more than routine interest, it falls short on depth and credibility. "Witness" is something less than the thought-provoking, eerily original movie we've presumptuously come to expect of Weir.

Writers Earl Wallace and William Kelley set up a situation in which an endearing eight-year-old Amish boy (Lukas Haas) just happens to be in the men's room of the Philadelphia train station in time to



witness the brutal slaying of an undercover narcotics cop. (He's en route to Baltimore with Rachel, his recently widowed Mom, the glowingly wholesome Kelly McGillis as "Reuben, Reuben.")

Investigator John Book (reliably heroic Harrison Ford) quickly discovers that the culprit is his ruthless superior officer, and hustles himself, mother and child back to the countryside to save their lives.

Most of the film is an extended intermission while we wait for the villain (typecast Josef Sommer) to sift through the haystack, locate the fugitives and come after them. Meanwhile urban bachelor and foul-talking tough guy Book accommodates himself, mostly humorously, to the quaint 17th century Amish ways. Unsurprisingly, he and the attractive widow develop more than a causal fondness for each other, much to the consternation of grandfather Eli (wonderfully played by Jan Rubes) and a handsome would-be local suitor (blondish ballet star Alexander Godunov).

While this section is technically a stage-wait in terms of plot, it certainly gives the movie its unique flavor. Weir's camera explores the Amish lifestyle with sympathy and wit, revealing the social and work customs (if not the Calvinist religion) of a community that has opted to reject all the devices of the modern world. There is no electricity, no cars, telephones or fancy clothing; the day begins with milking at 4:30 a.m., and a drink means lemonade. The centerpiece is an extended, richly visual barnraising party sequence, in which it is clear that the peaceful Amish know how to mix work, love and joy.

There are two moral conflicts in "Witness." One is the burgeoning romance between Book and Rachel, which seems an



**CULTURAL CONFLICT**—Forced to take refuge on an Amish farm during a murder investigation, Harrison Ford as a Philadelphia police captain introduces Kelly McGillis as Widow Rachel Lapp to the pleasures of dancing in "Witness," a Paramount release. (NC photo)

impossible match of opposites, but which the audience roots for anyway. As Book observes, if it continues, either he'll have to stay, or she'll have to leave. In any case, Rachel's passion, finally consummated, seems out of character, and the affair is not allowed to reach the level of tragic moral choice. Almost everybody will find the outcome disappointing, especially after Eli's theatrical threat to subject her to "shunning" if she doesn't stop fooling around.

The other tension is over the issue of pacifism. The Amish do not fight for any reason, and Weir gets one good scene from their harassment at the hands of obnoxious tourists. They begin to pick on Book, not knowing who he is. Since he's already seething because of the murder of his partner back in Philly, he lets his surprised tormentors have it in the best underdog style of Charles Bronson. But the Amish are dismayed at him (and so is the local director of tourism).

The inevitable climactic shootout at the farm is beautifully set up and staged (the crooked cops in their three-piece suits slosh through the barnyard) and is not especially violent. The child, incidentally, is something of a red herring, since by now he is never in close danger. Although Book wins largely by fighting back, the final victory is based on mass passive resistance

by the Amish, so the pacifism issue comes out a draw. The problem is that it's an outcome you may not believe.

The suspense-action sequences are, perhaps regrettably, Weir's best, with the early murder in the train station being especially grim and graphic. It's a good film for Ford and McGillis, who have few difficult lines and rely mostly on giving each other Meaningful Stares.

Finally, "Witness" seems to suggest that not even the Amish are safe from the sludge of modern society. But one also gets the idea that they may be the meek inheriting the earth, and are likely to here long after the rest of us are gone, and all that remain are derelict TVs, microwaves and videotapes of David Letterman.

(Some violence, nudity, language; satisfactory for mature audiences.)

USCC classification: A-IV, adults, with reservations.

### Recent USCC Film Classifications

Fast Forward ..... A-III  
Into the Night ..... 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.

## Story behind Catholic and film industry ratings

by Michael Gallagher

The other day I had a phone conversation with a woman who wondered how it could be permissible for Catholics to attend R-rated movies.

She pointed out that several R-rated movies on the classification list put out by the U.S. Catholic Conference Department of Communication were classified A-III—adults. One or two, in fact, were classified A-II—adults and adolescents.

The problem that prompted the woman's question is very real and deserves a careful response.

Let's first look at the rationale that guides the Motion Picture Association of America in its ratings. It's a philosophy that's quite different from ours.

The USCC Communication Department takes moral and aesthetic criteria into consideration in making its judgments. For the MPAA, however, preoccupations of this sort have only an indirect relation to its work.

The MPAA is concerned primarily not with morality or aesthetics, but with preventing the resurgence of state censorship and the advent of something entirely new: movie censorship on a national level.

It has set up its Classification and Rating Association, a body that rates films according to a letter code: G—general audiences; PG—parental guidance suggested; PG-13—parents are strongly cautioned to give special guidance for attendance of children under 13; R—restricted, under 17 requires accompanying parent or guardian; and X—

no one under 17 admitted (the age limit may vary depending on the locale).

This, the MPAA would contend vociferously, is in no way censorship but rather a sorting out according to audience suitability, with no value or moral judgments implied.

Practically speaking, the X rating is a decided stigma and many newspapers and television stations will not carry ads for movies so rated. Thus it would be a rare filmmaker from a major company who would not be willing to trim certain effects in order to get an R rating instead of an X.

Some filmmakers who aim their movies at younger teen-agers consider an R rating harmful at the box office and strive for a PG or PG-13. Steven Spielberg, who enriched our cultural heritage with "Raiders of the Lost Ark," "Indiana Jones and the Temple of Doom," and "E.T." is a prime example.

And just to make things a little more complicated, there are other filmmakers—either those rare Hollywood artists who make true adult movies or the great mass who deliberately set out to make movies that exploit sex and violence—for whom the R is, in the first case, no problem and in the second, the desired rating.

Finally, the G rating seems to have become a kiss of death at the box office and filmmakers will go to great lengths to avoid it, even by putting in a naughty word or two.

When CARA makes its decisions, it doesn't evaluate the movie directly, but rather judges it in terms of what most American parents would think of it vis-à-vis their children. How much protection

would most American parents want in this particular case?

The parents of America must remain satisfied with the movie industry. For if they get stirred up, as they might do with a wrong guess by CARA, then they'll start writing their elected representatives and the dreaded specter of censorship will hover once more over the industry as it did in the '30s.

Neither CARA nor the filmmakers eager to get the desired rating have morality much on their minds. CARA's aim is to keep the censors off the industry's back and the filmmaker's aim is to get the rating that will be the most useful at the box office.

Let's now go back to my opening question: Is it permissible for Catholics to see R-rated movies, something that would seem to be implied by the USCC's refusal to classify all R-rated movies as O—morally offensive?

Instead of answering directly,

Monday, March 11, 8-8:50 p.m. EST (PBS) "Konrad." This is the conclusion of last week's "Wonderworks" story about a perfect boy produced in a factory, and then made "imperfect" by his mother, who refuses to return him to the factory that wants him back for repair.

Wednesday, March 13, 8-9:50 p.m. EST (PBS) "Great Moments with the National Geographic." Hosted by Hal Holbrook, this retrospective of the popular documentary series includes previously unseen footage as well as current updates.

something an Irishman always tries to avoid, let me say that from the sketch I have just given of the way CARA works, it should be apparent that its ratings have only the most tenuous connection with morality.

Most American parents—whether you and I like it or not—are not likely to raise a big fuss about the favorable depiction in movies of such things as fornication, marijuana smoking, abortion and even adultery.

They might not approve of such things, but if these are depicted in a non-blatant manner in a movie, they won't be too disturbed. Hence a movie showing any or all of the above in a favorable light could well get a PG.

On the other hand, a quite moral movie, as we see it, might get an R because of some incidental bad language.

But all this cries out for specific examples, and those I'll supply in a future column.

### Television programs of note

Thursday, March 14, 9-10 p.m. EST (PBS) "The Adventures of Sherlock Holmes." The first case in this new "Mystery!" series, with Jeremy Brett as Holmes and David Burke as Watson, is "A Scandal in Bohemia," in which the famous detective is asked by a masked nobleman to save one of the royal houses of Europe from ruin.

(Editor's note: This is a fund-raising period for many public television stations. This affects the time periods of some programs.)

# Protestant theologian to speak on B.E.M.

## Document seeks basis for church unity

by Richard Cain

The archdiocesan Ecumenical Commission, Office of Ministry for Priests and Office of Education are jointly sponsoring a seminar on the Lima Document (B.E.M.) on March 15 at the Beech Grove Benedictine Center.

Registration is \$10 and will be from 10-10:30 a.m. The seminar will begin at 10:30 a.m. and finish at 3:30 p.m. Lunch will be provided.

The landmark ecumenical statement was developed over the last 50 years by the Faith and Order Commission of the World Council of Churches. The document is also known as B.E.M. for the statements on baptism, Eucharist and ministry of which it is composed. It was approved in 1982 by the 120 theologians, including 12 Roman Catholics, who are members of the commission at their meeting in Lima, Peru.

The Vatican Secretariat for Promoting Church Unity has asked dioceses around the world to report on Catholic reaction to it, according to Msgr. Raymond T. Bosler, acting director for ecumenism.

Leading the seminar will be Dr. Michael Kinnamon. As an executive secretary of the Faith and Order Commission from 1980 to 1983, he was one of four theologians on the staff of the commission who helped to organize the Lima meeting and prepare the text of the document. He is an assistant professor of theology at Christian Theological Seminary in Indianapolis and an ordained minister of the Christian Church (Disciples of Christ).

The Criterion spoke with Dr. Kinnamon

about the Lima Document and its importance in the ecumenical movement.

**How important is the Lima Document in the overall process of achieving church unity?**

... We have to realize that the basic question which the ecumenical movement tries to address is: "What does it mean to be the church that lives in obedience to the will of God?"

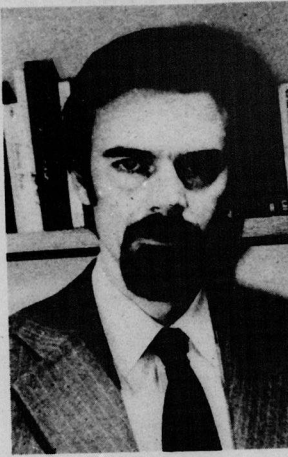
There's a tendency to think that the basic ecumenical question is: "How do we merge church structures?" or "How do we agree on sacraments and ministry?"

Our attempts to do those things are only tools. Our real effort is to be obedient to God's will as the church.

In that sense, the ecumenical movement has a number of facets. It attempts to speak about the church as a global reality. It says that to be obedient to God's will means being a socially responsible church in the world. It says that being obedient to God's vision of unity means overcoming barriers like racism and sexism.

But also, we have come to believe that being obedient to God's will for the church means putting behind us some of the past barriers to unity in our doctrinal understandings of the church. In this sense the B.E.M. text is one part of an overall vision of the ecumenical movement.

Having said that, I think it is the most significant theological achievement of modern ecumenism in that never before have theologians of such widely diverse backgrounds been able to speak so har-



Michael Kinnamon

moniously on fundamental matters of the faith.

**What are its most significant breakthroughs or contributions to greater church unity?**

Part of its breakthrough is the existence of the text itself. ... Its being sent to the churches for reception means that the ecumenical movement is finally saying there are no good reasons why we should remain divided on many of the old disputes.

In terms of the actual text, we can take the three sections. In baptism, the basic dispute has been between those churches which believe that the proper candidate for baptism is one who can make a personal confession of faith—believers' baptism—and those who believe that infants can also be appropriate candidates for baptism.

B.E.M. tries to set that dispute over practice within a much broader framework of Christian nurture and development.

It says, in effect, that every Christian life has at least three major moments. One of them is going to be the placing of the infant in the care of a believing community which commits itself to nurture. The second moment is going to be a public personal confession of faith on the part of that individual when he claims for himself that promise of God. The third moment is going to be a lifelong commitment to discipleship in the church.

