

Archdiocesan laity register opinions

by Margaret Nelson

Last year, Pope John Paul II announced an ordinary synod of bishops to be held in Rome during the Fall of 1987 to consider "The Vocation and Mission of the Laity in the Church and in the World." To enable the U.S. bishops to reflect the specific opinions of the laity, the National Conference of Catholic Bishops (NCCB) planned a broad consultation.

In the Archdiocese of Indianapolis, the consultation was channeled through the Parish Pastoral Council. Of the 164 parishes that received the materials, 75 responded. Each parish was given the option to collect the information as thought best for that particular community. St. Barnabas, southside Indianapolis, created a smaller-looking, simplified edition of the questions, eliciting the largest response in the archdiocese: 271 lay parishioners.

Suggesting six general areas, the first topic explored where the responding lay people were most conscious of their Christian calling and commitment. These areas were: the family, the parish and archdiocese, the workplace, the larger world, the civic and cultural arenas, and the universal Church. The family far outranked the others, with some adding, "Particular attention should be given to children and their needs." The parish was ranked second in importance, with the workplace, close behind, recognized as an excellent opportunity for evangelization.

The consulted laity also responded that families were in greatest need of guidance. One remark was, "The consensus of this group is that the religious leaders should become less involved in the social and political arenas and spend more time in guidance work in the parish and family" (See ARCHDIOCESAN, page 23)



ILLEGAL PASSAGE—Two young men cross the U.S. border through a hole in a fence just north of Tijuana, Mexico. The first

in a four-part series on illegal aliens begins on Page 6 of this issue. (NC photo from UP1)

New pastoral planning steering committee appointed

The first phase in the development of a collaborative pastoral planning process for the Archdiocese of Indianapolis will be initiated next week.

An archdiocesan Pastoral Planning Steering Committee has been appointed by Archbishop Edward T. O'Meara and its members will meet for the first time on Jan. 15.

The chairperson of the committee is Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils.

After her appointment, Sister Marie Kevin explained that the Archdiocese of Indianapolis is a faith community of 290,000 Roman Catholics under the leadership of Archbishop O'Meara. The archdiocese is a

large, complex, social reality covering 39 counties, further subdivided into 11 geographical areas called deaneries. The 164 parishes are served by 30 offices, departments and agencies at the archdiocesan level. All of these interacting pastoral units will be involved in the planning process, she said.

"The discipline of collaborative pastoral planning is based on the teaching of shared responsibility that enables the diverse gifts of people to be put to maximum use in the building of the kingdom of God on earth," Sister Marie Kevin said. "Pastoral planning is directed toward identifying the priorities and forms of activity in the church's ministry."

"To do this in a collaborative style will re-

quire the new Pastoral Planning Steering Committee to design a process that will involve the people in helping shape the future of the church's ministry in the Archdiocese of Indianapolis," she said. "Parish and deanery councils will provide the substructures enabling a broad base of participation in archdiocesan planning."

The Pastoral Planning Steering Committee will work during the calendar year 1987 to design a coordinated approach to pastoral planning that will enable all pastoral units to work effectively together for the mission of the church in the archdiocese, Sister Marie Kevin said.

The members of the steering committee, in addition to Sister Marie Kevin, are Frank Haven, St. Columba Parish, Columbus;

Benedictine Father Warren Heitz, St. Meinrad Archabbey; Providence Sister Marilyn Herber, director of religious education at St. Mark Parish, Indianapolis; Judy Hipekind, St. Matthew Parish, Indianapolis; Beth Luking, St. Gabriel Parish, Connersville; Ruth Purifoy, St. Jude Parish, Indianapolis; Father Kenny Sweeney, pastor of Christ the King Parish, Indianapolis; Joseph Vitale, Cathedral Parish, Indianapolis; and Michael Witsken, St. Simon Parish, Indianapolis.

Franciscan Sister Catherine Schneider, administrative assistant for the Office for Pastoral Councils, will serve as secretary to the steering committee. Dr. Nick J. Colarelli of Colarelli, Meyer & Associates of St. Louis (See NEW PASTORAL, page 2)

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Pope announces 14-month year of Marian devotions

by Agostino Bone

VATICAN CITY (NC)—Pope John Paul II has announced a rare 14-month year of Marian devotions to help Catholics worldwide enter the third millennium of Christianity.

A Vatican spokesman said standards for Marian events will be issued within a few months and will give "great freedom" to diocesan bishops in planning local ceremonies.

The Marian year is the second called in the church's history. The previous one was held in 1953-54.

The special year is to begin June 7, Pentecost Sunday, and end Aug. 15, 1988, the

feast of Mary's bodily assumption into heaven, the pope said. During this period, every diocese should foster intense devotions to Mary so Catholics can make a "renewed commitment to following the will of God," he said.

Activities should include special attention to Mary in liturgical services and pilgrimages to Marian shrines, he said.

The period will be preceded by an "encyclical letter, dedicated to you, Virgin Mary, inestimable gift of God to humanity," the pope said. The encyclical will be Pope John Paul's sixth.

The letter probably will be issued in March, said Vatican press spokesman Jose (See POPE DECLARES, page 18)

FROM THE EDITOR

Time for the legislature to salvage families

by John F. Fink

The Indiana legislature formally returned to work this week for its 1987 session, and the Indiana Catholic Conference (ICC) has renewed its efforts to lobby for the concerns of the Catholic Church. The ICC's board of directors includes all of the bishops of Indiana plus lay representatives from each diocese, and is headed by Archbishop O'Meara.

At a meeting Dec. 6, the ICC board chose AFDC-UP as its number one priority during this session of the legislature. That acronym stands for Aid to Families with Dependent Children—Unemployed Parents, and it's something that doesn't exist in the state of Indiana. Under present statutes, children cannot receive welfare benefits if there are two parents in the home, whether or not both are unemployed and no matter how poor the family is. In order to receive benefits, one of the parents (usually the father) must leave the home. AFDC-UP would extend benefits to children in poor two-parent homes where the head of the household is unemployed.

The ICC has lobbied for AFDC-UP in other years and intends to give special emphasis to this issue this year. As a sort of preparation, Archbishop O'Meara hosted a meeting of 30 leaders of the Catholic, Protestant and Jewish faith communities last Oct. 9 at which they pledged to lobby legislators to allow poor intact families to receive AFDC benefits.

THIS IS AN issue that seems to have support from both conservatives and liberals in the political spectrum. Both *The Indianapolis Star* and *The Indianapolis News* have

editorialized in favor of expanding the welfare program to include two-parent families.

The *Star*, for example, in one editorial, stated: "It is in everyone's best interests to promote family unity where it does not exist and preserve it where it does. That, unfortunately, is not Indiana policy regarding AFDC-UP." And, in another editorial, it said: "...the legislature should consider whether Indiana's current laws add to the number of one-parent households. Families that made their own way in good times should not be forced to split up in order to ride through the bad times. Yet that may be what is happening among many families in Indiana's hard-hit steel and auto communities."

The *News* lamented the fact that, by ignoring this issue, last year's legislature "missed the opportunity to move the welfare system one step in the right direction. Many have documented the economic incentives in the welfare system which discourage mothers and fathers from staying together in marriage."

THE REASON THE legislature has failed to take action on this issue seems to be a fear that it will cost a considerable amount of money. The budget director of the Orr administration estimates that AFDC-UP would cost the state \$22.2 million a year. The ICC, after studying the 1984 experience with AFDC-UP in nine other midwestern states, estimates \$8.3 million which includes \$3 million for AFDC-UP and \$5.3 million for Medicaid.

The unknown factor, of course, is how much money the state would save by encouraging two-parent families. As one of the *Star's* editorials said, "One-parent households have increased dramatically. They are a near-plague in black communities. At their roots is often illegitimacy and they nearly always breed an ever-rising incidence of delinquency, poor education, more illegitimacy and unemployment, all of which mean yet more welfare costs."

Governor Orr's top priority is education. Study after study has shown that children from stable families do better in school than those from single-parent homes. As Indiana superintendent of public instruction H. Dean Evans has said, "You can't deny that students who come from homes with single parents, low income and low educational achievement don't do as well."

BUT DO FAMILIES really break up so that the children can receive AFDC benefits? Yes. Evidence of this comes from some of the states that had an AFDC-UP program and then dropped it to save money. This happened in Iowa, Washington and Missouri. In Iowa, nine months after the program was eliminated, 30 percent of the families that had been collecting AFDC-UP were found to be eligible for regular AFDC benefits because the father had left the home. In Washington the figure was 38.2 percent 17 months after AFDC-UP was discontinued and in Missouri the figure was 27 percent within 24 months. Those were families that were so desperate for money that they decided to break up their marriages in order to receive welfare benefits. After seeing those statistics, all three of those states restored AFDC-UP.

Indiana remains one of only three northern states that still do not permit AFDC-UP. This prompted the new Bishop of Fort Wayne-South Bend, John D'Arcy, to write to Governor Orr saying, "I have recently moved here from New England and am shocked and very pained and saddened to see where the great and marvelous State of Indiana stands in benefits to welfare families. Right now we rank 40th in the country despite the fact that the people in this state are the most compassionate and gracious that I have ever met."

If you agree with the Indiana bishops on this matter, let your legislators know. Perhaps this is the year that something will be done about it.



Artist donates painting to aid restoration of church

by Sr. Dawn Tomaszewski, SP

The history and architecture of the Church of the Immaculate Conception, located at Saint Mary of the Woods, have been captured forever in a watercolor by Indiana free lance artist D. Omer "Salty" Seamon.

Seamon, best known for his watercolors depicting Indiana both in rural scenes and historical subject matter, donated the painting to the Sisters of Providence to assist the restoration of the 160-year-old church.

Just as his paintings of historic buildings in Terre Haute have become a historical record, Seamon's painting of the Church of the Immaculate Conception portrays an era of church architecture which focused on the higher art in the sanctuary.

Like many of Seamon's works, the church painting excels in design, depicting much of the detail of the Italian Renaissance church.

Sister Jane Bodine, director of development, said that the original painting and prints are gifts from three benefactors: Seamon, Terre Haute attorney Frank P. Crawford, and Brian Kramer of Kramer Printing, Vincennes. Seamon painted the pic-

ture, Crawford paid for the color separation and Kramer printed it.

Seamon said that although he makes a living as an artist, he gives gifts like this occasionally. "I am grateful because I have received much from my community, and this is my way of giving some of it back."

A member of the Brown County Art Gallery Association since 1938, Seamon has had one-man shows in several galleries in the Midwest. The 75-year-old Seamon has painted approximately 2,000 paintings in his lifetime.

According to Sister Jane, there are four artist's proofs of the painting available for \$150 each; 10 remarcued prints, \$125 each and 500 numbered prints, \$150 each. All the prints are 15 x 23 inches in size and signed by Seamon.

Funds raised will go to support the restoration work on the church due to be completed by March.

For information on obtaining a print, contact Sister Jane Bodine, director of development, the Sisters of Providence, (812) 535-3791.

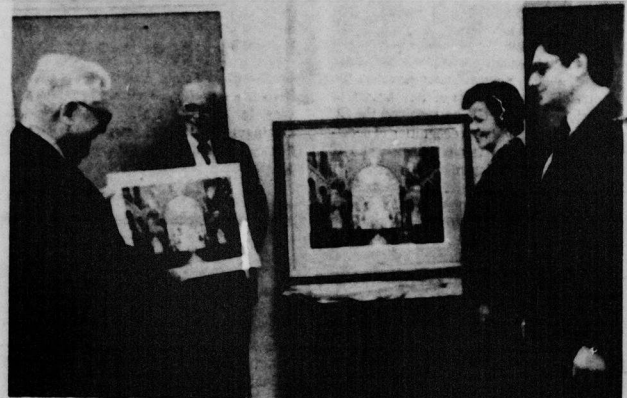
New pastoral plan committee

(Continued from page 1)

will serve as a planning consultant for the committee.

It is expected that, early in 1988, the steering committee will be succeeded by the first Archdiocesan Pastoral Planning Commission. This commission will serve as the planning component for the Archdiocesan Pastoral Council, which is tentatively projected for 1990.

Prior to the formation of the Archdiocesan Pastoral Council, the planning commission will be concerned with information gathering, research, identification of priority concerns and other preliminary tasks, Sister Marie Kevin said. "This will provide an information base for the work of the future Archdiocesan Pastoral Council and a launching of broad-based collaborative pastoral planning for the entire archdiocese," she said.



FINISHED PRODUCT—Frank P. Crawford, a Terre Haute attorney (from left); Omer "Salty" Seamon, free lance artist; Sister Nancy Nolan, general superior of the Sisters of Providence; and Brian Kramer of Kramer Printing take a look at the water color of the Church of the Immaculate Conception, done by Seamon.

10 delegates selected for Nat'l Black Catholic Congress

On Saturday, Jan. 17, at 7:30 p.m. at St. Bridget Church, Archbishop Edward T. O'Meara will commission the delegates and alternates who will represent the archdiocese at the National Black Catholic Congress in May.

The delegates were selected by Archbishop O'Meara from a list of nominees submitted by black Catholics from throughout the archdiocese. The delegates are: Dr. Shirley Richardson Evans from Cathedral parish, Lillian Hughes from Holy Angels, Damon Johnson from Holy Angels, Doris Parker from St. Lawrence, Evelyn Reed from St. Bridget, Father Clarence Waldon from Holy Angels, Janet Watkins from St. Monica, David Weir from St. Thomas Aquinas, Franciscan Sister Angela Williams from Oldenburg and Lois Willis from Sacred Heart in Terre Haute. All parishes are in Indianapolis unless otherwise noted.

The alternates are: Juanita McTure from St. Bridget, Lillian Stevenson from St. Rita, Amanda Strong from Holy Angels and Edward Phillips, Jr., from St. Bridget.

The congress was called by the nation's

10 black bishops and will be held May 21-24 in Washington, D.C. The purpose of the Congress is to discuss the needs of the black community and how the Catholic Church can respond to those needs. Each diocese across the country held a reflection day to determine which issues are important to each locality. Each delegation will speak for its own diocese, vote on the resolutions of the Congress and implement the resolutions of the Congress back in its diocese.

The delegation from this archdiocese will be taking with them the five issues local black Catholics felt were the most important for the church to face. They are: (1) evangelization, (2) education, (3) family, (4) leadership and (5) community. The issues were decided at the local reflection day held last year on Sept. 27.

The commissioning ceremony will focus on the fact that it will be held during the Martin Luther King holiday weekend. In a ceremony of prayer and song, the delegates will be sent forth as official representatives of the archbishop to speak to the nation for the archdiocese.



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Archdiocesan Catholic Charities

Volunteers enable Birthline to help women

by Grace Hayes

Birthingline, a pro-life service program that is in its 12th year, was formed to respond to the increasing number of abortions that were

occurring throughout the country, including Indiana. The major means of response to this concern is contact with women who are contemplating such. The services provided through Birthline are performed by volun-

teers, the majority of whom do so from their homes.

The initial contact, and in most cases subsequent ones, with the persons who are served is by phone. Birthline has a forwarding phone system at the Catholic Center in Indianapolis which permits changes in the personnel who respond to the calls—the volunteers.

Many of the calls are centered on abortion—requests for arrangements to have the procedure performed. The goal of the volunteers when this type of call is received is to encourage the woman to consider other solutions to her crisis. The volunteer presents the caller with pro-life responses to her situation encompassing concern, discussion of facts, and support in seeking a solution.

The majority of calls are requests for infant and maternity items. Birthline has become recognized as a reserve for these needs. Persons who call have been referred by clinics, social service agencies, and physicians.

Other types of calls indicate needs for information of resources that provide shelter, food, legal counsel, medical care and pregnancy tests. This latter need is arranged through Birthline with either St. Francis or St. Vincent Hospitals.