What B.E.M. is suggesting to us is the actual moment of baptism may be less important than the affirmation of that broader process of nurture, so that those who baptize infants have to be conscious of the commitment to bring that person to a mature statement of faith (which for many churches is the time of confirmation) and a lifelong commitment to real discipleship. For those of us as in my tradition (the Disciples of Christ) who baptize believers, we have to be aware of the need of the church to incorporate children into a supportive community toward the time when they make that public confession.

In Eucharist, the big dispute has been over whether the Lord's Supper is a sacrament of Christ's real presence or a memorial of Christ's death and resurrection. What the B.E.M. text says is that dispute has lost all of its edge by virtue of common biblical scholarship over the last 50 years. We now see that the term "memorial," as used in Scripture, isn't some kind of pious recollection of things past and gone but is a way of making the saving event a newly present reality for every succeeding generation.

What the B.E.M. text says is that, if through our expanded understanding of "memorial" we come to understand this is Christ's real presence, can we agree to disagree on the way in which that presence is identified with the elements? It tries to sort out what is primary and what is secondary.

In terms of ministry, perhaps the thorniest of all the thorny disputes has been apostolic succession. How does the church maintain its continuity with the church of the apostles?

What the B.E.M. text says is that the real issue is the apostolic tradition of the church, not simply the apostolic succession of ministry. That the transmission of

ministerial responsibilities from bishop to bishop or minister to minister is one component of the fundamental apostolicity of the body of Christ as a whole.

In so far, it suggests, as churches like mine which don't have bishops but nonetheless have preached the Gospel, witnessed to Jesus Christ and lived lives of real service, we are in the apostolic tradition. Even as it commends the sign of the bishop, not as a guarantee, but as a sign of unity and continuity.

**What obstacles to unity was the document unable to resolve? Why?**

One is the ordination of women. B.E.M. simply says that at this point we have reached a very basic impasse. It suggests that we may be able to live with that disagreement. We may be able to mutually recognize our ministries even though some ordain women and some don't.

I think that's overly optimistic. I suspect we will have to do a great deal more study on the role of women as presidents at the Lord's table.

The second issue—and these are very definitely Roman Catholic issues—has to do with the papacy, the ministry of the bishop of Rome and its claims to special responsibility and authority in the church. The B.E.M. text doesn't even raise that question because there wasn't much we could say on it at this point.

Clearly, in the future we are going to have to decide whether claims to primacy, and particularly claims to primacy in the See of Rome, are compatible with our general vision of a conciliar unity in which the churches meet in some kind of truly ecumenical council.

**How might this seminar you will be leading help people work toward Christian unity?**

I would hope that we would do three or four things. One would be to place B.E.M. within the broader context of the ecumenical movement. ...

Secondly, we will try and explore some of the particular areas of agreement and disagreement in the past. That will help people better interpret the content of the text.

Third, we will try and see a little bit more clearly what is expected of our churches as a whole. The Roman Catholics have developed a pretty good procedure for feeding material back to the Secretariat for Unity back in Rome. (But) what are the other churches doing? ... I'll discuss that a little bit.

And then we may get a chance to think out loud about what, given this text, are the next steps beyond it that we might envision together ecumenically.

**Anything else?**

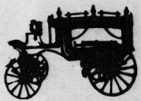
The most important question now facing the churches with regard to B.E.M. is whether we are willing to allow our historic understandings of the faith to be measured by ecumenical attempts to recover the fullness of the faith or whether we are going to insist on judging these ecumenical documents by our historical statements.

To pick on Roman Catholics for a minute, when the Anglican—Roman Catholic International Commission (AR-CIC) report came out in 1982, the Congregation for the Doctrine of the Faith denounced it on the same day in a long L'Osservatore Romano article because it didn't conform to Vatican I and the Council of Trent.

If that happens, we're doomed. If that's the mindset, we might as well go home because the approach has to be to recover the fullness of the tradition of the Gospel and not simply to preserve our confessional heritages intact.

Faith and Order has said that we're no longer in the business of comparing the branches of the Christian tree. We are together going to try to recover its trunk. And the question is whether we insist on measuring the trunk by the branches.

Now that's harder for the Roman Catholic Church because you have 2,000 years of history where my church has 200 years of history. It's much easier for us to acknowledge that we are a twig. And in fact you are more of the trunk that we are. But we also contribute a perspective to the church which becomes a very important part of its fullness.



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## CORNUCOPIA

# Battling the mid-winter flu blues

by Alice Dailey

Having battled winter with all its woes  
Fought a car that infrequently goes  
I thought I saw triumph loom in view  
But along came that malady known as  
the flu.

After the sneaky germs zapped me for  
two days of fever, nasal drip, wall to wall  
aches and self-pity, something inside  
hissed, "Look. This is  
not the Big One yet so  
stop acting like it is.  
Get out of bed!"

Throwing off  
crumpled up mangy  
sheets and all the  
blankets in the house I  
ventured into the living  
room.



The morning  
newspaper gleefully hinting at more bad  
weather made me sneer. The crossword  
puzzle, so easy it could be worked in ink,  
made me sneer. The TV set with its parade  
of asinine commercials brought more  
sneers. These things are supposed to be  
come-ons?

On one channel a kid was doing a clumsy  
taptance while talking and eating at the  
same time. I had to switch or get sick all  
over again. Some mealy-mouthed woman  
in a grey suit with black collar was ex-  
tolling, in 500 words or less, how virtuous  
her arthritis medicine was. I switched  
again but here she was on that channel, too.

Back to the first channel. The clunk-  
footed kid had been replaced by a give-  
away show that dangled fabulous prizes if  
the price was right.

Three chosen contestants who had  
whooped and hollered their way up to the  
stage were joined by yet another con-  
testant, a girl in red who seemingly had left  
at home whatever she used for brains.  
Before every bid she would hem and haw  
and turn to the audience for help. But  
sometimes the dumber, the luckier. She  
made it to the showcase segment.

Every tantalizing prize that was  
revealed there sent her into paroxysms.  
She clapped her hands over her mouth,  
then bent over and clutched her stomach.  
This went on for six or seven times. I  
couldn't tell if she had the bends or was  
practicing a fitness routine.

So much delay caused the emcee's  
suave manner to wear a trifle thin and he  
snapped, "I need your decision now!" She  
still looked to the audience, then finally  
chirped out a figure they were chanting.  
Wouldn't you know? She won the whole

business, new car and all. In disgust I hid  
myself back to bed, legs shaking like jello  
on a motorcycle.

But the stomach part of me rebelled.  
"Listen! After a two-day diet of carbonated  
drinks that taste like sewer water, I want  
FOOD."

"What," I retorted, "could I give you, oh  
temperamental organ, that wouldn't make  
you curdle?"

The TV set was still blaring com-  
mercials, this time one for "eye-poppin'  
mouth-waterin' biscuits." That was it.  
Biscuits. I simply had to have baking  
powder biscuits or die.

A trembling search for biscuit mix,  
refrigerated biscuits or anything vaguely  
resembling them yielded nothing.  
Unearthing a yellowed recipe and seldom  
used ingredients I sifted, mixed, kneaded,  
cut out and shoved the things into the oven.

Mopping off quarts of sweat, I had  
another go at TV. The tap dance-bologna  
kid was back again. Too tired to protest I  
endured a segment of a sin and suffer soap  
until the biscuit commercial appeared  
again.

Famished, I yanked the oven door open.  
But where were the eye-poppin' mouth-  
waterin' beauties? What were all those  
funny little brown circles flatter than my  
stomach?

Backtracking to learn what went wrong  
I grabbed the baking powder can. Faintly  
stamped on the bottom was "Expiration  
date, May 1974."

## check it out...

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Catholic families who will open their homes  
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change students during the coming  
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tax deduction for each month they host a  
student. For details, contact: Youth Ex-  
change Service, 350 S. Figueroa St., Suite  
257-P, Los Angeles, CA 90071, or phone toll  
free 1-800-948-2121.

✓ The seventh annual National Catholic  
Lay Celebration of Evangelization spon-  
sored by the Paulist National Catholic  
Evangelization Association will be hosted  
by the Archdiocese of Chicago at the  
Bismark Hotel in Chicago the weekend of  
March 22-24. Among the presentations will  
be a Workshop prepared by the In-  
dianapolis Archdiocese on a "Parish Plan  
for Evangelization." A chartered bus will  
leave the Catholic Center at 7 a.m. Friday,  
March 22 and return on Sunday, March 24.

### Batesville Deanery

St. Magdalen, New Marion; March 21 at  
7 p.m.

St. Charles, Milan; March 26 at 7 p.m.

St. Pius, Ripley County; March 28 at 7  
p.m.

St. Maurice, Decatur County; March 31  
at 2 p.m.

Immaculate Conception, Millhousen;  
March 31 at 4 p.m.

St. Maurice, Napoleon; March 31 at 7:30  
p.m.

St. John the Baptist, Osgood; April 2 at 7  
p.m.

### Connersville Deanery

Holy Family, Richmond; March 26 at 7  
p.m.

St. Andrew, Richmond; March 28 at 7  
p.m.

St. Mary, Richmond; March 30 at 12:05  
p.m.

### New Albany Deanery

St. Mary, Lanesville; March 12 at 7:30  
p.m.

Holy Family, New Albany; March 12 at  
8 p.m.



**FESTIVAL**—St. Roch's Home School Organization will sponsor the Roch Festival on March 10 from 11:30 a.m. to 5 p.m. in the school, 3000 S. Meridian St. Games, prizes and a spaghetti dinner are featured. Adults \$3; children \$1.50; pre-schoolers free.

Round trip cost is \$25. Celebration  
registration fee is \$50. Contact the Office of  
Evangelization for information.

✓ The CACD volunteer organization of  
St. Meinrad Seminary will present its  
18th annual "Sounds of Spring" musical  
variety program on Friday, March 22 at 8  
p.m.; Saturday, March 23 at 2 and 8 p.m.;  
and Sunday, March 24 at 2 and 7:30 p.m.  
EST in St. Bede Theater. Advance tickets  
may be obtained by calling 612-357-6869 or  
writing: CACD, St. Meinrad Seminary, St.  
Meinrad, Ind. 47577. Adults \$4; children \$2;  
group rates available. Please enclose a  
stamped, self-addressed envelope. Tickets  
also available at the door.

✓ Corrections are in order for last  
week's mention of the archdiocesan choirs  
for the Chrism and Neophyte Masses. The  
Chrism Mass will be held on Tuesday, April  
2. Rehearsals for the Neophyte Mass will be  
held on: Monday, March 18 at 7:30 p.m. in  
the Catholic Center; and on Tuesdays,  
March 26 and April 9 as stated before.  
Register by calling 236-1483 by March 11.

✓ Holy Angels Parish will sponsor a  
free three-week series of talks on "Canon  
Law and Marriage" on Saturdays, March  
9, 16 and 23 at 7 p.m. Speakers Rothell Price  
and Michael Bolger from St. Meinrad will  
focus on the impact of canon law, particu-  
larly the new Code of 1983, on Catholic  
marital situations.

✓ St. Vincent Hospital and Health Care  
Center will present a free orientation  
session to explain "Smokewise," a  
program to help individuals break the  
smoking habit permanently, on Monday,  
March 11 at 7 p.m. To register call 846-7037.

✓ St. Lawrence Parish, 4650 N.  
Shadeland Ave., will hold a Parish Com-  
munity Retreat led by Holy Cross Father  
Robert Nogosek and Beth Ann Hughes of  
the Beech Grove Benedictine Center from  
Friday, March 22 at 7 p.m. through  
Tuesday, March 26. Everyone invited.

✓ Video cassettes of "The Teaching  
Church," a television program on the  
bishops' economic pastoral prepared by the  
Catholic Church Extension Society, are  
now available for use in parish religious  
education programs. Cost: \$25. To order  
write: Judy Gerth, Extension, 35 E.  
Wacker Dr., Suite 400, Chicago IL 60601,  
312-236-7240.