Last year an auxiliary group was formed, the Birthline Guild. It presented its first fund-raising event, a fashion show, in August. The proceeds will support advertising costs of Birthline and possibly purchase of infant items. Members of the Guild are asked to pay membership dues, attend an annual meeting, and support the fund-raiser.

Another source of support for Birthline has been the Archdiocesan Council of Catholic Women. For eight years it has sponsored clothing drives in parishes of the archdiocese. The infant clothing that is collected in these drives, as well as the clothing and cash donations that are given by individuals and organizations throughout the year, have been invaluable support to the program.

Birthingline volunteers participate either as phone counselors or as clothing volunteers. Whereas those who answer the phone calls can perform their duties from their homes, the clothing volunteers come to the Catholic Center, where the clothing and other infant items are kept.

A typical layette that the volunteer prepares consists of crib blanket, receiving blankets, T-shirts, gowns or sleepers, socks, sweater and cap, blanket sleeper (in winter months), and 4 outfits of outer wear. When available, bottles, pumpkin seats, and cribs are given. All of these items are given free-of-charge. The eligibility of a person to receive material assistance is determined by requests for referral slips from agencies that serve the needs of people who require financial assistance such as welfare, food stamps or unemployment benefits.

An average of 48 calls are received a month, and 25 layettes are prepared. Volunteers are always needed to participate in the program. Volunteers are asked to give at least 8 hours of service a month.

Persons who are interested in becoming active in the Birthline Guild or participating in the Birthline program as volunteers can call the Birthline office at 236-1550.

Abernathys, though retired, are still tireless in their service

by Margaret Nelson



Mary Etta and Derwood B. Abernathy

during school breaks so that they may participate more fully in this international event. The couple works in the Pan Am office once a week. She observes, "It is good meeting people and being part of history in the making."

Before she retired in 1974, Mary Etta worked for the state department of corrections as a secretary. For her 33 years of service to the state, she was given the Distinguished Honorary Award, the Governor's Commendation, and the Optimist's Employee of the Month award.

Mary Etta has a concern with family history. She has written the Abernathy and Wood family histories, maintains a family library, and is now writing her autobiography on a word processor. She knows how to write; she worked on a Jesuit publication in St. Louis before moving to Indianapolis and was society editor for the *Indianapolis Recorder* after they moved. This historical project also reflects the couple's concern for youth. They feel it is important to leave a legacy of family history for their children and grandchildren.

Derwood Abernathy sums up how they feel: "If you show you care about others and you show enough initiative, consistency, and persistence in your efforts, you can succeed in uplifting youth and the coming generations."

Both Derwood and Mary Etta are now active in the Retired Senior Volunteer Program (RSVP) which operates out of the Catholic Social Services Office in the Catholic Center. They go on assignments, offering their time to such charitable causes as the Central Indiana Regional Blood Center, American Cancer Society, Multiple Sclerosis, United Way, and the Indiana Society for the Prevention of Blindness.

In preparation for the Pan Am Games, Mary Etta has compiled a list of basic foreign words and phrases, such as "Hello," "My name is..." and "The time is..." She is teaching these to neighborhood children

Firm founded by nun and laywoman is one year old

What is probably the country's only consulting firm founded and operated by a nun and a laywoman is celebrating its first anniversary this month.

Exactly a year ago, former St. Mary of the Woods College president Sister Jeanne Knoerie and former development officer Tracy Schier founded Woods Associates specifically to help not-for-profit organizations in the areas of strategic planning, management and marketing.

In its first year of operation Woods Associates has had clients in Michigan, Minnesota, Kentucky, Massachusetts, Indiana and New Hampshire. Sister Jeanne and Tracy say that their corporate headquarters is an airport, any airport. In reality, Sister Jeanne's office is at Saint Mary of the Woods College, where she was president for 15 years. Tracy's office is in her home in Nashua, N.H.

Both women view Woods Associates as a ministry as well as a business. Both have strong backgrounds not only in higher education but also in leadership positions on a host of boards from the local to the national scene. From their experience they have seen the invaluable work done by non-profit organizations while at the same time noting the need for professionalization on the part of some of them.

Sister Jeanne states that "non-profit organizations today face problems that didn't even exist 10 years ago. There is tremendous pressure brought about by competition, regulatory agencies, and the government that can force worthwhile organizations to throw in the towel if they don't figure out strategies for survival and growth. We help organizations not only to develop those strategies but to identify their strengths and weaknesses in the marketplace and to make realistic plans based upon actual data."

Sister Jeanne and Tracy take great satisfaction in working with executive staffs and boards and like to help organizations maximize the potential that talented people bring to organizations. Tracy states: "We like to see board members becoming united with common goals and objectives for an organization. Too often, strong, creative people come onto a board with their own agendas, thus causing more harm than good. This

is not done maliciously, but rather because the mission of the organization is not properly articulated."

The two women explain that Woods Associates got its name from the connection that they each have with Saint Mary of the Woods College, both as alumnae, Sister Jeanne as former president and now chancellor, and Tracy as a board member. Besides, they say, who would ever be able to pronounce, let alone spell, Knoerie and Schier Associates?

Both women are strong believers in continuing education: Sister Jeanne, who is a Sister of Providence, holds masters and doctoral degrees from Indiana University and is currently a candidate for an Executive M.B.A.; Tracy also holds two masters degrees and will receive a Ph.D. in May from Boston College.

Their first clients have been primarily health care facilities and colleges, but both stress that their consultative skills are applicable in a wide variety of settings. Woods Associates has developed a planning model that is especially appropriate to non-profit organizations because of its stress on participation from both board members and administrative staffs.

Typically, Woods Associates works with an organization for about seven to nine months in the planning process, less if only specific marketing or management problems need to be addressed. Before working for any client, Sister Jeanne and Tracy do an assessment of how their particular expertise can address an organization's problems. They state clearly that they cannot be all things to all organizations and that on several occasions they have, after evaluating a situation, said that they were not the appropriate consultants for the job. The two women usually work jointly on a project, with one or the other serving as principal consultant.

In looking back at their first year as Woods Associates, Sister Jeanne and Tracy both admit to great satisfaction in being able to use the experience they have gained over the years to help non-profit organizations. As Sister Jeanne says proudly, "There is so much good going on in these organizations, in health care, in education, in ever so many service areas. We want to help them to continue."

Computer used to schedule lay ministers for parish liturgies

by Richard Cain

Problem: Dave is an altar server. He wants to serve with his best friend, Joe. Joe's mother and father are eucharistic ministers and they also want to serve together at the same Masses as their son. Since they live a long way from town it is difficult for them to make more than one trip to Mass.

Dave's parents, Bill and Mary, are also eucharistic ministers. But they cannot serve at the same Mass because one needs to be at home babysitting their infant daughter. They would like to take turns serving with their son. Now expand this to include 100 children and adults, the typical number of lay ministers involved in Sunday liturgies at a middle-sized parish.

At St. Vincent de Paul parish in Bedford, it took two volunteers working over 10 hours each to put out each new schedule of lay ministers, according to parishioner Dale Platteter. "Scheduling their times at Mass is a real chore, especially when personal

time preferences are considered," he said.

As an electronic engineer, Platteter's answer was to start using a computer to schedule their lay ministers for liturgy. "With the aid of a home computer this job now takes less than an hour," Platteter said. "We let the computer generate each schedule, taking into account family preferences."

To do this, Platteter developed a new software program using a Commodore 64 home computer. The program is set up for parishes with two to three Masses per weekend. He designed the program using Basic, one of the most common programming languages for home computers. "Because it's written in Basic, it can be modified for other parish situations," he said.

Because the program has worked so well, Platteter has offered the program to other parishes at no cost. Those interested can get more information and a floppy disk containing the program by calling him at 812-279-6365.

COMMENTARY

Would you give her a Mother of the Year Award?

by Richard B. Scheiber

This is a story about a mother of a teenage son. She comes in late one evening to find her son curled up with his girl friend on the living room sofa. The two young people, embarrassed to be caught in such a compromising situation by the boy's mother, immediately separate. The girl hides her face, presumably in shame.

Wisely, the mother doesn't fly into a rage, but she makes known her displeasure by her crisp greeting and the icy stare she gives the two of them, particularly her son. So far, so good.

Later, the mother talks to her husband. Husband, she says, you simply have to talk to our son about sex and girls. "What should I tell him?" the husband asks, as if he'd



never heard about the attraction between young boys and young girls.

"Tell him," the loving mother says, "about condoms." In other words, we know he's going to sleep around, so don't even bother with any moral guidance. Just see that he doesn't father any babies. He's too young for that.

Well, the father does talk to his son, just as the mother asked him to, and, not surprisingly, the son comes away with the idea that sex between teenagers is the normal thing. You just have to be careful.

Later, the mother has her own talk with their pride and joy. "If you really like this girl," she says, "you should have enough respect for her to use a contraceptive so you don't get her pregnant. I speak from experience," she says. "When I was young, I had sex too, and I had an abortion. You, young man, were almost not my first born. You don't want to have the same thing happening to your girl friend, do you?"

Normally, one would not consider a woman who implicitly encourages her teen-

aged son to have pre-marital sex as a candidate for mother of the year, particularly since the only valid reason she gives him is that she once had an abortion because she, too, had pre-marital sex. But that is what happened following a recent episode of the TV detective series "Cagney and Lacey." Numerous writers have hailed the Detective Lacey character for her "sensible" approach to the teen sex problem when it hit her own family.

Never did it occur to these commentators that "showing respect" for a young girl by using contraceptives is simply using her without having to think about the consequences. Apparently no one gave any thought to the possibility that you show respect for people by not using them for your own pleasure.

The strange thing about this is that some of the very people who have been complacent about the new sexual freedom are suddenly confronted with the results of that freedom, and the only thing they can think to do is try to promote the widespread use of contraceptives. Having lain in bed for years carelessly smoking the cigarette of sexual promiscuity, they seem shocked that the house is burning down. Now they call the fire department of artificial birth control to solve the problem. They should know that most times, putting out the fire causes as much damage—or more—than the fire itself.

What would be wrong with accentuating the positive? Most teenagers are not sexually active. There are reasons besides avoiding pregnancy and disease for abstaining from pre-marital and extra-marital sex, reasons such as profound respect for another human being, and (forgive me) it's simply wrong. It's sinful.



Pre-marital and extra-marital sex have always been with us, and they are not likely to go away. We are, after all, human beings. But until recent years, they were never presented as the "normal" thing to do. Young people were not expected to behave that way. It was not promoted in the mass media.

Things are not going to change overnight, but it would be nice to see some small first steps taken in the public media, like presenting some chaste role models for a change. Or giving young people a challenge. Chastity is certainly that.

It's a much bigger challenge than simply avoiding the consequences of your actions.

Help for liturgists

What I learned from watching Crocodile Dundee

by Dick Dowd

Would you be willing to help send a Crocodile Dundee videotape to all liturgists? The movie about an Australian hunter from the Outback and his experiences in New York City might boost their spirits and perhaps help them understand why they always get such a tough time.

I like liturgists—no matter how strange their ideas. I tend to root for the underdog. And in the wake of Vatican II the liturgists have been underdogs every step of the way.

They come to the plate with two strikes against them:

1) Strike one: Unlike canon lawyers and



educators, we know something about everything liturgists do: the Mass, the sacraments, music, devotions. They're updating things which most of us didn't think could be changed, would be changed, or (some say) should be changed.

2) Strike two: Some folks in the upper echelons of the Vatican suffer from a basic flaw in understanding human nature. They think because English is spoken in Australia, England, India, the United States, Canada and New Zealand, we're all alike.

There's nothing anyone can do about the pot shots. We all take part in the Mass and the sacraments (or some of them, anyway) so liturgists will just have to put up with the "I-know-what-I-like" kind of criticism we unliturgical folks are fond of offering.

But getting liturgists, including those in Rome, to sit down with Crocodile Dundee for a couple of hours could mean a better swing at strike two.

When Crocodile is menaced by a New York City street tough with a switchblade ("He's got a knife!"), he reaches into his boot and pulls out his two-foot long hunting knife. He smiles and, looking at the now puny 4-inch switchblade in the thief's hand, says: "That's not a knife." Then twisting his own two-foot blade in the streetlight, adds: "Now, that's a knife."

We see, as the thief suddenly runs, that, contrary to Gertrude Stein's "a rose is a rose is a rose," a knife and a knife can be two different things in two different cultures. Liturgists, take note.

The latest attack for our liturgists was the defeat by the U.S. bishops of the first-ever Eucharistic Prayer, the prayers of the Mass after the readings and the Offertory, written (not translated) by the International Committee on English in the Liturgy. It needed a two-thirds majority. Our bishops turned it down. The way the system works

now, we're back to square one. All new Mass prayers must be the same for all English-speaking countries: England and the United States, Australia, Canada and India, for example, and also be approved by experts in Rome. A baffling process.

We speak the same language but live in very different cultures, as an hour with Crocodile Dundee pleasantly demonstrates. Twenty years after the end of Vatican II, the need for Masses that can baptize each of our cultures far outweighs any need to reproduce, in a hundred different tongues, the uniformity of Western church Latin liturgy.

We should let a country's liturgists do their job and adapt universal framework prayers to their own cultures—as the Eastern churches have always done. Then the bishops, today's successors of the apostles, can approve or not as they see fit. We'd have a much more sensible operation than we do now. "Ain't tha' right, mate?"

For better or for worse?

Two scenarios of what could happen to church in '87

by Fr. Eugene Henrich

How can 1987 be better than 1986 for the church? To find out, let's contrast best-case and worst-case scenarios.

The worst that could happen regarding public controversies in the church is that they could multiply. The controversies range from the Archbishop Hunt-hausen disciplining and the downtrodden rights of women, to exploiting the negative differences between clergy and laity and between the institutional and grass-roots church.

If such controversies multiply, the press will be dominated by the details of various rifts. Catholics will emphasize the differences among them much more than what they hold in common. A negative trickle-down effect will create a cynical atmosphere among the laity, our separated brethren and especially young people.

The beauty in the church's traditions will be forgotten in the fray and all semblance of authority will be scorned. Worst of all, rumors of schism will abound.



So much for the worst-case scenario. The best-case scenario is one in which all of us resolve to nip in the bud the tendency to wallow in disruptions, to avoid the gospel that accompanies juicy differences with authority and to adopt the theme: "Let's



focus on the work of the church that serves best in psychological, physical and spiritual poverty."

In this scenario it will be a year in which the American church is cited more for its healing powers than for conflicts among those in power. Headlines will be reminiscent of the favorable ones written about the famous Tom Dooley, an American doctor who gave his life combating disease in Asia.

Young Americans will be inspired to find ways to utilize our material wealth for the needy in a positive, constructive manner. Pride in being Catholic will increase and the spirit of unity will be present.

Shared responsibility, collaboration and solidarity will be the means employed most for making an impact. The thrust of the institutional church will be more outward, more daring, with an eye to successfully responding to the challenges of such things as modern medicine, business and government ethics, the impact of the computer and electronics, the growing gap between those who have and those who have not, systems of justice and the family.

The American church in 1987 could resemble the last days described in such dire terms in the New Testament, or it could resemble the idyllic scene painted by the prophet Isaiah in which the root of Jesse will

possess wisdom, understanding, counsel, strength and fear of the Lord; a time when the lion plays together with the lamb and peace is in the air.

The difference in the two scenarios may well depend on whether we renew our hearts or allow them to harden.

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the criterion

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to the editor

Object of love not slipping away

I read with great compassion "Share a Tear With Me" by Robert J. Egges ("Point of View," Dec. 12 issue). Though I was moved to compassion, I was not moved to tears.