✓ A film called "Moment to Moment"  
will be featured at a meeting of the  
Parkinson's Awareness Association on  
Sunday, March 17 at 2 p.m. in the School  
of Nursing building at IUPUI. The group will  
also meet for a pitch-in luncheon meeting  
on Tuesday, April 2 at noon at Holiday  
House in Holiday Park. For information  
call 255-1993.

## vips...

✓ Top award winners in Bishop Chatard  
High School's annual Science Fair are:  
Anne Carson, Grand Champion of the  
Biological Division with "Extraction,  
Separation and Purification of Anthocyanin  
Pigments for Use as a Natural Food  
Colorant-Phase II"; and Michael Myers,  
Grand Champion of the Physical Division  
with "Windows: No Longer Just Glass."

✓ Dr. James J. Divita of Marian College  
has been appointed to the screening  
committee for the Indiana Academy,  
established in 1970 to recognize people who  
have significantly contributed to the  
cultural, scientific, literary, civic, religious  
or educational development of the state.

✓ Susan Murphy, a member of St.  
Vincent de Paul parish in Bedford, was  
recently named Lawrence County winner  
of the DAR Good Citizen Award. Susan is  
the daughter of Paul and Joanne Murphy.

✓ Charles "Jug" Eckert of St. Luke  
parish was this year's recipient of the  
Horatio Alger Award given annually by the  
Boys' Club of Indianapolis. Eckert, who  
owns the largest catering firm in the state,  
is the fourth member of St. Luke's parish to  
receive the award during its twenty-year  
history.

## Penance services offered around archdiocese

Communal penance services will be  
offered during Lent on a parish cooperation  
basis in parishes throughout the arch-  
diocese. Parishioners are encouraged to  
make use of the sacrament of reconcil-  
iation at a convenient time and parish.  
Several confessors will be present at each  
of the following locations:

### Indianapolis East Deanery

Deanery penance service for Our Lady  
of Lourdes, Holy Cross, St. Bernadette and  
St. Philip Neri; to be held at Our Lady of  
Lourdes; March 24 at 2:30 p.m.

Holy Spirit; March 24 at 7:30 p.m.

St. Simon; March 25 at 7:30 p.m.

Little Flower; March 28 at 3 p.m.

St. Michael, Greenfield; March 28 at  
7:30 p.m.

St. Philip Neri; April 3 at 7:30 p.m.

### Indianapolis South Deanery

St. Roch; March 14 at 7 p.m.

St. Mark; March 21 at 7:30 p.m.

Holy Name, Beech Grove; March 26 at 7  
p.m.

St. Barnabas; March 28 at 7:30 p.m.

St. James; April 3 at 7:30 p.m.

QUESTION CORNER

# Did Jesus really exist?

The historical evidence is an overwhelming 'yes'

by Fr. John Dietzen

**Q** I am a college student, right now studying the poetry of T.S. Eliot. One work is said to parallel the story of Christ's death and resurrection.

A commentator points out that during the 19th century anthropology began to demonstrate that many concepts held to be Christian were actually ancient ideas whose origins were buried deep in prehistory.

My question is: Did Jesus Christ really exist as a historical person? I know that a lot of stories in the Old Testament are perhaps legends but the question of Christ as a real, actual, historical person versus Christ as a myth or symbol is far more important. I hope you can shed some light on this for me. (New York)



A First, no reputable historian today would argue that the historical Jesus of Nazareth did not exist. The evidence is simply overwhelming, more so now than a century ago when many historical and

anthropological resources available to us were still unknown.

Our knowledge of ancient cultures and literature has multiplied geometrically in the past 200 years. We are now aware of numerous narratives from ancient pagan cultures which parallel biblical stories, and in some ways the story of our Lord and of our Christian faith.

This will not surprise or threaten us if we keep in mind a few important facts.

In the first place, Jesus, his teachings and his church in many significant ways flow (as he himself insisted) out of the religion and culture of the ancient Hebrews which themselves often paralleled the religious cultures of surrounding peoples.

Both in his teachings and in his own life, Jesus dealt with and lived in relation to profound human needs, hopes, loves, failures and possibilities. Far from being startled, one would expect that much of what he said would echo humankind's ancient wisdom as it confronted these same realities and reacted to them in religious ways.

There is really no problem in saying that Jesus, his person and his life, is a "myth" in the strict sense of the word, something that goes to the heart of all human experience, and reflects what is universal in

humankind's relationship to creation and the creator.

The problem comes when we say that Jesus is "nothing but" a myth. He is that but he is much more. It is not a question of either-or but rather both-and.

He does reflect the longings and religious instincts of many cultures of the human race; in him, however, God the creator himself enters directly into human history through the incarnation of the second person of the Trinity.

It is because Jesus Christ is both God and a full member of our human family,

like us in everything except sin as the letter to the Hebrews says, that he is able to be our Lord and Savior in a way that others before him could at best only dream of or hope for.

**Q** Is it any longer required to have a saint's name for baptism? (Ohio)

**A** The Rite of Baptism does not require the parents to choose the name of a saint for their child.

However, the tradition of naming children after one of the saints is still good and admirable. Among other things it is one way of reminding them that they are part of a long Christian line, and puts them early in touch with the heroes of our faith.

(A free brochure outlining the laws of the Catholic Church on marriage, and explaining the promises before an interfaith marriage, is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

# Helping daughter choose career options

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our daughter is a high school senior. She is a very sociable and outgoing young lady, but a marginal student. She probably ranks in the lower third of her class academically. Her two older brothers went to college and did well. We have our doubts about Sandy. She has taken typing and has worked as a counter girl in a fast food restaurant. Any ideas?—Indianapolis

Answer: There are plenty of alternatives between going to college and getting a job. You and the high school counselor can help your daughter explore the possibilities.

What does she want to do? Does she prefer to work with people? Would she like to work outdoors? Does she enjoy typing? Working in a restaurant?

If she is like most high school seniors, she probably does not want to think or talk about her future now. Yet she must. You may have to schedule a few discussions.

If she continues to be undecided, there are psychological tests of "interests and attitudes" which can be helpful. The Career Assessments Inventory and the Strong-Campbell Interest Inventory are two examples. Tests such as these can pinpoint life themes, general interest areas, and specific careers and occupations.

Where she goes will depend upon what she wants to do. From what you say in your letter, it does not sound as if a four-year liberal arts college would be the most appropriate choice.

What about a two-year junior college? Many towns and cities have community colleges which combine some liberal arts with a strong focus on a skill or career area.

A vocational-technical school is another possibility. Such schools offer training in many different skill areas, from accounting to welding, from child care to medical technician. Most states have such colleges, and there are many private technical schools as well.



Still another alternative, if your daughter qualifies, is a job-training program. Many states now have funded on-the-job training, whereby the government pays the employee's wages during a training period of one to six months. Obviously, these programs are attractive to employers, since most of the wages are paid by the government during the training period.

Finally, your daughter can go out and obtain a job. If she does so, it would be wisest to look for a job that will provide some training, not merely any job that pays minimum wage.

Do not overlook the military. Women as well as men leaving high school can enter military programs that allow the candidate to choose in advance the specific area of training.

The worst alternative of all would be for her to hang around the house, unable to find work, not looking too hard and enjoying the free meals and rent. If she shows an inclination to do this, you may need to require that she come up with a very practical life plan within a reasonable deadline. If she is looking for work, it would be legitimate to require that she apply so many places each day or week.

You are facing one of the final and most important tasks of parenting, helping to move your fledgling out of the nest and into the world. Help her choose wisely. If she delays and appears unmotivated to fly, you may have to push a little. Good parenting!

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

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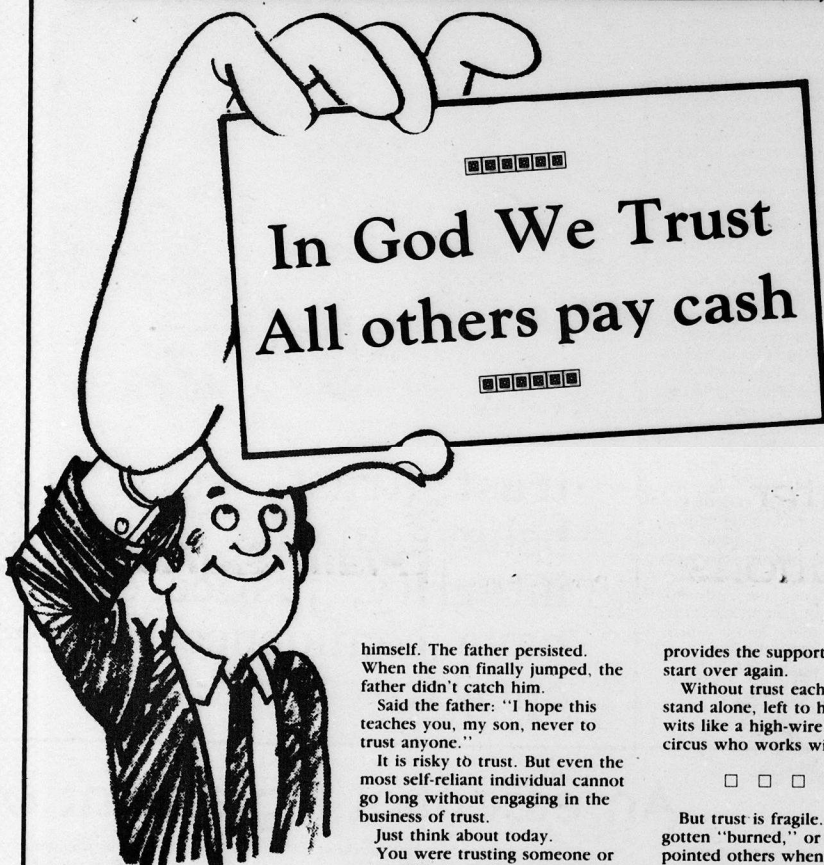




# Faith Today

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By Theodore Hengesbach  
NC News Service

...That's what the sign said, all right. But when I inquire, I'm told that the shopkeeper will take my check if it's drawn on a local bank and I can produce a driver's license and a credit card.

It is necessary in business to trust a customer somewhat if a sale is to be closed.

Whenever I think of the trust that must exist between people I remember a morbid "joke" told me years ago. It wasn't funny then and isn't funny now but it helps to make my point.

It seems that a father was coaxing his young son to jump from a chair into his arms. However, the son refused to do so out of fear of falling to the ground and injuring

himself. The father persisted. When the son finally jumped, the father didn't catch him.

Said the father: "I hope this teaches you, my son, never to trust anyone."

It is risky to trust. But even the most self-reliant individual cannot go long without engaging in the business of trust.

Just think about today.

You were trusting someone or something from the very beginning: the alarm clock to awaken you; the automobile driver to stop on red; the grocer not to sell spoiled food; the spouse or friend to continue caring about you even when you make a dumb mistake.

We couldn't live without trusting others and having them trust us. A happy, satisfying life is built on this network of trust that is constantly being forged among people, a network of mutual support, encouragement and help.

Trusting others is efficient; it oils life's gears. It means we don't need to go it alone, relying only on our own devices. We can relax, knowing we aren't called to be superhuman. Trust helps us recognize others have expertise in areas where we may be weak.

Relying on others is reassuring, especially on occasions when we make a mistake or experience failure. Then, trusting that another person or a community is there

provides the support we need to start over again.

Without trust each one would stand alone, left to his or her own wits like a high-wire walker in the circus who works without a net.

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But trust is fragile. Everyone has gotten "burned," or has disappointed others when they trusted us and we did not carry through.

Rebuilding trust after it's been broken is like learning how to walk all over again. You start with small steps, testing whether you can trust another in small ways first. When that trust proves well founded, it encourages us to place greater trust in the other.

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How does trust develop between individuals?

It's a problem that existed long before Moses and one that was directly addressed in the Ten Commandments. The Ten Commandments are laws for individuals who live in community. Their purpose is to link individuals into a caring bond.

I like to think of the Ten Commandments as a way to forge a community of trust.

To live in peace, a basic core of shared values is required. The first three commandments address this.

The fourth commandment points up the need for each generation to respect the past, even as it adapts the past to the demands of the present.