Mr. Egges made certain points that I certainly would agree are valid. Theft is sinful; promiscuous sex is sinful whether homosexual or heterosexual; self-centered religion is sinful; and the pope is the head of our church. We are in agreement on these points. However, I would question the indictment he makes of the Roman Catholic Church in America.

Mr. Egges pointed to moral decay which is rampant in our society here in America. However, he seems to have this phenomenon confused with the growth we have experienced as a church. As members of society we in the church are no doubt affected by moral decay. That some who are members will subscribe to it is inevitable. Though we place higher expectations upon the priests and nuns, we must remember that they, too, are human and subject to sinfulness.

But Mr. Egges described those in the church who subscribe to moral decay as the majority, and I definitely believe this to be invalid. While some who push for a watered down morality may be very vocal, this does not mean that they are the majority. I would agree that theirs is a dangerous and even treacherous stand which is visible in our church, but many in our rich history have been bent on destruction rather than construction. These have never been, and are not now, the majority. To tie these to the re-

cent changes in the church is a serious mistake.

The changes in our church are not the result of a sinister movement. They have been directed by every pope since Pope John XXIII. The best spiritual minds of the times came together to constructively change the course of our church for the better. That some would subscribe to the moral decay of society was not then, nor is it now, the goal of the changes!

Excesses stemming from Vatican II illustrate the struggle the bishops and the pope have had. The way in which the American bishops have responded reinforces the notion that we are indeed the Roman Catholic Church in America. Interestingly enough, Mr. Egges used the term "American Catholic Church" twice in his article. This kind of thinking seems to me a contradiction and indictment of his own contentions.

Mr. Egges said that "the object of my love is slipping away." I cannot agree with this for myself. Perhaps we disagree with each other on the definition of church. Does not Christ love the sinner as well as the saint? Does he not call us to love likewise? Or is Mr. Egges perhaps referring to love for structures of an institution rather than the sinners and the saints?

To recognize that someone has adopted a sinful attitude calls us to prayer for that person and action whenever possible. We might not be able to change the views of another—each of us has the God-given free will to accept or reject even the truths of the Gospel. However, we must never stop loving the sinner—only the sin. We must love the

sinner as fervently as we love those among us who are saints.

I would suggest that Mr. Egges prefers to love all that has benefited him personally in our revised church while not recognizing that change does not come without many growing pains. Hopefully we are all still growing and becoming more deeply converted toward our goal of union with God. In recognizing this we should also recognize that some are farther along that journey and others have gotten sidetracked.

Sinfulness in society has always drawn the weak to its sordid side. As followers of Christ we are called to actively leave the 99 sheep and pursue the one that has strayed. We are not called to become a silent minority as Mr. Egges suggested. As a church we are both strong and weak, sinner and saint. Loving the sinner is a supreme act of strength in the face of opposing the sin itself.

The object of my love cannot be an institution, as Mr. Egges inferred. If this becomes the case I might lose sight of the loving acceptance of others that Christ calls me to. The object of my love could easily slip away. Did Christ not accept each sinner throughout his ministry and his death on the cross? By his example we are called to do likewise. Christ loved people, not institutions. Are we not called to do likewise?

I am sorry that Mr. Egges prefers to confuse growth in the church with moral decay in society which is sometimes reflected in the church. Perhaps fewer tears of sorrow and more tears of active compassion are called for in our personal relationships with the living body of Christ which is the church. Sorrowing for the loss caused by constructive change is destructive and brings us to self pity. Active compassion for others who are struggling with sinfulness brings us to love as Christ himself loved.

Jill Davis

Indianapolis

Aid to contras in Nicaragua wrong

We are appalled at the stand taken by Senator Richard Lugar and Congressman Dan Burton who have consistently voted for contra aid (\$100 million this year), to be used to overthrow the Nicaraguan government.

We are a branch of a Canada-wide organization with a goal to fill a ship annually with necessities for the Nicaraguan people (e.g., school supplies, farm and health care needs). The Hamilton-Burlington area has this year collected \$30,000 in goods and cash donations.

Speakers such as Father Bernard Survil, an American Catholic priest who has worked in Nicaragua since 1977, have denounced aid to the contras. We have also had reports from Amnesty International (Nobel Peace Prize winner); Inter-Church Committee on Human Rights in Latin America; Latin America Worker Group of Canada; the Canadian Council of Churches (Presbyterian, Lutheran, Catholic, Anglican, United Church of Canada). All of these have recognized that the Nicaraguan government has abolished capital punishment, established a literacy campaign that was nominated for a Nobel Peace Prize and instituted health care programs and clinics. The Canadian government also sends official monetary aid to the Nicaraguan government. The contra forces have deliberately targeted community health centers and schools for attacks, and have murdered the lay leaders of such establishments.

We are hoping that *Criterion* readers will lobby their local congresspersons to put a stop to Contra aid.

Mrs. Gail Lorimer

Burlington, Ontario, Canada

point of view

Dangers of following false prophets

by Jerome W. Schneider

Recently the question was posed: "Where have they gone?" meaning, I think, "Why have they gone?" i.e., "Why have so many abandoned the Catholic faith—or at any rate, stopped regularly practicing it?"

I submit that the root cause is evident. It is the liberal, progressive, "I'm okay, you're okay" interpretation of Vatican II. Its proponents, having communalized sin and minimized individual responsibility before God, now routinely describe the Eucharist as a "communal meal" instead of being the True Body and Blood of Jesus Christ.

These false prophets would have us believe in a "social church" that is little more than "all the People of God" and distinctly not the visible, institutional, apostolic hierarchy charged with leading the faithful not only in matters of faith and morals but also in secular administration—not, in short, the authoritative church which, according to orthodox teaching, was founded by Christ.

To quote the Prefect of the Congregation for the Sacred Doctrine of the Faith, Joseph Cardinal Ratzinger, "The church is supernatural, not only sociological" and "the phrase 'People of God' in scripture and in Vatican II is a reference to Old Testament Israel whereas the church receives her New Testament character more distinctively in the concept of Body of Christ." The prefect goes on to say that the church "is much more than the simple sum of her members," adding that she is "not a party, a club or an association" and that "her structure is not democratic but sacramental and consequently hierarchical, requiring authority and obedience."

The aforementioned "modernists" also convey the impression that the church now holds that one religion is as good as another, entirely ignoring Vatican II's clear statement that "Whosoever, therefore, KNOWING (emphasis mine) that the Catholic Church was made necessary by God through Jesus Christ, would refuse to enter her or remain in her could not be saved." (Dogmatic

Constitution Church, Doc. 14) However, "Those also can attain to everlasting salvation... who do not know the Gospel of Christ or his church, yet sincerely seek God... and by deeds do his will... through conscience." (Doc. 16)

They misconstrue ecumenism as a policy of never mentioning any teaching of the magisterium which, because it is distinctively Catholic, might cause friction with non-Catholics. According to this view, an ecumenical Catholic is one who thinks that the differences between Catholicism and other faiths are not worth mentioning. This sort of ecumenism is simply the desertion of the Catholic faith.

The danger of socializing the church is that individuals are thereby encouraged to project their sins unto the community. It thence becomes "We sin" and not "I have sinned." But in fact I will not face my judge in a group, but alone—face to face, one on one. Pleading, "But we all did it" won't serve me then. Social action, which is so vigorously stressed by the progressives, is part of the mission of Christ's church, but the primary mission is to save individual souls (yes, souls—not bodies).

Quoting John Paul II: "The Catholic Church is not an association of free thinkers." Roman Catholics, to remain in good standing, are bound to submit their minds and wills to its authority, meaning its specialized expertise and charism. The only safeguard we in the pews have against the "progressive" contradictions of Vatican II by dissenting theologians, priests and nuns is the magisterium, that part of the "People of God" which serves as a clearing house for new ideas.

The faithful are crying for a return to orthodoxy, for the "old time religion" where sin is clearly labeled sin, where Mass is attended for the joy of receiving the true Body and Blood of Christ, where respect for and obedience to the Holy Father are matters of course. They have not been taught this for some time and that, I suggest, is why they have "gone."

Effective priest not a matter of age

I rarely send a letter to an editor but the assertion by John F. Fink ("From the editor," Dec. 19 issue) that most of today's priests "are better trained and effective than those of the past" I find offensive and, like many such generalizations, far from the truth.

This year I celebrate the 60th anniversary of my ordination and most of that time has been spent in the field of priestly formation (we do not "train" priests). I have, as professor and seminary rector, had a hand in the preparation of more than 1100 priests (and

a good number of bishops)—men now in the priesthood from five to 30 years.

Among these men I see no great concentration of better training, or effectiveness, or pastoral sensitivity, in any age bracket.

Among my former students some are more effective, some less; some are more pastorally sensitive, some less—and so on. None of the desirable traits is a matter of age.

Fr. John F. Dede, Pastor

St. Margaret Mary Church

Terre Haute

Vatican letter on homosexuality

In response to Mr. DeKalb's reply (Dec. 5 issue) to my letter (Nov. 21 issue) concerning the Vatican document on homosexuality, I submit the following:

All the words used to describe homosexuality were not mine. Falwellian? Perhaps. But they are opinions that have been generated by many professional and religious persons through the ages. How about a new one called genetic disease?

The Concordance I have lists many prescriptions or references to the punishment of Sodom and Gomorrah for the sin of sexual perversion. The Bible, inspired by God, places the sins of sodomy, of homosexuality, and the destruction of the city centers of sexual perversion as early as the first book of the Bible in the 13th chapter. It must be very important to God that we know how "grave" the sin is.

As for David and Jonathan, I see no correlation between their love and homosexuality. Sexual love is not the only kind of love there is.

The Vatican letter on homosexuality restated the position that the church and homosexuality are mutually unacceptable. Accept the sinner, reject the sin. It seems that possibly the only sins more grave are murder and the refusal to admit the sin, for without admission of sin we cannot be forgiven.

Using the examples of Housman, Whitman and others is baseless before God. He cares not about personal preference in sin. It is true that thousands of very talented and creative people have been homosexuals, but

their creativeness and talent do not stem from their homosexuality.

As for the slur (about "the so-called Catholic Church in America"), the Roman Catholic Church is the church of Christ with the pope as its head. It is the church universal under the direction and authority of the pope. The church is not to be subdivided to allow each division to go its own way.

My father confessor in 1959 developed the theme of conscience for me, which is far different from that of Mr. DeKalb. Conscience is a sense of right or wrong; opposition to unethical principles; a moral judgment; a sense of guilt or remorse for wrongs or sins committed. In other words, a healthy conscience is exactly what Mr. DeKalb is speaking of. There is also the collective conscience which establishes the norms of social conduct. Hence the U.S. Supreme Court's societal rejection of homosexuality as an accepted way of life.

My teacher also taught about unhealthy conscience, paralyzing conscience, debased conscience and even depraved conscience. These conscience forms are developed over long periods of time by personal acceptance of sin as not being sin; a conscience no longer capable of differentiating between right and wrong; no further effort to avoid occasions of sin; acceptance of the sinful condition as matter-of-fact; refusal to admit to sin; and, finally, refusal to recognize God's unequivocal statements as to what sin is and what to do about it.

Howard F. Kuhn

Shelbyville

U.S. church workers respond to alien plight

by Laurie Hansen
First in a four-part series

WASHINGTON (NC)—In Indiantown, Fla., illegal farmworkers at Holy Cross Parish staged practice immigration raids after Mass to learn the best way to respond to confrontations with federal immigration officials.

In Washington, illegal Central American women who have never before seen vacuum cleaners or washing machines are trained to use them through a program sponsored by the Spanish Catholic Center under the auspices of the archdiocese. After training is completed, the center attempts to place them as domestic helpers in the metropolitan area.

In San Benito, Texas, church workers found themselves in trouble with the law for illegally transporting Salvadorans who had fled their war-torn nation.

A new federal immigration law passed in October by Congress will allow an untold number of illegal aliens to apply for legal status. But thousands who have come since 1982 or who do not qualify for other reasons will continue to be classified by the U.S. government as illegal and face possible

deportation. The "shadow society," in the words of one church worker, will not disappear.

Priests, Religious, lay people and diocesan personnel nationwide continue to respond to the plight of the illegal alien by offering legal, material and moral support—sometimes using controversial methods.

"Church people have been those most open to the new immigrants," said Father Frank O'Laughlin, director of the Rural Life Bureau for the Diocese of Palm Beach, Fla.

Father Virgilio Elizondo, director of the Mexican American Cultural Center in San Antonio, Texas, agrees. Yet he points out, "The problem is so massive, it seems what we're doing is so insignificant."

There are no church regulations to tell church workers exactly how far they can go to help the illegal alien, said Msgr. Nicholas DiMarzio, executive director of the U.S. Catholic Conference's Migration and Refugee Services.

Church policy, he said, is "not to look at immigration status."

"Church workers offer help to people who need it. The problem comes with regard to civil laws that say what you can and cannot do to help the undocumented alien."



He said 164 dioceses have offices to aid refugees and 60 have church-run immigration offices that provide legal help to aliens and are accredited by the U.S. government. Church workers eager to help illegals in becoming legal residents or acquiring political refugee status frequently find the experience "something like being next to someone sick and not being able to do anything. It's the agony of impotence," Father Elizondo said.

Al Velarde, southwest district director of Migration and Refugee Services, said his staffers often have to tell undocumented aliens they have no legal recourse. "Many times they knock on our door, we tell them what the eligibility factors are, and they walk out the door."

The "legal aid service" of the Catholic Church is how Velarde describes the offices under his jurisdiction. He said staffers help immigrants to legally bring their family members to this country, represent illegal aliens in deportation hearings, show residents how to apply for citizenship, and act as advocates on political asylum claims for Central Americans.

In the Los Angeles Archdiocese, the immigration division of Catholic Charities has provided primarily legal help to 500,000 new immigrants—legal and illegal—in the past 15 years, said Elizabeth Kiranis, director.

She said that while there are always crooked lawyers content to sell a bill of goods to illegal immigrants—pocketing their money while fully aware there is no chance of legalization—the church in Los Angeles has been a source of accurate information for the undocumented.

Florida's Father O'Laughlin has gone a step beyond many parishes and dioceses. The priest and others working with illegal Guatemalans and Mexicans in Florida organized a group called Santuario to teach workers to document abuses committed by federal immigration officers.

After several reports of abuse were filed, he said, six local immigration officers were fired. The Immigration and Naturalization Service has denied that the dismissals were a result of Santuario's efforts, he said.

One goal is to encourage so many aliens to demand their rights that it "would create a bottleneck" preventing immigration agents from continuing their work, he said.

"While that might sound wrong," the priest said, "the truth is that all these people were invited" to the United States by migrant recruiters who travel to their countries in search of cheap labor.

He said the immigrants are the main source of labor in rural Florida, where they harvest citrus fruit and sugar cane. "I think it's a terrible crime to invite them and not give them their rights."

Jack Elder, former director of Casa Oscar Romero, a church-sponsored shelter for Central American refugees, was one of the San Benito church workers convicted in well-publicized trials in 1985 for transporting illegal aliens. He said he didn't believe he had broken the law, but that the U.S. government was breaking the Refugee Act of 1980 by denying Central Americans asylum.

The Reagan administration considers Central Americans economic refugees rather than people fleeing political persecution. Only the latter are eligible for asylum under the 1980 act.

Elder and others received the support of Brownsville Bishop John J. Fitzpatrick, who said what they were doing was "not only Christian but American."

Franciscan Father Jose Somoza, pastor of Nuestra Senora Reina de las Americas, the Hispanic parish to which many Central

American immigrants are drawn upon arriving in Washington, said church workers are obliged to do what they have to in order to live "Christ's mandate of love."

"Neither loving nor helping breaks any laws," he added. "The church must give testimony to the fact that all men and women are deserving of being loved just because they are human beings. The love we give them must not be determined by color, legal status, wealth or nationality."