Trust can develop and thrive only where there is assurance that one's life, property, good name and most intimate relationships are respected. These are the objectives of the fifth through eighth commandments.

And the last two commandments attempt to root out of us the attitude that is most destructive of trust: covetousness, that is, the attitude of envy.

Envy is at the root of lying, cheating and running roughshod over others; the attitude of not caring for others but of seeing and using them as grist for one's own personal goals.

The development and maintenance of trust in the human community is as easy and as difficult as the Ten Commandments and the Golden Rule: "Do unto others as we would want others to do unto us."

Actually, the picture of trust is completed when love is present. For trust is a sign that Christ's law of love is in effect and working well.

(Hengesbach teaches at Indiana University, South Bend.)

**LENT** Trust is a necessary component of life. It "oils life's gears," writes Theodore Hengesbach. He points to some well-known laws that serve as a means of developing trust in a community.

# Robbed of confidence

By Patricia Davis  
NC News Service

I was beginning to feel as if I had a sign on my back saying, "Victim! Rob me!"

One evening as I was walking from my car toward the front door of a local restaurant a young man approached. We met, he grabbed my purse and ran off. My initial reaction was, "Oh no! Not again!"

This was not my first such experience. And, after four purse snatchings in less than 10 years, I knew exactly how to begin to reconstruct my life: Call credit card companies, apply for a duplicate driver's license and library card, buy a new calendar.

That was easy. The hard part was dealing with my tendency to blame myself and my need to rebuild trust in others.

A friend helped with the self-blame by pointing out: "It's not your fault. You have to be out alone so often in the evening. You're vulnerable."

That's true. Moreover, after the first two incidents I grew cautious. When the third purse snatching occurred I was even with someone else.

So I had to seek a balance between caution and a determination not to remain locked in my apartment or to feel frightened at the approach of a stranger.

Having to deal with trust in this practical matter has opened my eyes to subtler ways the issue of trust offers me opportunities for growth.

At midlife, with children grown and gone, I face basic decisions about home, work and relationships. There's a frightening freedom, particularly as I look back and regret some choices.

I've needed to forgive myself for my mistakes, convinced I usually did the best I could, and to trust my ability to make good decisions.

And I've needed to trust others. Friends usually see me as a strong person, someone to turn to and count on. I've worked as a care-giver — nurse, social worker, chaplain, counselor. Being and appearing to be capable and in control is important to my self-identity.

The trouble is, I often don't feel capable and in control. And it's hard for me to ask for help.

Living alone, looking for a job, even being robbed have made me reach out in ways I would have avoided if I could have.

I've found that needing others isn't so bad; people usually can be

counted on to give me a hand and trusted to think no less of me for my weakness.

Exposure to Alcoholics Anonymous and Narcotics Anonymous through my work as an addictions counselor at a hospital also taught me about trust. These self-help programs are based on 12 steps which begin with acknowledgment of one's own powerlessness and trust that God working through others can bring health and growth.

That has proven true in my own life.

In a recent workshop, psychiatrist Gerald May identified addiction as "the universal sacred disorder of the 20th century."

He suggested that attachments to chemicals, activities, certain ideas — even to a notion of self-sufficiency and a reluctance to trust others — eclipse God. They are rooted in a false self-image.

Grace often appears when the consequences of an addiction push people toward self-knowledge and a surrender they would not otherwise choose. Some of the most grateful people I know are recovering addicts.

Such recovery happens within a community of trust. There people discover anew their interdependence, the hard truth that they cannot save themselves without others. And it's there that they hear again the good news that they don't have to.

(Ms. Davis is a free-lance writer in Washington, D.C.)



trust (trust) vt. 1. to believe in the honesty, integrity, justice of; to have confidence in; be open to

## An essential ingredient of

By Father John Castellet  
NC News Service

When things are going well it is fairly easy to be a trusting person. One has every reason to trust then.

But it takes courage to trust when things seem futile.

There was a point when Jesus was at the end of the line. Death was imminent and he had nothing to show for all his work but a handful of disciples. And they were asleep, oblivious to his anguish.

It was almost more than he could bear. He begged God: "Father, if it is your will, take this cup away from me."

Jesus was distressed. "His sweat became like drops of blood falling to the ground" (Luke 22:44).

Of course, there was always the chance that something would hap-

pen to change the minds of those bent on destroying him. But it was a slim chance.

Later, Jesus was dying. Darkness was swallowing him up. But even then he could turn to God and actually shout: "Father, into your hands I commend my spirit" (23:46).

It is significant that at this dreadful moment he addressed God as "Father." Therein lies the secret of his confident trust. God was not some impersonal life force, nameless and frightening. God was a Father. Jesus was sure that, despite everything, his Father would not ignore him.

It is also significant that in Luke's Gospel a psalm verse expresses Jesus' sentiments at the moment of his death: "Into your hands I commend my spirit" (Psalm 31:6). For if there is one sentiment that practically

dominates the Psalms it is trust. In the Psalms the people recalled over and over again God's faithfulness, his trustworthiness.

Psalm 117 sums it all up perfectly: "Praise the Lord, all you nations; glorify him, all you peoples. For steadfast is his kindness toward us, and the fidelity of the Lord endures forever."

Another moving prayer is this one of an elderly Israelite: "In you, O Lord, I take refuge; let me never be put to shame...For you are my hope, O Lord; my trust, O God, from my youth" (Psalm 71:1,5).

Trust is an essential ingredient of human life. Without mutual trust marriages disintegrate. If parents do not trust their children, households become theaters of war. All personal relationships — buying and selling, business in general — presume a



## Expressions of trust

Suzanne Elsesser  
News Service

I never did learn the woman's name, but her eyes caught mine as she stood in the center aisle of St. Catherine Church in Riverside, Conn. I was moving down the aisle in the communion line and she was standing to the side looking once again at the coffin that nearly filled the aisle close to the altar.

We were both there to be part of the Mass of Resurrection celebrated for the mother of a friend of mine and, I learned later, for a friend of many, many years of the woman standing near me. It was the season of Christmas.

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Our eyes met as the choir, softly singing "Silent Night," reached the words "sleep in heavenly peace." She smiled at me as if to share the quiet poignancy of the moment. I returned her smile and for a brief moment we both seemed locked into a wonderful experience of God's love.

Her face revealed her trust that God's promises would be kept for her friend. I cherish the trust in God's love that I saw reflected in the face of that woman. I wondered how much she had experienced over the decades that might have shaken her trust.

For it can be difficult to trust, can't it? I suspect many people have experienced times when

their ability to trust was tested: a close friend's deception that introduced tension into the relationship or dissolved it; the disappointment of a child when a parent did not come, though he had said he would; a broken promise between husband and wife that required months of healing.

On a wider scale, there's the lack of trust that can develop on the part of different ethnic or racial groups that experience discrimination. And there's the lack of trust among the poor who often feel betrayed by society.

Another image comes to mind as I think further of trust — where it is and where it isn't.

I spent New Year's Eve in Minneapolis. Toward midnight, I walked in a new downtown mall that was alive with excitement about the approaching new year. Families with snowsuits little children, laughing teen-agers, handholding couples, old people, walked about the area as music came over loudspeakers.

A film of Snoopy ice skating with his buddies was projected high onto a brick wall, and real-life skaters drew everyone's attention, circling an ice rink.

Opposite the mall, people were climbing the candlelight steps of Our Lady of Lourdes Catholic Church. Inside, some people sat in silence. Others knelt and some slowly circled the church admiring its beauty.

□ □ □

The church was part of these people's celebration. For some that meant a quiet place away from the showmanship of the mall; for some it may have meant Mass or the sacrament of reconciliation.

I would say these were people who trusted that the church was there for them. Their trust was more than a matter of leaning on the church; it was a matter of hope or confidence or expectation, expressed in a simple way.

For trust, even though it can be difficult, is a virtue expressed in simple ways. It is expressed in the faces of people like the woman in that Connecticut church, who trusted that God's promises are kept. It is expressed in the simple actions of people who trust that the church is a community that is here for them — mixing the divine promise with the frailties of those who comprise the people of God.

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

## FOOD...

### ...for thought

For some time the 25-year-old man had not felt up to par. Despite initial medical reports that nothing much was wrong, the final diagnosis was cancer, a type that has about a 65 percent rate of cure.

Going into chemotherapy, the young man's spirits and those of his parents were surprisingly high. He told his mother he was confident he would recover, given the support of his family and friends and his trust in God.

That family is a "marvelous example of optimism and courage and a deep faith commitment" in a very difficult situation, religious educator Neil Parent said during a recent interview. They are approaching the youth's ordeal "out of a context of faith, with hope and trust."

One of a group of friends the family can turn to for support, Parent first met the family 15 years ago. They got to know each other through friendly gatherings in each other's homes as well as during more formal activities in the parish where Parent formerly served as director of religious education. Now Parent is the representative for adult education at the U.S. Catholic Conference in Washington, D.C.

Talking with the youth's mother, Parent said he sensed that even if the outcome is dif-

ferent than the family hopes, they won't feel their trust has been misplaced. "Their faith will say our trust is not in vain," Parent said.

"Their trust in God is the basis for their courage and optimism," Parent added. And that trust will set them to "discovering the meaning in what has happened."

The kind of trust in God and in other people that family is displaying doesn't come about overnight. It is built up slowly, Parent said. Building trust can't be hurried along.

Trust among people begins when a risk is taken — the risk of a willingness to disclose oneself to another individual.

When this initial risk "is met in a faithful way," Parent adds, a person takes the next step in a trusting relationship: deciding that "this individual is trustworthy." A person begins to trust that the other will be there when needed for support or comfort or advice.

But trust also involves a willingness to overcome momentary lapses in trust or an occasional less-than-perfect response from another person one relies on, the adult educator says. For human beings are fallible. And their trust develops in the context of their actual lives — with the possibility to grow in trust always before them.

### ...for discussion

#### SECOND HELPINGS

"Still Proclaiming Your Wonders: Homilies for the Eighties," by Jesuit Father Walter Burghardt. The Mass "is not an escape from living, a quiet hour away from the muck and grime of the week. Liturgy should shape our Christian existence," writes Father Burghardt. In one of the homilies in this 246-page book, he links the Passion of Christ to the daily lives of Christians, stating: "The profound meaning of your Christian priesthood lies in this: You are 'given' — given to others for their life. God changes into Christ not only bread and wine; He changes you into Christ — for the life of the world." The 34 homilies provide a good sampling of Father Burghardt's lively and thoughtful preaching at different seasons of the liturgical year. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. Paperback, \$9.95.)

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## life

basic trust.

Without trust life becomes an agony of uncertainty, suspicion and insecurity.

But if it is difficult at times to trust even in God, how can human beings trust each other? People so often disappoint us, let us down, betray our trust.

That is true, but we still have to trust. It is that essential. And trust in God is basic.

If we cannot trust him, we can trust no one. For trust is a virtue, an attitude without which life is a house of horrors; it is a habit.

Trusting God enables us to develop this habit, this attitude, to be genuinely trusting persons. And our trust eventually calls forth trust in others.

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

## CHILDREN'S STORY HOUR

# Thomas Merton — priest, monk and writer

By Janaan Manternach  
NC News Service

Tom was born in France in 1915. But he grew up in New York. His parents were both artists.

Tom's mother taught him to read and to love books. She took him with her to church on Sunday. She was a Quaker. Tom's father did not go to church.

Tom's mother died before he was 10. His father took Tom with him to France. It was exciting at first. But it was hard too.

They lived in a French village built around the church. All streets led to the church. Almost everyone was Catholic. Tom felt like an outsider. He spent much time reading books of all kinds. He began to want to be a writer.

Tom traveled with his father all over Europe. For a while Tom studied in England. He read about the great leader in India, Mahatma Gandhi. Tom was very impressed with Gandhi's love for the poor and his love for peace. Tom was

surprised to read that Gandhi, a Hindu, admired Jesus and studied the Gospels.

Later, Tom lived with his aunt in England. When Tom was 16, his father died. Tom felt so alone.

He went to Italy. He loved the paintings and statues all over Rome. He began to read the Bible to learn about the people and stories shown in the art.

Then he decided to go back to the United States. He studied at Columbia University in New York. Tom was sad to see the many poor people in the streets of New York. He wanted to help them.

So he studied hard. He wanted to be a newspaper reporter. He felt he could help others by what he wrote. But he also felt something important was missing from his life, though he didn't know what.

Tom loved his grandfather very much. When his grandfather died, Tom felt a great need for God. God was missing from his life.

After that Tom prayed more. He read religious books.



Once he dropped into a Catholic parish for Sunday Mass. Soon he decided to become a Catholic and was baptized when he was 23.

Tom began to think about being a priest. He visited the Trappist monastery in Kentucky, where he felt a great peace and joy. He decided to become a monk.

As a monk he wrote books that people still read today. He helped thousands of people find God. He wrote about the poor and about peace. He wrote against war. Father Merton became very famous

for his writings.

He was concerned about everything happening in the world outside the monastery. But he felt that he belonged where he was, where he could spend his life praying and writing.

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

### Hidden Words

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

D	H	L	Q	U	B	G	T	K	G
Y	F	R	A	N	C	E	R	T	P
C	O	L	U	M	B	I	A	W	A
M	X	C	F	E	E	H	P	L	U
R	E	Q	R	M	T	K	P	P	C
U	Y	I	O	O	E	X	I	F	L
D	M	R	Z	N	B	R	S	N	R
I	N	O	A	K	D	E	T	S	G
E	N	S	S	V	J	W	Z	O	J
G	A	N	D	H	I	F	O	V	N

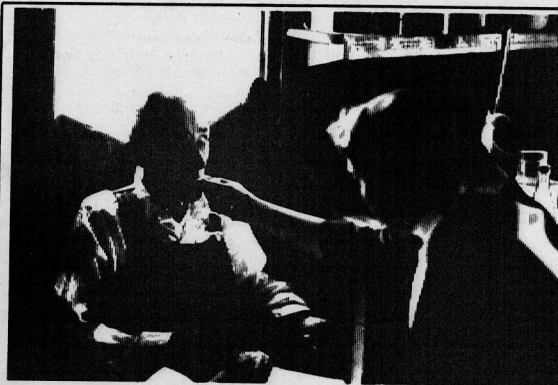
TRAPPIST, MONK, MERTON, COLUMBIA, ROME, GANDHI, FRANCE

## HOW ABOUT YOU?

☐ Do you think it is important for people to trust each other as much as they can? Why? What makes it hard to trust? What makes it easier?

### Children's Reading Corner

"Hope for the Flowers," by Trina Paulus, tells how two caterpillars find each other in a large pile of caterpillars where all are struggling to get to the top. The two caterpillars then leave the pile. One leaves forever, the other only for a time. Eventually both caterpillars become butterflies who can fly upward whenever they wish, without the awful business of stepping on or crawling over other caterpillars. This book can help children and adults talk together about what it means for people to depend on each other. They might talk also about trust and how people learn to trust others who do not "step on them" — people who respect and value others. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. Paperback, \$4.95.)



## Healing

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

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

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

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

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# THE SUNDAY READINGS

THIRD SUNDAY OF LENT

MARCH 10, 1985

by  
Richard  
Cain  
Exodus 20:1-17  
Psalm 19:8-11  
1 Cor. 1:22-25  
John 2:13-25

The Ten Commandments contained in this Sunday's first reading are as relevant today as they were 3,000 years ago. They provide an inexhaustible resource for meditation and prayer and are also helpful in making an examination of one's conscience.

A quick look will show that most of them are stated in negative form: "You shall not..." One way to begin meditating on them would be to restate each in a positive form. For example, "You shall not kill" might become "You shall respect life."

Going a step further, you might try to express the fundamental moral principle underlying each commandment. The one underlying the fifth commandment might be stated: "Life is sacred because it comes from God."

Next, you might expand on the commandment as Jesus did in the Sermon on the Mount (Matthew 5:21-48). Thus the fifth commandment would become "You shall not hate. You shall not become angry with, insult or exploit." Often the expansion will move from the exterior action—such as killing—to the interior attitude underlying the action—such as hatred. (You might notice that the ninth commandment—coveting your neighbor's wife—expands in

this way on the sixth—adultery—and the tenth commandment—coveting your neighbor's goods—on the seventh—stealing.)

You might then identify a personal application of one commandment and formulate a response. For example, I might have a bad habit of insulting others when I lose patience or because they fail to meet my expectations. So I might decide consciously to note the good qualities of those I have insulted. I might also examine whether my expectations are reasonable and also look at the reasons why others may not be able to meet my expectations.

Finally, in order to deepen your appreciation of the moral principle underlying the commandment, you might imagine what life would be like if first you, then everyone, lived the spirit of this commandment wholeheartedly.

It is also interesting to reflect on how the Ten Commandments form a unified whole, each flowing logically from the previous ones. For example, the third tells us to honor God by setting aside one day of the week for special devotion to Him and the fourth tells us to honor our father and mother, who are God's first representatives to us. Honoring Him honors them.

## Koala opens unique center for teen alcoholics

Koala Centers will dedicate the Midwest's only treatment center exclusively for adolescent alcoholics and drug abusers at 2 p.m. Monday, March 18, according to Harold J. Thompson, Koala's vice president of operations, Indianapolis. United States Senator Dan Quayle will be the main speaker and Archbishop Edward J. O'Meara will pronounce the invocation.

Location for the 60-bed facility is in the former Pleasant Run Children's Home at 404 S. State Ave. The original building and

nine acres of grounds have been declared a national historic site.

Koala also has inpatient treatment facilities in Columbus and outpatient offices are located in Indianapolis, Bloomington and Clarksville within the Archdiocese of Indianapolis.

Koala Centers chose its name for the Australian koala which seldom, if ever, drinks. Other Koala Centers are in Tennessee, West Virginia, Louisiana, Florida, Missouri, Pennsylvania and Georgia.

## the Saints *by Luke*

**FRANCES WAS BORN IN ROME IN 1384. FROM HER YOUTH SHE WANTED TO BE A NUN, BUT AT 13, HER PARENTS HAD HER MARRIED TO LORENZO PONZIANO, A ROMAN NOBLE. IT IS SAID THAT AFTER 40 YEARS OF MARRIAGE, THEY NEVER HAD A DISAGREEMENT. EVEN THOUGH SHE LOVED SOLITUDE AND PRAYER, SHE PUT HER HOUSEHOLD DUTIES FIRST, SAYING, "A MARRIED WOMAN MUST LEAVE GOD AT THE ALTAR TO FIND HIM IN HER DOMESTIC CARES." SECRETLY, SHE EXCHANGED HER FOOD WITH BEGGARS FOR THEIR HARD CRUSTS.**

**DURING THE INVASION OF ROME IN 1413, PONZIANO'S HOUSE WAS DESTROYED AND THEIR ELDEST SON TAKEN AWAY. LATER, DURING THE PLAGUE, THEIR DAUGHTER AND SECOND SON DIED. FRANCES ACCEPTED ALL AS THE WILL OF GOD. WHEN PEACE CAME, PONZIANO RECOVERED HIS ESTATE AND FRANCES FOUNDED THE OBlates, WHO HELPED THE POOR. AFTER HER HUSBAND DIED, SHE JOINED THE ORDER AND SOON WAS ELECTED SUPERIOR.**

**AMONG MANY VISIONS, IT IS SAID SHE WAS GIVEN CONSTANT SIGHT OF HER GUARDIAN ANGEL. SHE DIED ON THE DAY SHE HAD FORETOLD, MARCH 9, 1440.**

**THE FEAST OF ST. FRANCES OF ROME IS MARCH 9.**

## ST. FRANCES OF ROME



Meditating on the Ten Commandments naturally leads to their use in prayer. They can be used as a basis for praise and thanksgiving as the author of this Sunday's psalm did. They can also form the basis of our petitions as we ask God's help to live them more fully.

One special form of prayer is the examination of one's conscience. By this I mean the evaluation of our thoughts, words, deeds and the things we have failed to think, speak or do as good or bad, loving or unloving.

In his "Spiritual Exercises," St. Ignatius Loyola, founder of the Jesuits, suggests making an examination of one's conscience in five steps. (1) Consciously recognize God's presence, thanking Him

for the gifts He has given you. (2) Ask God's help to look honestly at your conscience and actions. (3) Without dwelling, review your actions since last making an examination of conscience. (You might use the Ten Commandments, especially restated in positive form, as a way of reflecting on your actions.) (4) Ask God's forgiveness where you have made less than full use of God's gifts. (5) Make a resolution to better use God's gifts.

Through meditation on the Ten Commandments we can deepen our awareness of God's will. Then, through prayer, and especially the examination of our consciences in light of those commandments, we can begin to see His will become more a reality in our lives.

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# The ACTIVE LIST



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

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

## March 8

**Secena Memorial High School**, 5000 Nowland Ave., offers Lenten Dinners from 4:30 to 7 p.m. Featured are fish, clam chowder, vegetables, French fries, rolls, dessert, soft drinks and milk. Adults \$3.50; senior citizens \$3; children \$2.

The PTO of St. Lawrence Parish, Lawrenceburg, will sponsor a Fish Fry from 5 to 8 p.m.

St. Roch Men's Club will hold a Fish Fry from 5 to 7 p.m. in the school cafeteria, 3500 S. Meridian St. Adults \$3; children \$1.50.

## March 8-9-10

A Women's Weekend on the theme "Peace I Leave With You" will be conducted by Father Lawrence Moran at Fatima Retreat House, 5353 E. 50th 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 632-4511 for more information.

An All-CYO Reunion for anyone involved in CYO from 1959 to 1981 will be held at CYO Youth Center, 500 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 359-3082.

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.

St. Paul Parish, New Alasce, will hold a Spring Dance. \$9 per person includes meal, beer and set-ups. Music by the Homebrew.

The first of three free talks on "Canon Law and Marriage" will be held at Holy Angels Model School, 740 W. 28th St., at 7 p.m.

Speakers: Rothell Price and Michael Bolger from St. Meinrad. Public welcome.

The first part of a two-part reflection on the bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response" will be offered at 8:15 p.m. at St. Andrew's Parish, 240 S. 8th St., Richmond.

## 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 \$25. 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.

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 812-299-2865 or 2812-232-6832 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.

## March 11

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

The Scripture Study Series will hold another session from 9:30 a.m. to 2:30 p.m. at Alvena Retreat Center, 6140 Spring Mill Rd.

The "Breaking Through" enrichment series for homemakers continues from 9:30 to 11:30 a.m. at Alvena Retreat Center, 6140 Spring Mill Rd.

A free Adult Learning Program featuring Fr. John Powell's "Free To Be Me" tape and discussion will be held at 7:30 p.m. at Immaculate Conception Parish, Millhouse.

## March 12

The Mature Living Seminars begin with "Augustine of Hippo" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

St. Matthew Parish will sponsor a Soup and Bread Supper featuring speaker Fr. James D. Barton, film, blessing and Holy Communion. Contributions will benefit Catholic Relief Services.

The Acts of the Apostles series continues at St. Paul the Apostle Parish, 202 E. Washington St., Greencastle, from 7 to 9 p.m.

An Over 50 Day on the theme "Finding the Lord in Everyday Life" will be held at Fatima Retreat House, 5353 E. 50th St. Call 545-7681 for information.

The Ave Maria Guild will hold a meeting at 1 p.m. following a dessert luncheon at 12:30 p.m. in St. Paul Hermitage, 1402 E. Southern Ave., Beech Grove.

The South Group of Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Benedictine Center, 1402 E. Southern Ave., Beech Grove. Film and discussion. For information call Vicki 882-4271 or Ray 784-9045.



## March 13

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

The concluding session of "An Ascending View—A Contemporary Look at Scripture" sponsored by St. Simon's Adult Catechetical Team will be held at 7:30 p.m. in Feltman Hall, 8400 Roy Rd.

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

St. Monica Adult Religious Education Committee will present Msgr. Raymond Bosler in the second of four programs on "What Can I Do/Believe and Still Be Catholic?" at 7:30 p.m. in the church. Call 257-3043 for information.