Next: Forcing children to "live a lie."

Laity fears immigrant influx

WASHINGTON (NC)—Like other Americans, many Catholics fear that large numbers of new immigrants are taking over the country, said a church official.

While the U.S. Catholic Church has spent millions of dollars, hired experts and lobbied Congress to protect the illegal alien, many lay Catholics don't understand why, said Msgr. Nicholas DiMarzio, executive director of the U.S. Catholic Conference's Migration and Refugee Services.

He urged development of a parish-based education program to head off what he sees as a growing xenophobia and a blossoming "restrictionist movement against legal immigration."

Msgr. DiMarzio said he is concerned that the public has been overly influenced by "media hype" citing "uncontrolled borders" and massive estimates of the numbers of immigrants entering the country.

He said studies show that 60 to 70 percent of immigrants legally residing in the United States "are our own Catholic people."

They are individuals, Msgr. DiMarzio said, who "have a special trust in the church as being a defender of those disenfranchised who come to this country seeking work yet do not have proper status."

He advocates studies that would look at the ability of the United States to absorb new populations. The results, he predicted, would show that "there have been no ill effects as a result of immigration to this country—not even illegal immigration."

Noting that demographers anticipate a shortage of labor in certain regions of the country by 1990, he said, "I think we'd find we can absorb more than we have...that immigration is good for the country and not at all a deficit."

The U.S. institutional church has a history of concern for the illegal immigrant, Msgr. DiMarzio said, pointing to the network of immigration offices set up in 60 of the nation's dioceses.

On the national level, he noted, USCC personnel played through the complexities of immigration legislation at the same time U.S. senators and representatives did during five years of debate on immigration reform that ended in October when Congress approved a compromise bill.

The USCC publicly applauded amendments that provided for the legalization of the largest numbers of illegal immigrants and condemned those that appeared they might foster discrimination against migrant farmworkers or dark-skinned job-hunters.

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Why all the stress centers?

by Alice Dailey

Want to know why so many stress centers are popping up all over the country? It's not the daily rat race that's doing it; not marital and financial woes. It's nighttime television. All that mind-boggling humor that's dished out in the name of entertainment would stretch the patience and endurance even of a man named Job.

It's the end of a tension-filled day. You've turned on the set for a bit of relaxation, for the 8 o'clock movie. But right there is trouble in River City. Television movies never begin on time. On they throw out a provocative scene or two, then leave you dangling for seven minutes of hot air commercials.

And four whole minutes into the movie, what happens? A down-home character in overalls and cap pops up to declare as how his kind of heating and refrigeration is better. When he fades out a purring woman insists that she wants only the best for her baby, then lets the poor little kid prance cold before a camera wearing nothing but the diaper Mom's selling.

The movie itself seems to have been written by boys with a bang-bang mentality. A thug gets shot by another thug who flees on squealing tires while yet another thug pursues on more squealing tires.

This is relaxation? Switching channels might only bring on the cap and overalls guy again, plus Mommy Mealmouth because television moguls have found that while one million is nice to plunk in the bank five million is even nicer, and that it's them there commercials which make up the difference.

The channel switch might have brought a squares show in progress. Fine. Maybe your knowledge will be improved. But guest "stars" all follow the same pattern of giving cutesy or suggestive answers to questions. This may prove hazardous to a calm stomach.

What really tips the stress scale are those late night movies. A 1930s musical sounds harmless enough, but you'll have to suffer through those ego-trip credits: produced by, directed by, hairstyles by, graphics by, set designs by, casting by, until sometime in the sweet bye and bye.

This station has promised "fewer interruptions." Fewer than what? A hundred?

By actual count, one woman with shoe-button eyes modeled a fur four different times. A 300-word-a-minute car salesman popped off four times. Dinah Shore chomped on turkey three times. There were four pitches for a local movie, three stringy pizza ads, plus a going out of business commercial that kept flashing Sale Is On, Sale Is On, Sale Is On, until your eyeballs wobbled.

That's when you stumble off to find the yellow pages and grope through them for Stress...

check it out...

A one day retreat/workshop called Up the Down Staircase, dealing with "pain, post-Christmas blues, downers, tragedy, and February type depressions," will be conducted by IUPUI and Butler University chaplains Father Jeff Godecker and Sister Fran Wetli from 9 a.m. to 5 p.m. in room 336 of Butler's Atherton Center on Saturday, Feb. 7. The day will include presentations, silent reflections and sharing about how to work with the negative side of life, and the role of faith. Cost is \$10 for IUPUI and Butler students, and \$15 for all others. Register by calling 633-4376, giving your name and phone number.

The Chatsworth Alumni Association will hold an organizational meeting for all alumni interested in serving on the alumni board of directors at 7:30 p.m. on Tuesday, Jan. 15 in Chatsworth's conference room. All Chatsworth

alumni are invited to attend. For more information call the school development office at 251-1451.

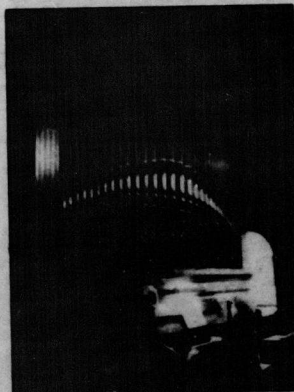
The International-National American Indians Men's Nationalism (INAMN) is sponsoring an emergency relief effort this weekend for native Americans in the Black Hills of South Dakota who need food, toys, clothing, tools and other supplies. Use of a semi-trailer truck has been donated, but money for diesel fuel would also be welcome. Call the following numbers for information on collection: Greensburg, Susan, 812-663-4606; Indianapolis, Carol, 317-635-5699; Bainbridge, Owahnah, 317-522-3535; and Bloomington, Jeff, 812-498-0152, collection point is First Christian Church, Kirkwood & Washington.

A long-term study of Scripture: An Oral Tradition Continued will begin at St. Matthew Parish, 4109 E. 56th St. with two free introductory sessions from 7:30 to 9:30 p.m. on Wednesdays, Jan. 21 with "Entry Into the Scriptures" and Jan. 28 with "Historical Setting." Sessions will be held Wednesday evenings, three weeks on, one off, at the same time and location. For more information call DRE Tom Agnew at 257-9733.

A two-day program on "Feminine Spirituality '87" will be presented by Jo Goecke on Saturday, Jan. 24 from 8:30 a.m. to 4 p.m. and on Sunday, Jan. 25 from 9 a.m. to 1 p.m. at the Benedictine Center, 1402 Southern Ave., Beach Grove. The program is sponsored by The Hermitage, an ecumenical retreat center. \$25 per person includes lunch. Pre-registration required. Contact Pat Kelley at The Hermitage, 3890 E. 46th St., Indianapolis, Ind. 46205, 317-545-0742.

vips...

Three foreign language students from Secena Memorial High School have reached the second place in the annual Indiana University honors program in foreign language. Still in competition are third year students Tom O'Gara and Rob Coop in German, and Rebecca Josen in Spanish. The next stage of competition will include further reading and listening comprehension testing and personal interviews.



ORGAN RESTORED—Organist and music director Mary Venech plays the century-old Barchhoff organ in St. Mary Church, New Albany. Built in 1896, the organ was dedicated on New Year's Day, 1987 before a capacity audience. The instrument was restored recently, and funds are now being sought to complete the organ builder's original concept by adding a trumpet stop in a space left open by Barchhoff for that purpose. The stop will add brilliance to the organ's performance, especially for festive occasions.

Another Secena student, Marc Sauter, has been selected to participate in intensive Spanish language sessions at IUPUI this summer in anticipation of the Pan American Games set for August. Sauter and other

volunteers will welcome foreign visitors attending the games and provide them with information.

The Catholic Widowed Organization (CWO) recently elected officers for 1987. They include: Joe Kunkel, St. Monica Parish, president; Elizabeth Thane, St. Roch Parish, vice president; Agnes Laher, St. Roch Parish, secretary; and Natalie Mahanah, St. Malachy Parish, treasurer. The CWO meets the third Wednesday of each month at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For more information call the Family Life Office at 236-1596.

The Indianapolis Beginning Experience Group has announced the election of officers for its board of directors in 1987: president, Bob Meyers; vice president, Jan Mills; secretary, Barbara Boyle; and treasurer, Kathy Couture. Beginning Experience weekends for separated, divorced and widowed persons are held several times annually at the CYO Center in Indianapolis. The next BE weekend is scheduled for May 1-3. For more information call the Family Life Office at 236-1596.

Kevin Barry Division #3, Ancient Order of Hibernians will install new officers at 7:30 p.m. on Saturday, Jan. 17 at Anchor Inn. Newly elected are: Patrick D. Miles, president; Sean Murray, vice president; Robert Boyle, recording secretary; and Robert Cottogno, financial secretary. For dinner reservations call 899-3892 or 763-0441.

Noted teacher, author and lecturer Marva Collins will headline Holy Angels Catholic School's 18th Annual Soul Dinner Theatre on Sunday, Feb. 15 at the Sheraton Meridian Hotel as part of this year's Black History celebration on the theme "Walking In My Brother's Shoes." Collins founded Chicago's Westside Preparatory School after 14 frustrating years as a teacher in the Chicago public school system. Her success with children often written off by others earned her wide acclaim and her work was featured in national magazines and television. Dinner tickets at \$20 each are available at the school, 2822 Dr. Martin Luther King, Jr. St. or by calling 606-5211.

Coleen Kehoe-Dowden of Greenwood has been elected president of the Circle-K organization at St. Mary of the Woods College. She will guide members of the club in performing community service projects.

The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

Cris-to-bal (kris tō'bal) support in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colon, Panama; pop. 800.
crit. 1. critical 2. criticism 3. criticized
crit-to-ri-on (kri tī'ōn) n. pl. -ri-ōns (sē). -ri-ōns (< Gr. kritōn, means of judging < kritōs, judge: see R) a standard, rule, or test by which something can be judged; measure of value - SYN. see STANDARD
crit-ic (kri'tik) n. [L. criticus < Gr. kritikos, a critic, orig. critical, able to discern, akin to kritōs, to discern, separate: see CRISIS] 1. a person who forms and expresses judgments of people or things according to certain standards or values 2. such a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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New Albany restaurateur serves free meals to hungry

by Tony Cooper

NEW ALBANY—No one in New Albany had to go hungry during the Christmas holidays. R.H. "Sharty" Gonder saw to that.

For the second year in a row, Gonder, 68, served free meals at his hotel's restaurant, the New Albany Inn, from Dec. 15-Jan. 1. He said that he averaged about 250 meals a day.

"I would see hungry people on the street," Gonder said, "and people would come in to the restaurant without any money to buy a meal. So I figured that we weren't doing that much business anyway, why not do some good and feed the hungry people?"

He said that he wasn't surprised that there were so many hungry people in New Albany. "I live in the inner city where you see most of it," he said. "You can walk downtown and see people who are hungry.

It seems like we're getting younger people who come in to eat."

Gonder, who is a member of St. Mary's Church here, said that he really hadn't stopped to consider that he was living the Gospel message to "feed the hungry." "I think God that I have enough," he said. "I think if you've got something, you should share it with other people."

A number of people helped Gonder prepare and serve the food. "Many of them are retired people, but I've also had some high school kids," he said. "They're excellent help, and they enjoy it, too."

"I definitely want to do this again next year," he said. "In fact, I'd like to continue through the winter if I could get some financial help. I can carry it for a week or two, but I'd need help to continue until spring."

Gonder can be reached at 812-945-0801.



FEEDING THE HUNGRY—R.H. "Sharty" Gonder served over 3,000 free meals to the hungry during the holidays in New Albany Inn, a restaurant in the hotel he owns in downtown New Albany. Volunteers clearing tables are (seated, from left) Africa Larrimore, Shipper Gordon, Pax Larrimore, Donna Phillips, (standing) Rhonda Buchheit, Gonder, David Kauter, Marshall Thompson, Ros Crawford, and Ryan Moscher. (Photo by Tony Cooper)

Renew program is 'so valuable that it needs to be better'

by Jerry Pittman

WASHINGTON (NC)—The Renew program widely used in Catholic dioceses is so valuable that it needs to be better, the Committee on Doctrine of the U.S. bishops said in a report released Dec. 30.

The chief problem with Renew is insufficient attention to "the full gamut of Catholic theology and doctrine" and an "overemphasis" on some areas to the exclusion of others.

"This results in an imbalance which can be doctrinally misleading," it said.

The committee, headed by Bishop Raymond Lessard of Savannah, Ga., called Renew an "ambitious effort" to strengthen the religious life of Catholics and revitalize parishes.

"We commend Renew for analyzing the spiritual needs of people in our country, and for developing a process which helps the local church reach out to people and build more

vigorous faith-enlivened communities," the committee said.

"We also commend Renew," it said, for its success in building up the church's "pool of trained and willing lay leaders."

Bishop Lessard summarized the report as "a strong commendation of Renew" coupled with suggestions to "strengthen" the program "as a significant process of revitalization."

Renew was begun in Newark, N.J., in 1978 under now-retired Archbishop Peter Gerety. Other U.S. dioceses started to use it in 1980, and now more than 100 dioceses in the United States, Canada and other parts of the world have adopted the program. Archbishop Gerety asked the doctrinal committee to review Renew in light of its wide use.

The heart of Renew is a series of five six-week programs in parishes, aimed at bringing back lapsed Catholics, making inactive parishioners more involved, finding and developing lay leaders, and deepening the liturgical, spiritual and prayer life of the people.

Dioceses which have used Renew "report significant success commensurate with the degree of their engagement of personnel and resources," the committee said. The result, it said, is that Renew enjoys "an atmosphere of support and enthusiasm."

"Since the accomplishments and promise of this process are so significant," it said, "we address the following concerns in an effort to improve it."

Among its concerns the committee cited:

► A "tendency toward a generic Christianity" because Renew literature "does not identify, to the extent that we think it should, what is distinctly Catholic in our faith process."

► A "need for greater balance and completeness," including clearer stress on the church's institutional and hierarchical structure, church teaching authority and the distinctiveness of ordained ministry.

► A need for "more emphasis" on "the cognitive, intellectual aspect of faith life."

► A need to emphasize the distinctive elements of the Eucharist as worship and sacrifice, as well as a communal meal.

"Renew has never attempted to be a catechetical program," the committee said, but its "duration and impact on the local church" requires it to be more comprehensive than it is.

Archbishop Theodore McCarrick, Archbishop Gerety's successor in Newark, said the Renew office was "totally committed" to implementing the committee's recommendations "to insure that Renew will continue to be highly valuable."

In some dioceses where it has been started, Renew has been publicly opposed by a few individuals or groups who have accused the program of undermining orthodox Catholic teaching and practice.

Magr. Thomas Kleinsler, director of the National Office of Renew in Plainfield, N.J., said in a telephone interview that those critics were a small minority, and the criticisms by the bishops' committee were of a completely different type.

In the review by the doctrinal committee "the overall thrust is very laudatory" and the criticisms came only within the context of that positive assessment, he said.

The "main thrust" of the bishops' critique, he said, is that "more should be expected" of Renew precisely because "it is so successful, so widely used, and such an important factor in parish and diocesan life."

He said the national office was working on incorporating into Renew materials "all the recommendations" from the doctrinal committee.

The committee specifically recommended more "doctrinal and catechetical" content in the "take-home materials" that people receive in the Renew program, and more emphasis on "the ecclesial dimensions of faith life" in the materials used for "small-group sharing."

Magr. Kleinsler said those recommendations would not require any substantial changes in the structure of the Renew program in parishes. They could be met mainly by incorporating more catechetical material in the written materials that go with the Renew program, he said.