St. Michael Lenten Series continues with a discussion of "Sin and Conversion" by Fr. Martin Peter in the school cafeteria, 30th St. at Tibbs. Mass 5:30 p.m.; soup and sandwich supper 6:15 p.m.; speaker 6:45 p.m.

St. Mark's Parish, Edgewood Ave. and U.S. 31 S., will sponsor a Luncheon and Card Party beginning at 11:30 a.m. in the parish hall. Men welcome.

An Evening of Carmelite Spirituality will be held in the Carmelite Monastery chapel, 2500 Cold Spring Rd., beginning with Mass at 7 p.m.

RSVP will sponsor a St. Patrick's Day Green Carnation Sale. \$1 each. Order by calling 236-1556 until noon today. Pickup March 14 from 1 to 5:30 p.m. or March 15, 10 a.m. to 4 p.m. at the

Catholic Center, 1400 N. Meridian, Room 213.

The Lenten series on "Faith: In Search of God" continues at St. Bernadette Church beginning with Mass at 7 p.m.

## March 14

The "Breaking Through" enrichment series for homemakers continues from 9:30 to 11:30 a.m. at Alvena Retreat Center, 6140 Spring Mill Rd.

The Indianapolis Council of Catholic Women will hold its third quarterly meeting at Little Flower Parish Center, 14th and Bosart, beginning with registration at 9:30 a.m. Speaker: Fr. Mauro Rodas. Mass and Tasters Luncheon. Bring \$3 and either salad, hot dish, or dessert and recipe for exchange.

## March 15

St. Bartholomew Parish, Columbus, will host a charismatic Mass celebrated by Fr. Tom Stapinski at 6 p.m., followed by a soup supper.

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.

Secena Memorial High School, 5000 Nowland Ave., offers a Lenten Dinner from 4:30 to 7 p.m. Complete meal. Adults \$3.50; senior citizens \$3; children \$2.

The Catholic Alumni Club will sponsor a St. Patrick's Dance from 8:30 p.m. to 12 midnight at the Catholic Center Assembly Hall, 14th and Meridian. Admission \$2. Music by DJ. Call Dan 842-0855, evenings, or Mary 255-3841, evenings, for more information.

The Annual Secena Irish Fair will be held from 5:30 to 11 p.m. Games, booths, fish dinners until 9 p.m., crafts room, \$2,000 raffle.

(Continued on next page)



## Secena Memorial High School's Annual

# Irish Fair

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Fr. John Elford  
homilist  
RECEPTION FOLLOWING  
All Legionaries, Active and Auxiliaries,  
and Anyone Having  
a Devotion to Mary is Invited



# Priest visits Latin America

(Continued from page 3)

"It's a very American city," Father Godecker said, "and a very depressing city." Its population is estimated at 12-14 million—more than New York and Los Angeles combined. Cardinal Paolo Arns, archbishop of San Paulo, estimates that there are a million homeless children in the city, and many people live in "beehives" with 15-25 people in one room. A six-story building may house 1,000 people.

But, Father Godecker said, "no matter how bad things are there, you can't take away the hope."

He believes that "the American church has a lot to learn from the South American church. It's a very alive church. It's on the cutting edge of things." He also said there are many misconceptions about Latin America which must be overcome.

The most important thing, he said, is, "don't generalize about the Latin American church." He noted that some segments of the church there are "conservative," as in Argentina and Colombia. Other segments are "liberal," as in Chile and Brazil. But both segments also face opposition, he added.

"There also might be some concern," he continued, "that much of the church in Latin America has shifted to the left, and therefore to Marxism." But, he said, "the

people we talked to rejected Marxism in general and rejected violent approaches to liberation." At the same time, they are strongly committed to achieving liberation through non-violent means.

Father Godecker pointed out that liberation theology has been a source of misunderstanding "between the church in Latin America and some people in Roman congregations." He feels that "often the kind of statements that come out of Rome are not very helpful in that regard."

Liberation theology developed in Latin America because of "the need to make theology less abstract and Christ more concrete," Father Godecker noted.

As a result, he said, the Latin American church is not only "suffering church," but also a joyful church, a church of hope. That hope lies in the church's actions. "It's a very outward-looking church. It's very pastoral." The North American church, by contrast, "is a very introverted church."

For instance, the Latin American church is "building community at local levels, organizing support systems and helping others to organize themselves. Their approach is more strongly pastoral than ours. They really begin and end with people. The basic way they operate is to ask the question, 'How can I be of help?'"

So the Latin American church "acts

very radically, not in the sense of leftist but in the sense of following through." The church has sold much of its property to facilitate land reform, and assigned many to live and work among the poor in the region.

A number of bishops in that area are speaking out against oppression by their governments. Father Godecker cited Cardinal Arns as "a very impressive man" in that respect. "He has put his life on the line. He is a man who says, 'What could they do to me? If I die, a better man will come along.'"

In the United States, on the other hand, "we don't seem to translate words into action very well." For example, "the peace pastoral has been lost. The American bishops have, just by writing that document, put themselves on the line. But there really have been no small victories at all, and I attribute that to taking no specific action."

In Latin America, "if there's a demonstration you're going to find a good many of the bishops right there on the front line."

But in the U.S., "we tend to back off. And whatever the reason, we don't have enough priests and bishops on the front lines, in the demonstrations, in the hearings in Congress."

The church in the U.S. is also "far too individualistic," Father Godecker said. "We have the same theory (as the Latin American church) but I'm not sure that we

practice it as well. We have a much more institutional approach, even with our new institutions. We tend to start with our institutional needs. That doesn't mean the institutions aren't important but it raises the question, is your goal the institution or is it to meet the needs of the people?"

To properly fulfill our role as church, he said, "we need to be with these people without any agenda. We need to be out in the streets with these people; we need to be on campus with these people; we need to be downtown in the working area."

## Gibault fund drive is successful

TERRE HAUTE—The Leadership Fund Drive for Gibault School's Alderling Hall renovation project exceeded its \$100,000 goal by \$10,000, according to John Dinkel, drive chairman. Results were announced at a "final report" dinner Wednesday, Feb. 27.

Members of the school's Terre Haute Development Council received special service awards for their participation in the fund drive. Awards were presented to Robert M. Boyer, Patrick Cahill, Luke Dever, William Drummy, Max Gibson, Joseph Haley, Vernon Hux, Ed Jukes, Paul Pfister, Wayne Sherer, Lee Webb, and Robert Wiemuth.

## The Active List

(Continued from page 14)

The PTO of St. Lawrence Parish, Lawrenceburg, will sponsor a Fish Fry from 5 to 8 p.m.

### March 15-16-17

Benedictine Father Eric Lies will conduct a Women's Weekend Retreat on the theme "Beatitudes II" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A CYO Search Retreat for high school juniors and seniors will be held at CYO Center, 580 Stevens St. For information call 632-4911.

A Cursillo Fourth Day Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

### March 16

The Triad of Prayer conducted by Benedictine Sister Gwen Goss concludes with "The Contemplative Prayer" from 9 a.m. to 4 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove.

Ritter High School will sponsor its annual St. Patrick's Day Dinner Dance beginning at 7 p.m. in the school cafeteria. Advance tickets only: \$12.50 per person. For reservations call 925-0662 or 924-2803.

The Fifth Wheelers Club will meet at the Athenaeum, 401 E. Michigan St., at 6 p.m. for dinner. Polka contest at 9 p.m.

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

St. Luke Parish will hold its seventh annual St. Patrick's Day Dinner Dance from 6:30 p.m. to midnight. Dinner by Jug, Gordon Pipers, Irish coffee, prizes and dancing included in \$11/person cost. Make reservations after Masses in the narthex.

A "Spring into Spring" Irish party will be sponsored by St. Philip Neri Church, 550 N. Rural St., beginning with 5:30 p.m. Mass featuring the Columbians choir. Corned beef and cabbage

dinner at 6:30 p.m., dancing, prizes.

The second part of a two-part reflection on the bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response" will be offered at 8:15 p.m. at St. Andrew Parish, 240 S. 6th St., Richmond.

A Chili Supper/Monte Carlo Party for the benefit of Christian Park Youth Football will be held in St. Bernadette School cafeteria, 4838 Fletcher Ave., from 6 p.m. to 12 midnight.

### March 17

A Tobit Day for engaged couples will be held at St. Louis Parish School, Batesville, from 8:45 a.m. to 6 p.m. Lunch provided. For required pre-registration call 812-934-3204.

St. John's Festival of Arts will present soprano Libbi Michael Wright in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

Kevin Barry Division #3 Ancient Order of Hibernians will host the annual St. Patrick's Day celebration beginning with 11 a.m. Mass in St. John Church, 126 W. Georgia St. Irish Banquet follows at 500 Ballroom of Indiana Convention Center. Admission \$15 per person. For reservations call Charles McGinley, evenings, 359-7147.

The Gather Together in Lent series sponsored by Little Flower Church concludes from 8 to 8 p.m. in the cafeteria, 14th and Bosart. Mass at 8 p.m. this Sunday only.

Legion of Mary ACIES will meet at 2:30 p.m. in Little Flower Church, 13th and Bosart. Archbishop Edward T. O'Meara presiding; Fr. John Elford, homilist. Reception follows.

St. Simon Parish, 4400 Roy Rd., will sponsor a St. Patrick's Day Dance from 8 p.m. to midnight in Feltman Hall. \$15 per couple or \$10 single includes snacks, setups and beer, Irish coffee and dancing. Reservations required; tickets available at parish office.

The first of three sessions of Holy Angels Third Annual Revival will feature guest preacher, Benedictine Father Bruce Knox at 7 p.m.

St. Philip Neri Church  
550 N. Rural Street • Indianapolis

## "Spring Into Spring" — Irish Party —

Saturday, March 16th

5:30 PM — Mass with the "Columbians" as the Choir

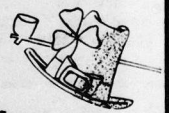
6:30 PM — Corned Beef & Cabbage, Sandwiches, Refreshments

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## HOLY FAMILY COUNCIL



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## Gather Together in Lent

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Children — Teens — Adults

Sunday Evenings

March 3, 10, 17 — 6:00-8:00 PM

6:00 PM MASS WILL BE MOVED TO 5:00 PM  
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LITTLE FLOWER CAFETERIA

Pitch-In Dinner

Followed by Films by Fr. John Powell

## Youth corner

# Counter peer pressure by focusing on your goals

by Tom Lennon

**Question:** Why does peer pressure cause problems for so many teen-agers? (Washington)

**Answer:** Perhaps readers can arrive at an answer to this question by considering the case of a teen-ager for whom peer pressure is not an unsolvable problem.

Craig has been to my house three times this week shoveling the endless snow for me. When he's done, he comes in for a while to thaw out, drink some soda and talk a while.

One day we were discussing two 16-year-old dropouts, Rick and Randy. These twins are good friends of Craig, up to a point.

"They skipped school so much," Craig said. "Day after day they'd stay away just to get high. Lots of times they'd be mad at me because I wouldn't come with them."

"Did that bother you?" I asked.

"Not really. What I want

to do is get through school, get some good grades, get a diploma and then get a job and be on my own. I can't do this if I don't go to school.

"Besides, Rick and Randy both got in trouble with the law, and they're screwed up with drugs and alcohol.

"We're still friends, but I'm sure not goin' the route they took."

I asked, "Wasn't it hard to resist the pressure?"

"Heck, no! I just thought about what my parents would do to me if they ever found out I was skipping school to get high. You know, lots of students will walk up and down the school halls, high as a kite. But I think that's dumb. It just messes you up."

Then I said, "Is there a lot of pressure on you to get into drugs?"

"Oh sure. Most of the time."

"How do you handle it?"

He smiled. "Sometimes I get kind of frustrated. They just don't want to hear that what I want to do is get through high school, study, do

what I'm supposed to do and graduate.

"I've got a part-time job now, and I've saved up about \$1,600. When I'm 18, my parents are going to let me buy a car. Then I'll get a full-time job and after I save up some more money, I'll be able to move out and be on my own.