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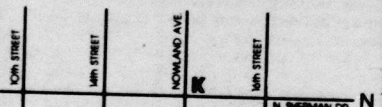
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A family sets out on a pilgrimage

by David Gibson, NC News Service

The night before setting out on a journey that would take them 1,000 miles from home and 100 years back in time, a mother and father packed suitcases, pillows, snack foods, a camera, the children's head-phone-equipped radios, jackets in case the weather turned cool, umbrellas, two sleeping bags and a first-aid kit into the back of their station wagon; then, after at least two discussions about how it "should have been done in the first place," they packed it all in again.

The next morning, after a restless night's sleep, mother, father and their three children squeezed into the car and headed down the highway with an air of expectancy and a touch of nervous anticipation.

They looked like ordinary tourists, ready for a few days of sightseeing. But they weren't, not exactly, although this was their vacation.

Ultimately their journey would take them down Appalachian back roads and through towns they'd never visited to the place where the children's great-grandparents had begun to raise a family of 13 children, including their deceased grandfather, in the late 1800s.

Before returning home, the family would visit the site of their great-grandparents' home—a site known to them through numerous old photographs. They would spend a leisurely afternoon in an old cemetery reading the weather-beaten headstones for any clues that might be offered to what life was like in the area 100 years ago.

The family would listen attentively as memories were shared by several elderly natives of the area. And they would be welcomed into the homes of a few elderly relatives who lived nearby, to ask yet again what life was "really like" for grandfather as a child.

This family was on pilgrimage: a journey of special significance. Though their pilgrimage don't explicitly religious, it did reflect a trust—a faith—that life has meaning and purpose.

And the journey had some marks of a religious pilgrimage. The family traveled to a special place; along the way they were joined by others—older community members, for example—who helped them rediscover their heritage; with hospitality, they were received by relatives they knew only slightly. It was an experience of spiritual refreshment; its effect was nourishing.

The image of pilgrims traveling barefoot to a shrine is largely a relic of the past, as modern pilgrims jet or travel in station wagons to their destinations. But the church's ancient tradition of pilgrimage is very much alive. Of course, pilgrimages don't always involve a long journey away from home. Sometimes the pilgrim journeys close to home, perhaps set-

(See *THE REAL*, page 13)



Journeying together Pilgrimage can take form of a prayer and study group

by Fr. Herbert Weber, NC News Service

Some friends of mine observed their 25th wedding anniversary recently. There was a special liturgy and a warm reception to celebrate the occasion. I attended and enjoyed seeing old friends.

As I was driving home, I recalled a journey that this couple began about 10 years ago. At that time I was associate pastor of the parish where the couple and their children lived. They and three other couples were interested in exploring ways to share their faith with their children while at the same time personalizing their own sense of belonging to a church.

So these eight persons, a nun and myself started a journey together. We did not travel in any geographical sense; it was a pilgrimage of faith. The starting point was simply a desire to respond to our own vocations.

We were not sure where we were headed. But somehow we knew that the act of journeying together was as important as any destination. We, as a church in miniature, were sharing the burdens and joys of the trip.

The 10 of us met with frequency. On occasion the children, mostly of elementary age, joined us for some fun or thought-provoking activities. When the adults met alone, we prayed, discussed Christian mission, shared hopes and fears, and relaxed.

All pilgrimages have certain components. Our travels as a group included the necessary elements. First there needs to be an act of faith in the value of the journey. The faith is seen as a motivator, serving as a guide to keep the people going.

In the case of these couples, faith was expressed as a certainty that their vocation was to create homes where Christlike love and trust could be experienced. The time the couples spent together often offered them reassurance, especially during difficult times, that God was at their side as a partner in their labors.

As a result of this element of faith in the pilgrimage, the travelers become free to place more emphasis on the journey itself than on the journey's end. Often the pilgrim doesn't know what he or she is going to find. Instead there is a deep hunger to travel, matched by a willingness to be open to the signs along the way.

Reflecting another component of a pilgrimage, our group concentrated on the present moment. This meant that we cherished the daily experiences of each member and we brought to prayer the struggles and successes found each day. Actually, I don't recall discussing it, but I think that we simply tried to find a better way to live and not any particular key to happiness or secret of success.

A final component means that the pilgrim must keep moving. And the families that were part of our journey were on the move. That was very evident to me when several of the families reconvened for the wedding anniversary.

The children had grown, many miles now separated most of us and only a few were still employed in the same place or capacity. But the real movement that was taking place—and still is—revolves around the journey inward, into the person each of us is and into what we are as church. It means discovering that center within that has become a dwelling place of Jesus.

These families were on a pilgrimage toward a Christ who is truly among us and part of our daily experiences.

Our recent gathering was an important reminder to me of the pilgrimage that four families, a nun and a priest began 10 years ago. Traveling together in faith enabled us to respond to God's invitation to us to continue a pilgrimage wherever we go.

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This Week in Focus

What is a pilgrimage? How is pilgrimage a theme of the Christian life? This week Today's Faith begins a yearlong look into the dynamics of pilgrimage, viewed in light of Pope John Paul II's upcoming pilgrimage to the United States. During this year we will focus on the pilgrimage of faith that each follower of Jesus, each parish community and the worldwide church takes together.

David Gibson, editor of the NC Religious Education Package, tells the story of a family that set out on a very special sort of pilgrimage. The writer looks into some of the different forms a pilgrimage can take—a journey to a far-off place, a journey close to home and an inward journey.

Norbertine Father Alfred McBride looks at pilgrimages past and present in his article this week.

Father McBride, a well-known religious educator, currently is developing catechetical materials at the U.S. Catholic Conference in preparation for Pope John Paul II's U.S. trip.

Father Herbert Weber recalls a pilgrimage that he, several couples and a nun began about 10 years ago. It wasn't a geographical journey, he points out. Instead the journey was inward and ongoing, focusing on each one's vocation. Father Weber is pastor of St. Thomas More Church in Bowling Green, Ohio.

Father John Castellet points out that many people were on the road in the early church, traveling as a rule under difficult conditions. St. Paul is estimated to have logged almost 10,000 miles, Father Castellet says.

Pilgrimages help strengthen our faith

by Fr. Alfred McBride, O.Praem.
NC News Service

On a cold sunset day, 700 chilled pilgrims stood before the Lincoln Memorial in Washington singing and praying for peace. It was Nov. 15, 1985, and they had just completed a yearlong, 3,600-mile peace march across the United States.

That same month, under gloowering skies in the tranquil medieval town of Assisi, Italy, Pope John Paul II and 160 representatives of more than a dozen of the world's religions gathered and prayed. Theirs too was a pilgrimage for peace.

In the fourth century St. Jerome made a pilgrimage to the Holy Land that he might touch the earth of the stable where Jesus was born, lay his hand on the rock of Calvary, soil on the Lake of Galilee and walk through the streets of Nazareth. He wrote: "Just as you understand Greek history better by seeing Athens, so you appreciate the Bible more profoundly by experiencing the Holy Land."

Contemporary Catholics by the millions make pilgrimages to Rome, Lourdes, Compostela—to pray, perhaps

receive a miracle and above all to deepen their faith. Think of "Hands Across America." See the chain of hands from the Pacific to the Atlantic and hear the song of a people urging concern for the homeless and the poor. A pilgrimage of hands joined in a common cause.

The urge to take to the streets and roads, the impulse to march, the drive to vacate the nest for idealistic reasons is as new as the Liberty Coin and as ancient as the pyramids from whose shadows the Israelites marched forth from Egypt's slavery to the desert's freedom.

Some like to think of the church in terms of Solomon's temple, a solid, moveable building. That view illustrates the stability and continuity of the church. Others visualize the church as Abraham's tent. This is the pilgrim church, a trusting community on the march.

Popes have modeled both images. After 1870 Pope Pius IX became the "prisoner of the Vatican" and confined his presence to Vatican City. Today, John Paul II is a pilgrim pope who has already visited more than 60 countries. He styles his pastoral visits as pilgrims-



PILGRIM POPE—Montreal children reach out to touch the hand of the pope during his 1984 visit there. Pope John Paul II, who has already visited more than 60 countries, styles his pastoral visits as pilgrimages to the "sanctuaries of the Good Shepherd." (NC photo from UPI-Reuters)

ages to the "sanctuaries of the Good Shepherd."

The pope presents three reasons for his pilgrimages:

→ to help people experience the presence of Christ our Savior.

→ to pray for a mutual growth in faith, like St. Paul who wrote in the letter to the Romans: "I long to see you and share with you some spiritual gift to strengthen you... that we may be mutually encouraged by our common faith" (1:11-12).

→ to encourage the church to act as a servant of salvation to the world. The pope's view of the servant church begins with the service of salvation from sinfulness and implements this with a ministry of love, justice and mercy for all.

These pilgrimage goals of Pope John Paul II apply to the personal purposes of anyone making a faith journey. Whether one is a pilgrim to Lourdes, Fatima, Rome or Jerusalem, or a pilgrim for peace, justice, shelter for the homeless, the rights of the unborn or other worthy causes, one may encounter Christ in others, know a fresh growth of faith and experience the wonder of divine salvation.

Finally, the greatest of all pilgrimages is the singular journey of each person to the destiny of union with God in eternal love and life.

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Where do the pilgrims go?

The practice of making pilgrimages is found in all religions and throughout history. One of the most famous of all pilgrimage sites is Mecca in Saudi Arabia, which every Muslim tries to visit at least once.

In the early church, the most popular pilgrimage sites were the Holy Land, the monasteries of Egypt and the tombs of Rome, and the sites of local cults. These were usually the tombs of martyrs. In medieval times the tombs of saints who were not martyrs became important sites. Gradually, sites associated with appearances of the Blessed Virgin Mary also became important, including Lourdes in France, Fatima in Portugal and Guadalupe in Mexico. Today, more people make pilgrimages to Lourdes than they do to any other place, even Mecca.

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The Bible and Us

Pilgrimages common in early church

by Fr. John Castriot, NC News Service

The early Christians were great travelers. In fact, Christianity's astonishing spread during the first century of its existence was largely the result of this mobility. One reliable estimate has St. Paul logging almost 10,000 miles.

He was extraordinary but by no means unique. He also sent out personal emissaries on various errands, mostly as troubleshooters, such as Timothy to Thessalonica. Paul's communities returned the favor by sending representatives to him for various reasons: Stephanas, Fortunatus and Achaicus from Corinth to Ephesus; Epaphroditus from Philippi to Ephesus with CARE packages when Paul was imprisoned there.

Others just dropped in on him although perhaps not altogether accidentally, like the Corinthians from

Chloe's housechurch who brought him disturbing news of the situation at Corinth.

In the last chapter of the letter to the Romans, Paul extends greetings to 25 individuals and a number of groups, even though he has never been in Rome himself at this time. In all likelihood he had known them elsewhere before they had moved to the capital.

Outstanding among the early pilgrims were Prisca and Aquila, a married couple who really got around. Originally from Pontus on the Black Sea, they made their way to Rome. When the edict of Claudius expelled all Jews from the city, Prisca and Aquila went down to Corinth and formed a lasting association with Paul. Later, writing from Ephesus to Corinth, Paul sends greetings from the couple to the Corinthians. Finally when Paul writes to the Romans, they are back in the capital once more.

Not all of this travel was pleasant. People undertook it for various reasons: occupational, commercial, evangelical. Travelers were in constant fear of attack by brigands in spite of the Roman soldiers' vigilance. Going by sea was quickest and easiest. A good ship could make 100 miles a day and piracy had been wiped out by the authorities.

Most people walked or plodded along on mules, averaging about 20 miles a day. Overnight lodging presented a problem. There were inns of a sort but they offered little more than shelter from the elements. So people tried to travel when the weather was good and they could camp by the roadside.

As more Christian communities were established, Christians along the road could count on finding a welcome. In fact, hospitality is frequently urged as an important Christian virtue.

Jews throughout the empire had prepared the way for this. Every synagogue had facilities for travelers who needed a place to stay. New Christians too could seek out their brothers and sisters and stay with them. It took some of the discomfort and anxiety out of travel and bound together people from many different places in a warm unity of shared faith and love.

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Education Brief

Day of Prayer for Peace was a worldwide pilgrimage

"While we have walked in silence, we have reflected on the path our human family treads: either in hostility, if we fail to accept one another in love; or as a common journey to our lofty destiny, if we realize that other people are our brothers and sisters...."

"We hope that this pilgrimage to Assisi has taught us anew to be aware of the common origin and common destiny of humanity. Let us see in it an anticipation of what God would like the development history of humanity to be, a fraternal journey in which we accompany one another toward the transcendent goal he sets for us" (Pope John Paul II in Assisi, Italy, Oct. 27, 1986).

They came from everywhere. "They" were Christians of many denominations; Jews; Moslems; Budd-

They believed that peace today requires even more than human efforts.

hists; American Indians; representatives of Shintoism, Hinduism, Zoroastrianism, African traditional religions.

It was Oct. 27, 1986, a Day of Prayer for Peace. At Pope John Paul II's invitation, they had come to Assisi, birthplace of a great peacemaker, St. Francis. They were convinced that peace today requires even more than human efforts, that its source "is to be sought in that reality beyond all of us," as Pope John Paul explained.

It is worth noting that the pope termed this journey a pilgrimage. For it is natural along a pilgrimage route that diverse peoples will meet, that they will share faith and hope.

Those who came to Assisi found that in spite of many differences, they shared something vital. And once together, they found that something happened. The pope put it this way: "Together we have filled our eyes with visions of peace. They release energies for a new language of peace, for new gestures of peace, gestures which will shatter the fatal chains of divisions inherited from history or spawned by modern ideologies."

What the pope had to say that day offers a glimpse of what pilgrimages mean for him. It says something, too, about what the theme of pilgrimage means.

Resource

"Rediscovering Jesus: Challenge of Discipleship," by Father Eamonn Bredin. Accepting the call of Jesus to "come and see" means "moving out of the familiar and being prepared to follow the path of discipleship wherever it may lead," writes Father Bredin. "Answering it means being willing to set out and continue on a journey that leads us onward, upward and inward." A disciple has the willingness to move beyond what has been achieved already, the Irish priest adds. Thus the disciple tries constantly to discern the way forward, rejecting complacency. This means admitting that each achievement is only a new beginning. Discipleship cannot be otherwise, he suggests, "for we are not simply called to be different but to be new men and women." (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1986. Paperback, \$9.95.)

Each person in the church is, in some way or other, on a faith pilgrimage. But few, if any, make such a pilgrimage alone. Along the way they encounter

A pilgrimage brings people together to discover what it is they share and what a difference shared hopes make.

ter others. Concerns are shared, new energies released.

The faith pilgrimage becomes a journey into a community—the worshipping community first, but the broader human community also. A pilgrimage brings people together to discover what it is they share and what a difference the shared hopes of the community make.

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Discussion Points and Questions

What does it mean to say that each follower of Jesus is, in some way or other, on pilgrimage?

What are some of the different kinds of pilgrimages?

What are some elements, or components, of a pilgrimage as Father Herbert Weber sees them?

Why can it be said that each pilgrimage is a journey into the community of fellow believers—a pathway into the worshipping community and all that it means in the life of a Catholic?

During the first century of the church's existence, many people of faith became travelers, says Father John Castriot. This led to an emphasis on hospitality in the church community. Why?

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Children's Story Hour

St. Helena's Pilgrimage

Helena traveled to Jerusalem to find the cross of Jesus

by Joanna Masternach, NC News Service

Helena lived long long ago, about 286 years after Jesus. She grew up in a far-off land called Bithynia (now known as Turkey). Her father owned an inn beside a busy highway and people from near and far stopped here to eat and to rest. Helena liked meeting the travelers and helped her parents serve them.

What Do You Think?

What is a pilgrimage? What pilgrimage did St. Helena make when she was an older woman? What sort of pilgrimage can be made today close to home?