"Rick and Randy have spent what little money they've had on drugs. They can't hold down a job. They're poor now. They'll be lucky not to be in jail when they're 18.

"So I figure it's just common sense not to mess up my life like they're doing. I want no part of that scene."

As readers of this column know, I like from time to time to give a heartening report on young people like Craig. Do you have a story about teenagers you would like to share with this column? If so, write to me at the address below.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20006.)

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## Science Fair winners picked

by Richard Cain

Scholarships and camps were awarded to six finalists Sunday, March 3, in the CYO Archdiocesan Science Fair.

The finalists were among the 225 students from 27 archdiocesan parochial schools selected to participate at the archdiocesan level. More than 2,000 students had earlier participated in science fairs at parochial schools.

Winning the two \$250 J. Earl Owens Memorial Scholarships were: Dan Traub from St. Pius X (eighth grade physical sciences) for his project on elec-

trometallurgy and Jaemy Hwang from St. Simon (eighth grade biological sciences) for his project on voice patterns.

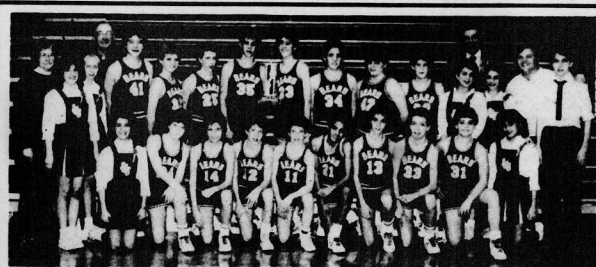
Winning the four full scholarships to CYO summer camp were: Doug Brindle from St. Simon (eighth grade physical sciences) for his project on friction; Holly Sillings from Our Lady of Perpetual Help in New Albany (eighth grade biological sciences) for her project on mouse embryology; Amy Hayes from Our Lady of Perpetual Help (seventh grade physical sciences) for her project on which battery is the best buy; and Ann Conneally from St.

Pius X (seventh grade biological sciences) for his project on disinfectants.

The four camps were provided by some of the local Knights of Columbus councils.

All participants who made it to the second round of judging at Sunday's fair received trophies and all who participated Sunday received certificates of merit.

The judging was done by advanced students from Butler, IUPUI and Indiana Central universities, and Marian College along with past and present employees of Eli Lilly and Dow Chemical and local professors and teachers.



**BASKETBALL CHAMPS**—The Cadet "A" team from St. Anthony parish, Clarksville, won the CYO post-season basketball tournament at Seccia High School in Indianapolis.

## St. Anthony Crowned CYO Champions

The 1985 Catholic Youth Organization Basketball Season came to conclusion Sunday, Feb. 24, as St. Anthony, Clarksville defeated St. Jude, Indianapolis, 44-38 in the final game of the Indianapolis Archdiocesan Cadet "A" Post-Season Basketball Tournament.

The winner of this annual tournament, held each year at Seccia Memorial High School, is crowned the best Cadet "A" Basketball team in the Archdiocese of Indianapolis. On Jan. 23, 41 teams began their quest for the championship, which St. Anthony won for the second time under the direction of coach John Minta. St. Jude was trying to win the tournament for a record fifth time. St. Anthony finished their season with a 25-1 win-loss record while St. Jude completed the season at 14-2.

In the other archdiocesan-wide tournament, concluded Feb. 17, the Junior-Senior team from St. Paul, Tell City defeated Our Lady of Mount Carmel to win the title. Enroute to the championship, St. Paul defeated teams from St. Joseph Hill, New Albany and St. Luke, Indianapolis.

Other CYO Post-Season Basketball Tournament and League Champions and Runners-up include:

Cadet "A" National Deanery  
Cadet "A" American Deanery  
Cadet "B" League  
Cadet "B" Tournament  
Cadet "C" League  
Cadet "C" Tournament  
56 "A" League  
56 "A" Tournament  
56 "B" League  
56 "B" Tournament  
56 "C" League  
56 "C" Tournament  
Junior-Senior "A" Deanery

Junior-Senior "B" Deanery  
Freshman-Sophomore League  
Freshman-Sophomore Tournament

Champion  
St. Barnabas  
St. Jude  
St. Luke  
St. Luke  
St. Luke "E"  
St. Luke "E"  
O. L. Greenwood  
O. L. Greenwood  
Immac. Heart "C"  
Immac. Heart "C"  
Mount Carmel "G"  
Holy Spirit  
Mount Carmel "A"

St. Luke  
St. Rita  
Mount Carmel "A"

Runner-up  
Christ the King  
Holy Angels  
O. L. Lourdes  
St. Lawrence  
St. Luke  
St. Luke "D"  
Holy Spirit  
Holy Spirit  
St. Simon  
St. Simon  
Holy Spirit  
St. Luke "D"  
St. Susanna, Plainfield  
St. Ann  
St. Lawrence  
St. Malachy, Brownsburg

## Local youth conference April 12-14

Two contemporary Christian musical groups will be featured at the Catholic Youth Organization's annual archdiocesan youth conference April 12-14 at Roncalli High School in Indianapolis.

Jerry Goebel, a nationally known Christian recording artist, lyricist and author, will deliver the keynote address. Master's Lantern, from Green Bay, Wis., will

present a concert during the last day of the conference.

Archbishop Edward T. O'Meara will also be present and field questions in an "Ask Your Archbishop" program. The conference will also include workshops on teen-related issues such as suicide, moral decision-making and welcoming changes. Also included will be a semi-formal dance, a Mass and a closing banquet.

The registration fee is \$18 and covers all conference charges, including meals, materials and overnight accommodations. The deadline for registering is April 5. Registrations after that date will be charged an additional \$5 late fee.

For more information, contact the Catholic Youth Organization, 580 East Stevens St., Indianapolis, Ind. 46203 (317-632-9311)

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— NO PHONE CALLS PLEASE —



# Archbops. report on trip to Central America

(Continued from page 1)  
and the church, he said, the  
contras are "not necessarily  
saints."

ARCHBISHOP O'Connor  
held the press conference  
jointly with Cardinal Joseph  
Bernardin of Chicago, a  
member of the delegation to  
Central America.

Archbishop O'Connor,  
chairman of the bishops'  
Committee on Social  
Development and World  
Peace, said the delegation of  
U.S. bishops which visited  
Nicaragua and El Salvador  
Feb. 24 to March 2 felt  
unanimously that they should  
convey what they had learned  
to President Reagan.

Archbishop O'Connor  
declined to comment on  
Reagan's recent statement  
that the contras were the  
"moral equal of our Founding  
Fathers." But he said the  
question for U.S.  
policymakers was whether  
they could do anything  
"constructive" without  
taking sides.

Delegation members  
spent four hours with  
Nicaraguan President Daniel  
Ortega, including two hours

by themselves and two with  
the Nicaraguan bishops and  
the papal nuncio to  
Nicaragua present, Arch-  
bishop O'Connor reported.

Archbishop O'Connor said  
the Nicaraguan bishops gave  
delegation members "a list of  
the problems they are ex-  
periencing," and these were  
taken up with Ortega. "We  
laid it on the line with him,"  
the archbishop said.

"I think the bishops felt we  
really made some kind of an  
impact on President Ortega,"  
he said. "We got the impres-  
sion that for the first time  
perhaps—perhaps—he  
might be responsive and try  
to help resolve some of the  
problems."

CARDINAL Bernardin  
said that as Ortega was  
talking of initiatives he  
planned to make regarding  
his government's inter-  
national disputes, the  
question of his credibility was  
raised. In this context, the  
cardinal said, Archbishop  
O'Connor told him that his  
credibility would be  
"enhanced" if he took some  
initiative to resolve the  
church-state problems.

The meetings with the  
Nicaraguan president were  
the most "dramatic" part of  
the delegation's visit, Car-  
dinal Bernardin said. The  
most "emotional" event,  
Cardinal Bernardin said, was  
visiting the tomb of the late  
Archbishop Oscar Romero of  
San Salvador, El Salvador,  
and celebrating Mass at the  
altar where Archbishop  
Romero was assassinated in  
1980.

Archbishop O'Connor said  
the question of U.S. financial  
aid for the contras was seen  
on both sides as important  
primarily for its  
psychological symbolism. An  
end to U.S. support would  
leave the contras feeling  
abandoned, he said, and  
Ortega considers support for  
the contras as an attack on  
the government.

"What everyone down  
there seems to say," Arch-  
bishop O'Connor reported,  
"is, get economic assistance  
in here, give the poor and  
very needy people the help  
that they need, and then put  
moral pressure, put  
diplomatic pressure on the  
government, try to focus the  
eyes of the world on the  
abuses of the government,  
and particularly on the fact  
that the church down there  
supported the revolution, the  
church believed in the  
revolution, but believes the  
revolution has been per-  
verted."

# O'Meara uses promotion, diplomacy to increase Peter's Pence

(Continued from page 1)

"All bishops were notified in advance  
that collection time was coming. 'I know  
you're amazed that was never done,' said  
O'Meara, 'but it wasn't.'"

"O'Meara suggested homily and  
sermon outlines for collection Sunday.  
Generally, the Peter's Pence collection is  
supposed to be taken the Sunday closest to  
the feast of St. Peter and Paul (June 29)."

"He retained a retired promoter who  
contacted the 'envelope houses' and had  
Peter's Pence envelopes included in the  
weekly packages on the relevant date."

"And we helped people to see," said  
O'Meara, "the role of the Holy Father's  
universal ministry and his role in main-  
taining the departments of the Holy See.  
They have a large number of employees  
who need to receive a just wage. There are  
many retirees' pensions paid out of current  
income; their pensions were never funded.'  
There is no specific fund for the papal  
representatives around the world, and the  
pope's globe-trotting pastoral visits also  
have to be paid for," said O'Meara.

"Peter's Pence goes directly from  
individual dioceses (through the nunci-  
ature in Washington, D.C.); O'Meara  
asked the Holy See to acknowledge  
receiving the money, and now Secretary of  
State Cardinal Agostino Casaroli writes a  
'thank you.'"

"This combination of promotion and  
diplomacy has sent the U.S. Peter's Pence  
collection from \$6 million to \$10 million—  
O'Meara's committee informally would  
like to see it reach \$15 million: at 60 million  
Catholics \$15 million would represent 25  
cents apiece a year."

The NCR article called Peter's Pence  
"the one dependable source of operating  
income the pope has at his disposal." There  
also would be available a percentage of the  
profits from the Vatican Bank, but that has  
had some well-publicized problems during  
recent years. Income also comes from the  
sale of stamps, coins and souvenirs, and  
admission fees to the Vatican museums,  
but both Vatican Radio and the Vatican  
newspaper, L'Osservatore Romano, lose  
millions of dollars each year.

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# 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.)

† **BAUER, Rosemary I.**, 84, St. Gabriel, Indianapolis, February 2. Mother of Barbara Milharic, Mary Jane Duffy, Sarah Black, and Michael E.; grandmother of 11; sister of Martina Cooke.

† **BRADSHAW, Kathryn**, 87, Little Flower, Indianapolis, February 20. Mother of John, Jr. and Sister Sue Bradshaw.

† **BRUCE, Mary Helen**, 71, formerly of St. Michael, Bradford, February 20. Mother of Pamela Harpe and Lanice Stewart.

† **BUTLER, Gladys**, 77, Holy Spirit, Indianapolis, February 19.

Sister of Larry Spangler; aunt of Gwen Wiese.

† **COLLINS, Margaret M.**, 92, St. Philip Neri, Indianapolis, February 27. Mother of M. Lenora Burks, Dorothy Asbury and Stewart Bieier; sister of Mayme Burke.

† **CONSONERY, Joseph**, 88, Christ the King, Indianapolis, February 23. Husband of Clara E.; father of Joseph H.; brother of Samuel.

† **FELLER, Marie**, 66, St. Anthony of Padua, Morris, February 21. Wife of Richard; mother of Richard, Jr., Donald, Dennis, Darlene Bohman and Marikay Allgeier; sister of Norbert Jaehnen, Dorothy Riehle, Rita Roell and Florence Evans.