Reading Corner

Each journey a child takes is something of a pilgrimage where seeing, doing and learning takes place. That is the case in "The Best Bad Thing," by Yoshiko Uchida. Rinko's parents are aware that their friend Mrs. Hata is lonely since her husband's death. They decide that their daughter Rinko should spend her last month of vacation with their friend. Rinko would rather not, but goes anyway. The visit turns out better than she expected, though some bad things happen. Rinko finds that she really likes Mrs. Hata and she learns some very important things about life and herself. (Aladdin Books, MacMillan, Inc. 886 Third Ave., New York, N.Y. 10022. 1983. Paperback, \$3.95.)

One day a famous Roman, General Constantius, stopped at the inn. He liked the 20-year-old Helena very much. He and Helena fell in love and married. They lived together happily for about 20 years and had a son named Constantine.

By then Constantius was second only to the emperor in power and importance. Friends now whispered to Constantius that a man of his high position needed a noble wife. After all, Helena had been a servant girl. They convinced him to divorce Helena and marry Theodora, the emperor's stepdaughter.

New Helena was all alone. Her son, Constantine, was about 20. He loved and admired his mother and was about the divorce.

When the emperor died Constantine became emperor. One of the first things he did was declare that all were to honor his mother. He placed her picture on the empire's coins.

In 313 A.D., Constantine made it a law that Christians for the first time could live and worship freely. Before that Christians at times were arrested, tortured and killed for living according to Jesus' teachings.

Helena became a Christian and was baptized at about the age of 63. She now spent much of her time and money helping the poor and the sick. She also had many churches built so Christians could worship together publicly.

Then Helena decided to visit the places where Jesus lived. She made one of the first pilgrimages to the Holy Land. It was a long journey for an old woman. She visited Bethlehem where Jesus was born and Nazareth where he grew up with Mary and



Joseph. She enjoyed being by the Sea of Galilee where Jesus taught and healed people.

But most of all she liked being in Jerusalem where Jesus suffered, died and rose again. Helena overran the building of a large church on the spot where Jesus was crucified. She directed a search for the cross on which Jesus died. It is said she found the cross in a dried-up cistern on Calvary.

People all over the Holy Land loved Helena because she was so kind, especially toward the poor. She died as a very old woman in the land of her pilgrimage. The church honors St. Helena on Aug. 18.

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Carpet Column

WHEN IS A SALE A SALE

1987 is off and running, and local newspapers are filled with sale and bargain prices on all consumer items — you name it. Warehouse sales, End-of-the-Year sales, First-of-the-Year sales, Lowest Price Ever sales, 50% Off, No Interest, No Payments 'til July 1987 sales — and on and on and on. In many cases, all these bargain sale prices should be the price you pay every day of the week.

P.T. Barnum said at one time, "There's a sucker born every minute." W.C. Fields said in one of his movies, "Never give a sucker an even break." Barnum and Fields must chuckle regarding all this advertising.

From time to time, one merchant tells about the "Flim-Flam Man" in the grocery business. We have "Flim-Flam" in the floor covering business also. I cannot believe that the buying public goes for all this "Flim-Flam," however, many do.

The intention of this column is to be informative and will remain this way. We do come unglued sometimes when we read advertising and know what goes on. Fooling the public is not our game. Providing you with helpful hints and information is our game.

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The SUNDAY READINGS

Isaiah 62: 1-4, 6-7
Psalm 28: 1-4, 9-16
Acts 10: 34-38
Matthew 3: 13-17

JANUARY 11, 1987

BAPTISM OF THE LORD

by Richard Cain

In the novel "The Robe," the slave Demetrius, a convert to Christianity, suffers a fatal sword wound. The doctor the Peter is summoned. When the doctor says nothing more can be done, Peter asks to be left alone with him and heals him. Before leaving, Peter reminds Demetrius that God restored his life for a special purpose and that he must devote the rest of his life to that purpose.

To me, this reveals something about the meaning of Christian baptism. As far as spiritual realities are concerned, I have died. But the Lord has saved me from the consequences of death. However, my restored life has a special purpose and I must be committed to that purpose. But what is that purpose? The readings have something to say about this question.

In Isaiah, there are four special passages called the Suffering Servant Songs. They describe a mysterious figure who brings freedom and justice to the world through intense personal suffering. The first reading is taken from the first of these songs.

The first song begins with the suffering servant's credentials. He has been hand-picked by God. The sign of this is that God has bestowed his own spirit on him. His mission is to bring forth justice. In Israel, this responsibility belonged primarily to the king and his appointed delegates. All this tells us that the suffering servant is the messiah.

The middle part of the passage clarifies how the suffering servant will carry out his mission. In order to understand this part, it is helpful to consider the historical context. The Jews were down and out in captivity in Babylon. This experience intensified their hope in a Messiah, a powerful ruler who would rescue them and establish a reign where God's will would be done and God's promises fulfilled.

Toward the end of their captivity, there arose a powerful ruler in Persia named Cyrus. Because he overthrew the Babylonians and allowed the Jews to return to their homeland, they regarded him as something of a messiah.

But the writer of this passage wanted to make clear that the real messiah would be very different from Cyrus. Unlike Cyrus, who relied on military might, the real messiah would

take a gentle, humble approach: "Not crying out, not shouting, not making his voice heard in the street./A bruised reed he shall not break, a smoldering wick he shall not quench...."

In other words, the real messiah would not whip people into conformity. Rather, he would establish justice by example and in a way that would transform them in their hearts. The rest of the passage clarifies and reinforces what has already been said.

The gospel reading is the account of Jesus' baptism. It is deliberately constructed in a way that makes it clear that Jesus is the fulfillment of what was promised in the first reading. To begin with, Jesus was baptized not because he needed to repent of any sin, but to set an example for others. This first action of his ministry set the tone for all that he would do later, especially his sacrificial death on the cross.

When he comes up out of the water, God the Father speaks. The message is much the same as what was said about the suffering servant in the first reading. Jesus has been hand-picked by God. The descent of the Holy Spirit is the proof of this.

In the second reading we see this from a different angle. Peter is about to baptize the first non-Jew. But first he explains what it means to be baptized

My Journey to God Two sides

by Dave Whitcott

Lord, I see my dark side, my sinful side, and I know I should change. I have seen your goodness and light and I know that I want to be with you. Why, O Lord, can't I stay in your light?

You lived and died before I was born. You knew about the time to come when I would turn from you just as you knew about Peter. Jesus, help me to see that somehow your light is there even in the shadows of my life.

and a Christian. Peter does this by telling the story of Jesus beginning with his own baptism. Here again, we hear how the Holy Spirit descended on Jesus as a sign that he was the messiah, the savior chosen by God.

I, too, have received the Holy Spirit. This sign means that I, too, share in Jesus' mission. For the rest of my life I have the privilege of carrying on the work of the messiah in my own unique way. Or rather, I have the privilege of letting him carry it on in me.

The real journey in life is interior

(Continued from page 9)

ting out to consult a spiritual director in the effort to resolve a problem, to do penance or to find help with a major decision that must be made.

In such cases, we are dealing with a pilgrimage that is focused on life's present reality. As Trappist Father Thomas Merton, who died in 1968, once wrote, "Our real journey in life is interior: It is a matter of growth, deepening and of an ever greater surrender to the creative action of love and grace in our hearts."

If modern pilgrims are not mere tourists or sightseers, they are not nomads either — happy wanderers. What makes their journey a pilgrimage is its purpose.

As Benedictine Father John Main once wrote: "There is all the difference in the world...between the pilgrim and the nomad. The pilgrim stays on the

journey, steadily and selflessly, focused not on emotional or intellectual satisfaction but upon the goal, the goal that leads us, the goal who is Christ" ("The Present Christ," Crossroad).

As a theme of the Christian life, pilgrimage is taken quite seriously today. Fordham University's John L. Elias, an adult religious educator, wrote in "Christian Adulthood" (USCC):

"Each of us is on a journey which is strangely familiar to us but which we are sure we have not traveled before." He believes that when the end of this faith journey is reached, it will be recognized that its goal "has been with us through the entire journey. In our life, in our struggle to find peace in the world, in our wanderings, searchings and journeyings, it is God who is present."

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the Saints *by Luke*

ST MARCIANA



MARCIANA WAS BORN IN RUSUCCUR, MAURITANIA. HER DATE OF BIRTH IS UNKNOWN. SHE WAS PERSECUTED FOR HER FAITH DURING THE REIGN OF EMPEROR DIOCLETIAN. GLADIATORS TRIED TO ASSAULT HER, BUT HER VIRGINITY WAS MIRACULOUSLY PRESERVED.

MARCIANA WAS THEN KILLED BY A WILD BULL AND A LEOPARD IN THE AMPHITHEATER OF CAESAREA IN MAURITANIA. SHE MAY BE THE SAME AS THE MARCIANA WHO IS THE PATRON OF TORTOSA, SPAIN, WHO IS REPORTED TO HAVE SUFFERED MARTYRDOM AT TOLEDO.

THE FEAST OF ST. MARCIANA, VIRGIN AND MARTYR, IS JAN. 9.

Question Corner

Baptize at home?

by Fr. John Dietzen

Q I would like our new baby to be baptized at home, for several reasons. At home we can create a warm atmosphere for this special event and have a friend who is a priest with us. But the priests I discussed this with did not seem to agree about it. My pastor says that because of church regulations we should have the baptism in the church. My husband is not Catholic. What is the policy on this?

A Unfortunately, with so many options available to Catholics in numerous aspects of their religious life, the attitude seems to grow that whatever is re-

quested or "feels" right should be unquestioned and allowed.

There remain important truths to consider in matters like this. So before we get to the actual answer let's review a couple of facts that will help to explain it.

For Catholics, the community—or parish—church holds a place of special reverence. It is more than a handy building in which to conduct religious business. It is literally the home of the parish family, whose members together share their faith in the celebration of the Eucharist and other sacraments.

Now we come to the present regulations for celebrating baptism. These regulations are found in the

introduction to the rite of baptism for children. The regulations that bishops, priests and others are expected to follow are found there.

According to these guidelines, "so that baptism may clearly appear as the sacrament of the church's faith and of admittance into the people of God, it should normally be celebrated in the parish church."

As the regulations state: "Except in case of danger of death, baptism should not be celebrated in private houses." Except in emergency or for some other pressing pastoral reason, baptisms are not to take place even in hospitals. When such an emergency occurs the parish priest is responsible for being sure that the parents are "suitably prepared beforehand."

Most priests with whom I am acquainted try to be as considerate and permissive as possible in such situations. However, they do have a responsibility to consider the faith of the individuals involved and the faith of our whole parish family, and to respect the church's instructions for administration of the sacrament.

(A free brochure explaining Catholic teaching and practice on sacraments is available by sending a stamped self-addressed envelope to Father John 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 Coping with son's addiction

by Dr. James and Mary Kenny

Dear Dr. Kenny:

Our son has had a serious problem with drugs and alcohol. He is now in a halfway house still not believing he has a problem. Can you say something about the parents' feelings while they are going through the turmoil created by teens on drugs?

What leads parents to take the first steps and how involved should they become? How do they feel when they hear all the different theories on the recovery of a chemically dependent person? How do they fight the guilt, when they are told over and over again that there should be none?

How do they handle the wanting to blame something or someone, even the other spouse, after blaming oneself becomes so painful?

What procedure is used to tell close relatives so they will be informed before being confronted by others, especially when drugs lead to trouble with the law? How do they deal with the misunderstanding friends, the co-workers? Do these parents have the same feelings as parents who have learned that their child has any other horrible disease? (Kansas)

Answer: What an eloquent description of a difficult parenting situation. You are far from alone. Perhaps other readers will write in to share similar concerns and with some specific responses to your many questions.

Meanwhile I want to respond to your underlying question and pain: In addition to the drugs and alcohol, what makes this situation so hard for parents?

One obvious factor is that we are talking about teen years. The issue of drugs and alcohol is compounded by teen-age assertiveness and rebellion. The soon-to-be adult feels the need to do things his or her own way, sometimes reacting against some very sane and sensible rules.

The ingratitude of teens also makes it more painful for parents. Teens are so wrapped up in their own problems, searching for their own identity, that they have very little sensitivity for the feelings of their parents.

A most difficult item to handle is deceit, the lies a teen may tell to protect his drug or alcohol habit. The parent feels used, betrayed and even rejected by the lies which are part of the denial common to substance abusers.

Finally, parents have to deal with their shattered dreams. Most parents have great expectations for their children, seeing them as better than anyone else. With substance abuse, parents may see these hopes dashed, feeling a sense of great disappointment and failure.

Most parents work through their angry and hurt feelings by treating their child as a loved but separate person, by letting go but still being there.

Thanks again for your letter. I will try to respond to your specific questions in future columns after some of our readers have shared their wisdom.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 672, St. Joseph's College, Hammond, Ind. 47678.)

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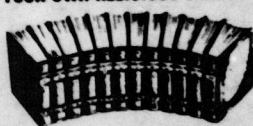
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Vatican Letter

Long hard road in dialogue with Marxists

by John Thavis, NC News Service

For officials in the St. Calixtus Palace—an island of Vatican offices in the heart of Rome's ancient Trastevere neighborhood—the current practicalities of Christian-Marxist dialogue are long-distance negotiations over the next meeting site.

The staff of the Vatican's Secretariat for Non-Believers, headed by Cardinal Paul Poupard, a 56-year-old Frenchman, is mulling the public relations impact of choosing Moscow, Leningrad, Warsaw, Prague, Budapest or East Berlin, as the setting for the next dialogue meeting. Each of those East bloc cities has been suggested as a possible site. The staff began mulling soon after a historic Oct. 8-10 meeting in Budapest, Hungary, between 15 Catholic and 15 Marxist thinkers.

The choice is important symbolically for both the church and the Eastern bloc. Imagine, for example, a church delegation led by Cardinal Poupard arriving in Moscow, to defend the faith and critically discuss Marxism in an academic forum.

That picture pleases church leaders. They have floated the idea of Moscow as the site of the next—ideally, during the 1988 millennium celebrations of Russian Christianity. Leningrad also would be acceptable, said a church source familiar with the current debate.

Although the "other side" has not said no, it has shown some resistance to a Soviet site, he said. There are still hard-liners in the Soviet Union who are not ready to receive a church delegation of that nature as guests of honor, he said.

The Eastern bloc's "counter-offer" has been Warsaw or Prague—but that doesn't sit well with the Vatican. The fear is that it would give the Polish or Czechoslovakian governments added and unearned legitimacy in the eyes of the world.

"This kind of meeting in some ways represents a blessing of the status quo by the church," said the source. The Vatican does not want to do that in Czechoslovakia, where persecution of believers continues, he added.

East Berlin has been suggested by some church leaders—but a recent statement by the country's bishops had made it clear that the climate for dialogue there is not good. The bishops said the East German model of Marxist materialism was distorting Christian values and hurting relations between atheists and believers. The secretariat says it will not select a site without approval by the local bishops' conference.

Some people would be happy to make Budapest a traditional meeting place. For the Hungarian government, Christian-Marxist dialogue fits in symbolically with its current "liberalization" policy. The church, too, has recognized real progress there—one Vatican official pointed out that Hungary is the only East European country that now allows theological textbooks to enter the country freely.

But some of Hungary's communist officials were less than comfortable with the October meeting, the source said. Those in-house divisions may explain why Imre Miklos, Hungary's religious affairs minister, showed little enthusiasm for a new meeting when he visited the secretariat's office Dec. 10.

The Vatican has also been somewhat disappointed in the spotty follow-up to the Budapest session. For example, some of the Marxists' texts were never mailed to the secretariat office as promised, thus making their publication impossible.

In its quarterly review, Atheism and Dialogue, the secretariat recently printed the materials it did have from the meeting—and sent copies, with Christmas greetings, to the Hungarian organizers.

Privately, some Catholic scholars say they are not

eager to return to Budapest because of organizational problems there. For example, Hungarian translators, experienced in business and commercial conventions, reportedly stumbled over many of the theological and philosophical terms.

The timing of such meetings is also an important factor, as Budapest illustrated. The October session took place—by accident—during the 30th anniversary of the Hungarian uprising. The secretariat was criticized by some Hungarian expatriates, who said the presence of an official church delegation at that time showed insensitivity. Gearing the next meeting to a religious event—like the millennium celebration in the Soviet Union—would reverse that experience, church leaders feel.

For now, the secretariat is in the "signal-sending" stage. It gets its message across through unofficial channels, using the Italian Communist Party, the Soviet Embassy to Italy or the press. In coming weeks, the next round of signals will start coming back. It's not a quick process the staff in St. Calixtus Palace engages in. The three days of face-to-face dialogue in Budapest, for example, took them two years of long-distance discussion to arrange.

Pray and fast for peace

Recalling the poverty of Christ's birth, Pope John Paul II urged Christians everywhere to use the poor person's methods of prayer and fasting to win peace in the world. The pope's Christmas message, pronounced to several thousand people in St. Peter's Square and to millions who watched on television, criticized world powers that "swallow up in weapons incalculable wealth."

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ENTERTAINMENT

Viewing With Arnold

See this movie at your personal risk

by James W. Arnold

If you're not in one of the world's seemingly endless number of trouble spots, you're not likely to meet Mother Teresa. The next best thing is seeing "Mother Teresa," a classy documentary by a couple of young American women that captures her magnificent spirit.

After a few prestige screenings at festivals and places like the United Nations, "Mother Teresa" recently began its release in American theaters. Ironically, one of the circuits involved is Landmark, which last spring circulated Godard's "Hail Mary." As they say, what goes around, comes around.

The film is mostly a direct-cinema record of the dynamic little nun in constant motion, from Calcutta to San Francisco, the South Bronx and Beirut. Ann and Jeanette Petrie, New York-based sisters who worked as co-producers and directors, followed Mother with their film crew over a five-year period in 10 countries. In addition, they used historic photos of her life before she began her ministry in 1949 to the "poorest of the poor," and interviews with Mother Teresa and a dozen others. Soundtrack voices include her niece, filmmaker Richard Attenborough, and various priests, nuns, novices and laity who have shared her life over the last 36 years.

The result is a comprehensive but tight profile of the woman many consider a living saint, certainly an heir to the Christian poverty, humility and good humor, as well as the charity, of Francis of Assisi. On this issue, as on most others, Mother has a disarming comment: "Holiness is a simple duty," she tells a reporter, matter-of-factly. "It is what we are created for."

Unless you're already a Mother Teresa buff, the 81-minute movie offers several surprises. She is unpretentious, funny, out-spoken. Since the common image is of the tiny, stooped old woman



in the blue-trimmed white sari, it is a surprise to see her as a charming adolescent in Albania or as a habited nun-teacher in India in her 20s. She arrived there at 19 and taught geography for 20 years before her sudden "call" to serve the poor. As a Loreto nun who knew her then says, "She was just the same as the others."

Her mid-life career change was, in a way, more astonishing than any of those in contemporary America so often reported in the media. And what staggering results: 1650 sisters carry on the work of the Missionaries of Charity in more than 370 houses on all continents in 70 countries, including 18 in the U.S.

We observe and listen to her so often and in so many varied candid situations, where she is clearly oblivious to the camera, that her charismatic appeal is apparent. She is warm, direct, articulate, loving—and even at 76 bursting with the energy and wit that so often mark special people.

Her English is gentle but clear, and cadenced in the rhythm of the superb high school teacher she once was. Among the more memorable (and Teresa-esque) quotes:

"There are Calcuttas all over the world" (over images of homeless street people in Western cities).

"Each person has been created to love and be loved. . . God's love is infinite. He loves the world through us— you and me."

(At a press conference at Harvard): What would she do if there were no more poor in the world? "Join the unemployed."

(In Guatemala): "Poverty is not created by God. . . We are responsible because we do not share."

(In Beirut): "It's how much love you have, not how much work you do. It's not in giving but in how much love you have in giving."

Equally affecting are the words of the women who joined her, including one who had been a top literary agent in London: "Something inside me that wanted to live was dead."

But by far the most moving elements in "Mother Teresa" are not words but images. Typical is the spe-



MOTHER TERESA MOVIE—The film "Mother Teresa," a documentary on the life of the Albanian nun who works with the poorest of the poor on the streets of Calcutta, will be aired on PBS Jan. 14. Narrated by Richard Attenborough, the film recently ran in about 24 theaters after taking four years to make. (NC photo by Mary Ellen Mark)

tic boy in Beirut, starving and barely more than skeletal, undergoing a surgery when an unseen nun begins gently to rub his chest. He slowly responds, turns, and looks at her, and a kind of light comes into his eyes. It's better than any acted scene you've seen in a movie this year.

Ann Petrie is a writer-producer at ABC-TV, and her sister is a former real estate business prodigy. Cinematographer Ed Lachman shot "Desperately Seeking Susan," among many others, and editor Tom Hanke worked on multi-award winners "From Mao to Mozart" and "He Makes Me Feel Like Dancin'." All the crew is talented and artfully professional.

One sees this movie at some risk. As

Jeanette Petrie says, "You can't spend time with Mother Teresa without examining your own self, motives and purpose, and without having that kind of commitment affect your own work."

(Memorable documentary on a memorable woman; highly recommended for mature viewers.)

USCC classification: A-1—general patronage.

Recent USCC Film Classifications

The Morning After A-III
Wisdom O

Legend: A-1—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.

Mother Teresa movie also on television

by Henry Herz and Tony Zane

Although still currently being shown in theaters around the country, the feature-length documentary "Mother Teresa" is being broadcast Wednesday, Jan. 14, 9-10:30 p.m. EST on PBS.

The American telecast is part of a coordinated effort to broadcast the program throughout the world. More than 45 countries, including major networks in Western Europe, Latin America, Africa and Asia have already aired it or will do so in the near future.

For example, "Mother Teresa" was shown in Ireland Dec. 8 and the People's Republic of China has contracted to televise it soon. The most notable exceptions to this international television event are Japan and the countries of Eastern Europe.

Narrated by Sir Richard Attenborough, "Mother Teresa" received high praise in the secular as well as

religious reviews when released in theaters. It is possible that the television broadcast will hurt theater box-office returns. It is also possible, however, that the airing will call attention to the film and boost the sale of theater tickets.

The producers, Ann and Jeanette Petrie, are to be congratulated for bringing the program to the American television audience before exhausting its theatrical potential. They know firsthand the importance of Mother Teresa and the need to spread her message of the sanctity of life.

"Stranger in My Bed"

Disillusionment leads to purification and possible redemption when an amnesia victim discovers that her former lifestyle no longer holds any value for her in "Stranger in My Bed" airing Monday, Jan. 12, 9-11 p.m. EST (NBC).

Lindsay Wagner plays the emotionally confused wife in this fact-based drama about a woman's struggle to recover her identity and family relationships after an auto accident leaves her without any memory of her past.

The stranger in her bed is her husband. Her mind clear of prejudice and subjectivity, Beverly Slater (Ms. Wagner) realizes that the man who is her husband is abusive.

Hal Slater (Armand Assante) is the husband unable to accept that he no longer is the dominant figure in his wife's life. Repulsed and disgusted by his attitudes, Beverly seeks a meaningful relationship with a more gentle man. She's not seeking acceptance; she simply finds that her marriage was not only a matter of compromise and convenience, but also made complex by the fact that she has two children who also lack the values and temperament she now exalts.

Instantly liberated from the conventions of the past, Beverly sets out to develop and nurture a new self and discover new worlds as the accident offers the chance of a lifetime to start all over again with the heart and experience of an adolescent just learning about life, love and adulthood. But she also rediscovers a deep tie with the past through her motherhood.

Hal slowly learns to re-sensitize himself and makes a new commitment to wife and family.

It should not take a knock on the head to alert the adult viewers for whom the show is intended of the need to be open to a reassessment of their own marital and personal relationships. The show is about that openness, the willingness to risk everything for positive life-affirming change and the temporary pain that such change might entail.

Pastoral letter on the economy

Farm 'crisis' decried

by Jerry Fitcan
Part 6 in a seven-part series

WASHINGTON (NC)—"Our food production system is clearly in need of evaluation and reform." ("Economic Justice for All," No. 257.)

"Crisis" is the word used by the U.S. Catholic bishops to describe the current state of farming and food production in the United States.

The whole food system "may be in jeopardy," they say, as farm bankruptcies and foreclosures lead to "increased concentration of land ownership."

In their new pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy," the bishops stress the ability to meet "essential human needs" as a basic test of the U.S. economy.

"No aspect of this concern is more pressing than the nation's food system," they say.

The 54,000-word pastoral was approved by the nation's bishops last November at their general meeting in Washington.

While other sections of the pastoral focus more on long-term economic problems and long-term solutions, the part devoted to food and agriculture issues takes on a tone of immediacy and urgency because of the financial crisis hitting family farmers.

"The loss of farms and the exodus of farmers from the land have led to the loss of a valued way of life, the decline of many rural communities, and the increased concentration of land ownership," the pastoral says.

Pressure to increase output and hold down costs, it adds, has led farmers "to replace human labor with cheaper energy, expand farm size to employ new technologies favoring larger-scale operations, neglect soil and water conservation, underpay farm workers and oppose farm worker unionization."

The pastoral acknowledges that "farmers should share some responsibility for their current plight." But it says that many of the factors which helped cause the situation were the direct result of government policies

or were encouraged by these same policies.

The benefits of "established federal farm programs... now go disproportionately to the largest farmers," the pastoral says. Tax policies "now encourage the growth of large farms, attract investments into agriculture by non-farmers seeking tax shelters, and inequitably reduce large and well-financed farming operations."

Instead, the bishops say, public policy should encourage and protect family-owned, family-operated farms and "discourage the accumulation of excessively large holdings."

"The current crisis calls for special measures to assist otherwise viable family farms that are threatened with bankruptcy or foreclosure. Operators of such farms should have access to emergency credit, reduced rates of interest and programs of debt restructuring," the pastoral says.

In its warnings on agriculturalism, the pastoral expresses a "particular concern" about the effect on food prices of "the growing phenomenon of 'vertical integration' whereby companies gain control of two or three of the links in the food chain: as suppliers of farm inputs, land owners and food processors."

The pastoral sees small and medium farms making invaluable moral and economic contributions to the life of the nation. It says they contribute to the vitality of rural communities, to stewardship of the land and its resources, to agricultural diversity and productivity, to the reliability of the food system, and to "maintaining the rich plurality of social institutions (in America) that enhances personal freedom and increases the opportunity for participation in community life."

It says the danger of losing these values in the agricultural sector are pressing.

"Losing any job is painful," the pastoral says, "but losing one's farm and having to leave the land can be tragic.... Once farmers sell their land and their equipment, their move is practically irreversible. The costs of returning are as great as that few who have ever come back."



UP FOR BID—Auctioneer Roger Babin bids for bids as Bill Clark sits on a tractor that will be auctioned at his farm in Galien, Michigan, in this 1986 photo. Farm bankruptcies and foreclosures lead to increased concentration of land ownership, causing "a decline in rural communities and loss of a valued way of life," says the U.S. bishops' new pastoral on the economy. (NC photo from UPI)

Farm workers draw bishops' concern

WASHINGTON (NC)—Amid statements of alarm about the problems of U.S. family farms, the U.S. bishops in their economy pastoral also voice considerable concern over farm workers—"the poorest-paid and least-benefited of any laboring group in the country."

"Migrant field workers are particularly susceptible to exploitation," the pastoral says. "This is reflected not only in their characteristically low wages but in the low standards of housing, health care and education made available to these workers and their families."

The bishops' letter also objects to lack of equal protection in law and public policy

for farm laborers' rights, including the right to collective bargaining. "Their efforts to organize and bargain collectively have been systematically and vehemently resisted, usually by farmers themselves," the pastoral says.

"They are largely excluded from significant participation in the farm economy," the letter says. "Despite the agrarian heritage of so many Hispanics, for example, they operate only a minute fraction of America's farms. Black-owned farms, at one time a significant resource for black participation in the economy, have been disappearing at a dramatic rate in recent years."

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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 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46201



January 9

The Indianapolis chapter of National Pastoral Musicians will meet at 7:30 p.m. after 6:15 p.m. dinner at the Catholic Center, 1400 N. Meridian St. for a B.Y.O.G. (Bring Your Own Group) music session. Snow date Jan. 16.

January 9-10-11

A Mixed Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 546-7881 for information.

January 10

The Office of Worship will sponsor a seminar on Music in Catholic Worship Part I from 10 a.m.-3 p.m. in room 206 of the Catholic Center, 1400 N. Meridian St.

Socinia Memorial High School will hold a placement test for prospective freshmen from 9:30 a.m.-12:15 p.m. Luncheon follows. Bring 45 pencil and \$30, which includes \$5 test fee and \$25 non-refundable deposit on tuition. Socinia Booster Club Scholarship

contenders must take the test. Call Ott Hurrie 256-6377 for more information.

January 11

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rahke Rd.

A Pre-Cana program for en-

gaged couples will be held from 12:45-3 p.m. at the Catholic Center. \$15 registration fee. Pre-registration required. Call 317-226-1288.

January 12

Benedictine Father Nush Casey will present a workshop sponsored by the Office of Worship for priests on "The Call to Conversion: Preparing for Lent" from 9:30 a.m.-3:30 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "Intelligence" by Dr. Drew Appleby of Marian College. For information call 238-1595 days or 259-4140 or 255-3121 evenings.

January 13

A Mother/Son Evening on "The Fun of Having a Son" will be presented by marriage and family counselor David Reuter from 5:30-9:30 p.m. at Fatima Retreat House, 5353 E. 56th St. Mother-son \$15 which includes dinner; \$7 each additional son. Call 546-7881 for information.

The Adult Catechetical Team of St. Michael Parish, 301 and Tibbs will sponsor "The Many Faces of God" by Donna Procter at 7 p.m. in the school basement as part of its series on Our Unique Personalities and How They Bring Us to God. \$1 fee.

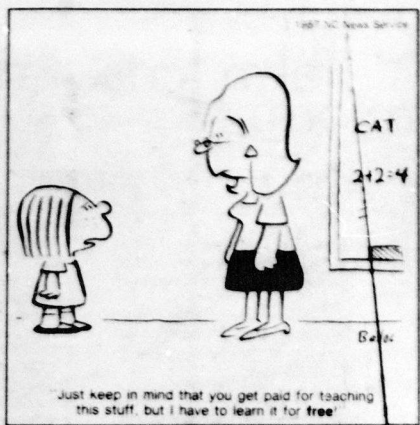
January 14

St. Mark Parish, U.S. 31 S. at E. Edgewood Ave. will hold a Luncheon and Card Party beginning at 11:30 a.m. in the church hall. Men are welcome.

Socinia Parent Support Group will meet at 7:30 p.m. in the school library for discussion of teen and their attitudes about drugs, sex and alcohol. Enter through east doors. For information call Dan or Ginny O'Brien 254-3204.

January 16-17-18

A Marriage Encounter will be



presented at the Sisters of St. Joseph motherhouse in Tipton. For information call Ann Miller 789-6274.

Mass followed by a meeting at 8:45 a.m. in the cafeteria.

The Women's Club of St. Patrick Parish will hold a Card Party at 2 p.m. in the parish hall, 926 Prospect St. Admission \$1.25.

January 17

Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual installation of officers at 7:30 p.m. dinner in Anchor Inn. For reservations call 889-3092 or 783-9441.