† **GOUGH, Shurrel F.**, 84, St. Gabriel, Connerville, February

24. Father of Francis W., Betty Campbell and Barbara Salice; brother of Hazel McKee; grandfather of six; great-grandfather of 11.

† **HARTMAN, Morand Paul**, 62, St. James the Greater, Indianapolis, February 26. Husband of Mary E.; father of Morand Paul II and Bruce Alan; grandfather of two; brother of Wilfred A., John J. and Leo M.; son-in-law of Catherine A. Colin.

† **HEYOB, Leo A.**, 69, St. Michael, Brookville, February 7. Husband of Mary (Doll); father of Thomas, Richard, Martha Cagley and Eva Bailey; brother of Frank, Elmer, Clarence, Lawrence, Joe, Cecelia Knaus and Virginia Sabatelli.

† **HOCK, Albert J.**, 77, Little Flower, Indianapolis, February 20. Husband of Margaret M.; father of Catherine Doyle, Mary Jo Judkins, and David E.; brother of Elizabeth Bandy.

† **HUDGINS, Thomas Boyd**, 69, Little Flower, Indianapolis, February 19. Husband of Mattie; father of John and Thomas; son of Viola; brother of Martha Haas.

† **LEPTAK, Martin**, 82, St. Lawrence, Lawrenceburg, February 23. Husband of Lucille;

father of Carol, Kay, Sue, Sandy, Barbara Bauer, Linda Mieczewski and Dwight.

† **LOVING, Joseph A.**, 11, St. Michael, Brookville, February 14. Son of Ray and Joyce; brother of Jeanne, Joanne, Jeff, Jim and Jason; grandson of Mr. and Mrs. Charles Knecht and Nellie and Clarence.

† **MARCINKO, Lucille Craftetts**, Holy Rosary, Seelyville, February 15. Mother of two daughters; stepmother of three.

† **MESSMER, Edward G.**, 49, St. Anthony, Clarksville, February 22. Husband of Betty Flora; father of Edward J., and Carla Kennedy; brother of Gus, Carolyn Kruer, Agnes, Cecelia Jones, Clara Pruitt, Mary Sutherland and Barbara Beard; grandfather of one.

† **MURRAY, Mary H.**, 84, Our Lady of Lourdes, Indianapolis, February 26. Sister of Joseph A. White.

† **O'CONNOR, Harlan P.**, Sr., 86, St. Luke, Indianapolis, February 26. Husband of Mary L.; father of Richard J., Harlan P. (Bud), Jr., and Edgar C.; brother of Ethel McNamara; grandfather of 22; great-grandfather of eight.

† **RIEMAN, Timothy**, 18, St. Agnes, Nashville, February 24. Son of Steve and Judy; brother of Tony and Tracey.

† **SHEA, Violet Randolph**, 72, St. Mary, New Albany, February 23. Mother of John M., Jacqueline St. Clair, Penny Haynes and Judy Jacob; sister of Roy and Thomas Randolph, and Beulah Voss.

† **TYSON, Theodore R.**, 69, Little Flower, Indianapolis, February 22. Husband of Evelyn M.; brother of Ruth Snook and Thelma Risinger.

† **VAN DYKE, Augusta**, 74, St. Paul, Tell City, February 21. Wife of Leonard Harry; daughter of Anthony Goffinet; sister of Clarina Cook, William L. and Aubert Goffinet.

† **WEBER, Loretta**, 82, Little Flower, Indianapolis, February 21. Sister of Marie Crist; aunt of James Crist and Mary Elizabeth Antton.

## Sr. Verdeyen buried Feb. 21

ST. MARY OF THE WOODS—Providence Sister Marie Verdeyen, also known in religion as Sister Cecilia Marie, died here Feb. 16 and was buried from the Church of the Immaculate Conception on Feb. 21. She was 71.

Sister Marie was born in Terre Haute. She attended St. Mary of the Woods College and later received a master's degree from Xavier University in Cincinnati. After entering the Congregation of the Sisters of Providence in 1932 she professed final vows in 1940.

As a teacher during most of

her career, Sister Marie taught seventh and eighth grades and high school biology classes. She taught in schools in Illinois, Maine, Washington, D.C., California, and Indiana.

Sister Marie is survived by four sisters and three brothers, including: Sr. Regina, stationed at St. Ann, Indianapolis and Sr. Margaret Maureen, stationed at Panorama City, Calif., both also Sisters of Providence; Maurice, of Terre Haute; Helen, of Perth, Australia; Rita Johnson, Glendale, Calif.; Francis, Indianapolis, and Joseph, of Champaign, Ill.

## Sr. Raymond, 89, dies Feb. 22

OLDENBURG—The Mass of Christian Burial was celebrated on Feb. 26 for Franciscan Sister Mary Alice Raymond, who died Feb. 22 at age 89. She had been an Oldenburg Franciscan for 64 years.

Sister Mary Alice (Louise) was a native of New York but, because she was an orphan, she was raised by the sisters at Oldenburg from the age of three. She entered the convent in 1915 and made final vows in 1920.

As an elementary grade teacher Sister Mary Alice taught in Indiana, Illinois and Missouri.

She also taught in the Indiana public school system. Her assignments in the Indianapolis Archdiocese included: Holy Name, Beech Grove; St. Anthony, Morris; St. Mary, Rushville; St. Francis de Sales and Holy Trinity, Indianapolis; St. Joseph, St. Leon; St. Mary, North Vernon; Immaculate Conception, Milhouse; St. Peter, Brookhouse; St. Mary, Lanesville, St. Paul, New Alcase; and St. John, Enochsburg.

In 1972 Sister Mary Alice retired to the motherhouse. There are no immediate survivors.

## Sr. Holloway buried Feb. 25

ST. MARY OF THE WOODS—Ninety-two-year-old Sister of Providence Mary Celine Holloway died Feb. 22 and received the Mass of Christian Burial here on Feb. 25. She was a native of Parsons, Kans.

Sister Mary Celine was a graduate of St. Mary of the Woods Academy and College, later earning a master's degree from Loyola University in Chicago. She entered the Congregation of the Sisters of Providence in 1915 and made final vows in 1925.

As a high school teacher,

Sister Mary Celine taught in Illinois and California schools, as well as in Indiana. Her assignments in the Indianapolis Archdiocese included St. John's and Ladywood in Indianapolis. After returning to St. Mary of the Woods in 1968, Sister served for 12 years as one of the night adorers in the Chapel of Perpetual Adoration. She also took charge of the outdoor shrines at St. Mary for several years.

Sister Mary Celine is survived by one sister, Edith, of Winter Park, Fla., and nieces and nephews.

## Poland censors pope's speech

VATICAN CITY (NC)—Polish authorities have censored an edition of L'Osservatore Romano containing a hard-hitting speech by Pope John Paul II about contemporary Poland. Distribution of the December issue of the Polish-language edition has been "blocked indefinitely," said Father Adam Boniecki, editor of the monthly publication, on March 1.

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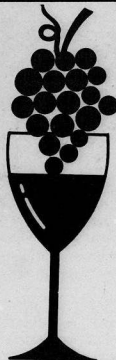
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# Pope discusses plight of Catholics in Soviet Union with Gromyko

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II interrupted his annual Lenten retreat Feb. 27 to meet Soviet Foreign Minister Andrei Gromyko for talks on world peace and the situation of Catholics in the Soviet Union, the Vatican announced.

The meeting took place in an atmosphere of uneasy relations between the Vatican and the Communist superpower.

Neither the Vatican nor the Soviet Union provided any more details about what was discussed during the one-hour-and-48-minute meeting.

After the meeting, Gromyko said the issue of a papal invitation to visit the Soviet Union did not arise during the talks. Last year the pope announced that he had been denied permission to visit Lithuania, a heavily Catholic republic in the Soviet Union.

It was the second meeting between the two men. The first was Jan. 24, 1979, three months after the election of



VISITOR FROM MOSCOW—Soviet Foreign Minister Andrei Gromyko meets with Pope John Paul II during an audience in the pope's private study. (NC photo from UPI-Reuter)

Polish-born Pope John Paul to head the Catholic Church.

Since then, Vatican-Soviet relations have ranged from

uneasy to poor, although there is some common ground on issues of world peace. Papal calls for disarmament talks and an end to the nuclear arms race often parallel Soviet public policy.

But relations have been poor and sometimes stormy over the situation of Catholics in the officially atheist Soviet Union and in Soviet-bloc countries.

The Soviet-controlled press has waged bitter campaigns against the pope, claiming his support for the Catholic Church in Poland and his calls for religious freedom in the Soviet Union are part of a U.S.-orchestrated anti-Soviet propaganda conspiracy.

Another cloud over

relations has been evidence gathered by Italian investigators which could link the Soviet Union, through Bulgarian surrogates, to the 1981 assassination attempt against the pope. Italian investigators plan to test the evidence in a trial later this year of eight Turks and Bulgarians charged with conspiracy in the attempt on the pope's life.

The Vatican and the Soviet Union do not have diplomatic relations, but high-level contacts go back almost 23 years to when Pope John XXIII met Alexei Adzhubei, son-in-law of Soviet head Nikita Khrushchev and editor of the Soviet government newspaper Izvestia, in March 1962.

The Feb. 27 meeting with

Pope John Paul was Gromyko's seventh with a pontiff. He had met Pope Paul VI on five occasions.

According to announcements of those meetings, the situation of Catholics in the Soviet Union has always been a prime concern of the Vatican as the Catholic Church was virtually wiped out in the 1940s under the reign of Joseph Stalin.

ACCURATE statistics about Catholic life in the Soviet Union are difficult to obtain. Church sources estimate that there could be as many as 14 million Catholics currently in the Soviet Union.

In 1964, the Judiciary Committee of the U.S. House of Representatives made public findings by a team of researchers showing the scope of repression against Catholics in the Soviet Union and other Soviet-bloc countries.

The report said that from 1917 to 1959, 55 bishops, 12,800 priests and Religious and 2.5 million lay people were killed. In addition, 199 bishops, 32,000 priests and 10 million lay people were deported.

Monasteries were taken over by the government, churches were closed and all Catholic organizations were dissolved, added the report.

Much of this repression was aimed at the Ukrainian Catholic Church which was stripped of its entire hierarchy and can no longer function openly in the Soviet Union.

The Ukrainian church, one of Catholicism's Eastern rites, exists outside the Soviet Union, composed mainly of exiles and their descendants.

INSTITUTIONAL Catholic life today in the Soviet Union is concentrated mainly in Lithuania, where about 80 percent of the 3.2 million population is Catholic. Lithuania has seven ec-

clesiastical jurisdictions, several bishops and about 700 priests. However, there are restrictions on the number of students who can enter seminaries, and formal religious education is not allowed.

A similar situation exists in Latvia, where 10 percent of the 2.5 million population is Catholic.

In other parts of the Soviet Union, institutional Catholic life is virtually nonexistent. Except for Moscow, Leningrad and a few other Soviet cities, there are no Catholic churches open for public worship.

In the 1980s, however, there have been signs that relations have occasionally improved. Two new bishops were named in Lithuania in 1982 and another was named in 1984. Bishops cannot be named in Lithuania without government approval. The appointments usually are the result of church-state negotiations.

Vatican officials cite the naming of bishops as a sign of improved relations in Soviet-bloc countries.

In 1983 two Lithuanian bishops were allowed to visit the Vatican. It was the first time the government had given such permission since Lithuania was absorbed by the Soviet Union in 1941.

In 1983, the pope also named a cardinal in Latvia, thus giving the Soviet Union its first residential cardinal.

REGARDING world peace issues, the pope has sometimes aired views coinciding with Soviet public positions.

Pope John Paul, however, also has been publicly critical of Soviet policies such as the invasion of Afghanistan, which he called a major threat to world peace and international detente.

Vatican officials say that on world peace issues the pope tries to steer a balanced course between the superpowers.

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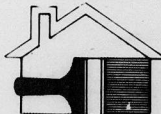
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