The Academy of the Immaculate Conception, Oldenburg will administer a placement test for eighth grade girls at 8:15 a.m. in the resident building. \$3.50 fee. To pre-register or for information call 812-824-4440.

January 18

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rahke Rd.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Plus X Council 3433, 7 p.m.; Rancalli High School, 5:15 p.m.; St. Peter Claver Center, 319 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy Brownson, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 6 p.m. SATURDAY: Cathedral High School, 9 p.m.; K. of C. Council 497, 1200 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 2 p.m.

Pope declares Marian year

(Continued from page 1)

quin Navarro-Valls. He added that the Vatican also plans to announce, "probably in March," norms for the Marian year listing indulgences and other spiritual benefits for Catholics who participate in local or international events.

An indulgence is a church-granted remission of temporal punishment due for sins already forgiven.

"The norms will be very loose, giving great freedom to local bishops," said Navarro-Valls. They will encourage pilgrimages to diocesan, national and international Marian shrines, he added.

The pope called Mary the "proper model" for helping Christians prepare for the "advent of the third millennium of the Christian era." Through Mary, "willingness to follow God's will, Christ 'became the Son of Man and initiated a new era,'" the pope said.

"We wish to deepen the understanding of

your presence in the mystery of Christ and the church," the pope said.

The announcement of a Marian year is an example of the pope's deep personal devotion to Mary. His papal coat of arms bears the letter M for Mary.

His travels have included stops at famous international Marian pilgrimage shrines such as Lourdes, France; Fatima, Portugal; Guadalupe, Mexico; and Czestochowa in his native Poland. He also makes a practice of visiting local Marian shrines during his international trips.

The first Marian year was held Dec. 8, 1953, to Dec. 8, 1954, to commemorate the 100th anniversary of the formal proclamation of the Dogma of the Immaculate Conception which says that Mary was born without original sin.

Each Dec. 8 Pope John Paul places a wreath of flowers at a statue in Rome dedicated to the Immaculate Conception.

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Youth Corner

Genesis song leads to thoughts on marriage

By Charlie Martin, NC News Service

Throwing It All Away

Need I say I love you, need I say I care/Need I say that emotions/Are something that we don't share/I don't want to be sitting here/Trying to deceive you/You know I know, baby, that I don't want to go.

We cannot live together, we cannot live apart/That's the situation/We've known it from the start/Every time that I look at you/I can see the future/You know that I know, baby, that I don't want to go.

Refrain: Throwing it all away/Throwing it all away/Is there nothing that I can say/I watch the world go round and round/And see mine turning upside down/Throwing it all away.

Now that you're here in the darkness, who will hold your hand/Who will find you the answers/When you don't understand/Why should I have to be the one/Who has to convince you/You know that I know baby/That I don't want to go.

Someday you'll be sorry/Someday when you're free/Memories will remind you/That our love was meant to be/But late at night when you call my name/The only sound you'll hear/Is the sound of your voice calling/Calling out to me.

Repeat Refrain

Recorded by Genesis; written by A. Banks, P. Collins, M. Rotherford; Mgt. by Atlantic Records Corp. © 1986, by Phil Collins Ltd., Mike Rotherford Ltd., Tony Banks Ltd.

Phil Collins and Genesis have the Midas touch over pop music. During the past year, every single they released turned into a hit, including their most recent one, "Throwing It All Away."

The song talks about the pain of a failing relationship: "We cannot live together, we cannot live apart." Even though he sees little hope for improvement, he says: "You know that I know, baby, that I don't want to go."

Such situations deeply hurt both people involved. Yet in our society almost one out of two marriages ends in divorce.

Given this risk of failure, how can a couple build a love that will survive? For those who someday hope to have a lasting marriage, I make the following suggestions:

➤ Go slowly. Take the time to learn about yourself and your partner. Going slowly allows both of you to see whether both are ready for a lifelong marriage.

➤ Avoid going steady during your teen years because this puts unnecessary pressure on you to get married too soon. The divorce record shows that couples who marry while still teens have the hardest time making their relationship last.

➤ As a single person, learn how to live your own life before trying to build a partnership with another.

Woman leads parish

BALTIMORE (NC)—Medical Mission Sister Jane Coyle is one of the first non-priests to administer an urban Catholic parish in the United States. She was named coordinator of pastoral ministries of Corpus Christi, a 350-family parish in Baltimore.

Priests stationed elsewhere provide the sacraments in the parish, while Sister Coyle heads the pastoral team that runs the parish and provides its other services.

It is rare to find an urban parish that does not have a resident priest because the ratio of priests to parishioners is higher than in rural settings.

ings won't magically disappear after marriage.

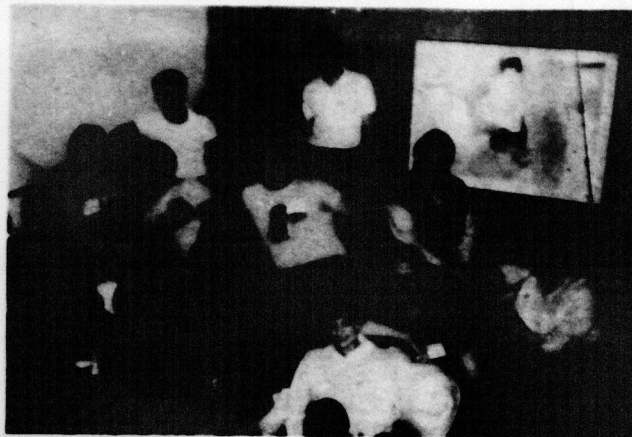
➤ Ask yourself this question: Do we see and respect the differences between us? If you see no differences, you're definitely not ready for marriage.

➤ Ask, Can I live with this person day after day without expecting him or her to change? You're setting yourself up for a shock if you think your partner will change after you get married.

➤ Take advantage of marriage preparation programs before getting engaged. Most parishes offer some type of program to help a couple take a good look at their relationship. It makes sense to find out everything you can about yourselves before you promise forever.

These are some tips for looking at a relationship. Honestly thinking about a relationship can help both people decide what's best for them.

(Write to Charlie Martin at 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)



YOUTH MINISTERS—Attending the conference are (from left) Sheila Stultz, Terre Haute; Tony Cooper, New Albany; Rick Etienne, Tell City; (standing) Joe Exline and Wayne Corley, Floyd's Knobs; John Boucher, Indianapolis; Janet Roth, Terre Haute; Bob Schultz, Indianapolis; Ann Papesh, Indianapolis; and Paula Sasse, formerly of Terre Haute. (Photo by Dan Taylor)

Youth ministers attend conference

by Tony Cooper

For Marie Salzman, last month's national youth ministry conference in Cincinnati was a big lift. After all, it's hard to be with over a thousand other people who care about the same thing without being encouraged.

"I feel good knowing there are so many people around the country who are in the same ministry and share a common purpose with me," she said. "The talks and workshops helped me see my direction in ministry a little clearer and know that I'm doing many of the things I should be doing."

It's challenged me to do some things I'm not yet trying. Salzman is youth ministry coordinator at St. Simon's parish on the east side of Indianapolis.

The theme of this year's conference was "Beyond the Vision: Living the Dream." It (See TWENTY-FIVE, p. 21)

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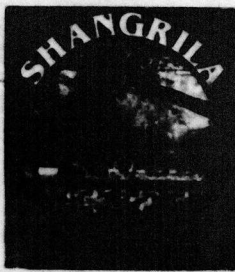
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Youth group presents service with smile

St. Catherine and St. James parish high school youth presented a month-long service program called "Service With a Smile." The parish and community-wide programs were a way for the youth to prepare for Christmas.

On Nov. 24, the youth wrote Christmas cards to the older members of the parish who cannot come to church.

The youth also offered two free babysitting days at the parish center for parents needing to do shopping.

Hospitality and celebration were also a part of the youth group's service. On Dec. 2, they served dinner to over 50 women at their annual Christmas dinner and installation of officers at St. Catherine Church. Then on Dec. 7, the

youth provided waited on tables for the St. James Advent Breakfast following the 9 a.m. Mass.

The youths also visited the Damar Home, a residential facility for developmentally handicapped youths aged 6-16. Members of the youth group were each matched up with a resident and served as a Kris Kringle for that resident. A Kris Kringle buys, wraps and secretly delivers gifts to the person he or she is matched with.

The youth also visited Central State Hospital for the mentally ill to participate in the Teen Toy Shop. The youth helped residents shop for gifts for their family and friends.

On Dec. 22, the youth celebrated their annual Christmas Caroling Evening by visiting Bethany Village Nursing Home. They also helped with decorating both St. Catherine and St. James for Christmas at the annual "Hanging of the Greens" party.

This thriving youth program is directed by Father Don Quinn, associate pastor at St. Catherine and St. James, and CYO youth moderators Bernie Price, Pete Coraro, Margee McHugh, Ann Papesh and Eva Coraro.

25 youth ministers attend national conference

(Continued from page 20)
celebrated the 10th anniversary of the publishing of the "Vision of Youth Ministry" paper which has given direction to Catholic youth ministry since its infancy. The conference drew 1,100 youth ministers from all 50 states and even other countries. About 25 of the participants were from the Indianapolis Archdiocese.

For Rick Etienne, a veteran youth ministry coordinator from Tell City, the address by Father John Shea was the best part of the conference. "John Shea talked about the impact that storytelling can have on our ministry," he said. "When we tell our own story, and let others see how we really are, that's when faith is passed on and people really get excited about God."

Some of the participants at the conference were volunteer youth ministers. One of them, Wayne Corley, from Floyds

Knoxs said he enjoyed the friendly atmosphere and the excellent speakers. "I liked the keynote (address) by Maria Guerin because she planted a seed but didn't go into great detail," he said. "She allowed you to develop these ideas into how it's going to work best in your parish."

Guerin, the former director

of the National CYO Federation, presented her updated vision for Catholic Youth Ministry for 1987 and beyond.

The conference, held every two years, is sponsored by the National Federation for Catholic Youth Ministry.

(Tony Cooper is youth ministry coordinator at St. Mary's parish in New Albany.)

'Lifesigns' schedules for Jan.

The following are the schedules for the 'Lifesigns' series for January on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWWW-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WRCP-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WAKI-FM, 104.9, Rockville, Sunday at 5:30 p.m.

Date	Program topic
Jan. 11 "Heaven and Hell" — St. Bartholomew and St. Columba, Columbus	
Jan. 18 "Acting" — St. Monica, Indianapolis	
Jan. 25 "Priests and Nuns" — Rencall H.S., Indianapolis	

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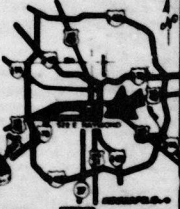
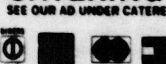
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Book review

Good biography of Dorothy Day

Love Is the Measure—a Biography of Dorothy Day, by Jim Forest. Paulist Press (Mahwah, N.J., 1986). 224 pp., \$14.95.

Reviewed by Brian T. Olaszewski
NC News Service

Dorothy Day and the Catholic Worker movement are topics about which dozens of books and articles have been written. So why another one?

Two reasons may be the manner in which she did her work as well as the impact her example had upon co-workers. As a result, they may have felt a need to add their own "Catholic Worker stories" to the already crowded list.

Among those workers was Jim Forest who, following his discharge from the U.S. Navy as a conscientious objector, was appointed managing editor of the Catholic Worker newspaper at the age of 30.

He describes Miss Day as "a storyteller. She was also a great collector of sayings." Drawing upon those characteristics of his subject, the author links stories of her life with her own words.

The stories are plentiful and interesting. They include her conversion to Catholicism, various relationships, struggles with the newspaper, and the endless challenges to her faith, work and patriotism.

Miss Day's words, most of which come from her own journals, add a personal dimension to the stories. While Forest can write about her conversion, it is Miss Day who states, "What a driving power joy is: When I was unhappy and repentant in the past I turned to God; but it was my joy at having given birth to a child that made me do something definite."

In response to a retreat given by her spiritual director, Father John Hugo, she exclaimed, "This is what I was looking for in the way of an explanation of Christian life. I saw things as a whole for the first time with a delight, a joy, an excitement which is hard to describe. This is what I expected when I became a Catholic."

Forest controls his exuberance for Miss Day by withholding his "I remember" stories until the afterword. In doing so, he allows the woman and her work to bask in the biographical spotlight.

For the novice Day student, this book will evoke plenty of "I didn't know that" responses. Those who are familiar with her life and work will find this text a quick review. There is one further benefit to this work: because of its organized, easy-to-follow approach, the book is ideal for the reader who wants a short but powerful dose of Catholic inspiration. Each chapter provides an ample amount.

(Olaszewski is managing editor of the Northwest Indiana Catholic newspaper of the Diocese of Gary.)

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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BROWN, Charles E., 63, Our Lady of the Greenwood, Greenwood, Dec. 20. Husband of Mary L.; father of Linda J. Baker, Karen S. Moore, Cathy A. Pustney, Diana K. Smith, Larry K. David W., Warren D. and Charles E., Jr.; brother of Eugene and Leland; grandfather of 17.

† FRY, Walter J., 81, Immaculate Conception, Millhouse, Dec. 19. Brother of Raymond, Omer, Urban, Bertha Meyer, Sylvia Orlman and Stella Carrigan.

† GAINES, Julia R., Our Lady of the Greenwood, Greenwood, Dec. 21. Mother of Maynard C., Jr., Richard J. and Donald W. Ragan, Frances Pearl, Barbara Glover and Betty E. Gibney; sister of Creighton and Eugene Oliver; grandmother of 24; great-grandmother of 24.

† GEELEBOED, Albert J., 82, Our Lady of the Greenwood, Greenwood, Dec. 25. Father of Valencia Kidwell, Cecile Kiman, Monica McFerrin, Wilhelmina Cochrane and Donna-Louisa Renollet; grandfather of seven.

† HARVED, Louis, 71, St. Mary, New Albany, Dec. 25. Father of Barbara Melton, Carolyn and Marilyn; brother of Anna Applegate, Elizabeth Hoppes, Christina Miller, Mary Hoff, Frances Young, Rita Reeves and Joseph; grandfather of three.

† HUTT, Morena, 82, St. Augustine, Jeffersonville, Nov. 28, aunt of three.

† KESSEL, John T., 71, Little Flower, Indianapolis, Dec. 24. Husband of Abbeon Harlan; father of John H., Kathleen L. Lyons and Debra L. Peters; brother of Helen E.; grandfather of nine; great-grandfather of five; step-grandfather of five.

† KING, Helen L., 84, St. Anthony, Indianapolis, Dec. 22. Mother of Margaret M. Fox, Juliana Riddle, Mary Lou Chastain, Susan Long, John M., Thomas J. and Paul P.; grandmother of 24; great-grandmother of 12.

† KIRKPATRICK, Robert, 72, St. Lawrence, Indianapolis, Dec. 7. Husband of Gerandine; father of William and Gerard Sebastian;

grandfather of five; great-grandfather of two.

† LAMPING, Rose, 90, St. Maurice, Napoleon, Dec. 24. Wife of Ben; mother of Franciscan Sister Rose Bernard, Pauline Schoettner, Norbert and Franciscan Brother Louis; grandmother of three; great-grandmother of two.

† LEY, George J., 79, St. Mary, Gibson, Dec. 22. Husband of Lillian; father of William, Robert, Richard, and Betty Burkhardt.

† MANSENI, Matthew, 46, St. Lawrence, Indianapolis, Dec. 18. Son of Angelo and Patricia; brother of Benedictine Father Guy.

† MEILER, Charles A., 71, St. John, Dover, Dec. 19. Husband of Norma McCann; father of Allen, and Joan Randolph; brother of Ruth Buchanan, Roy and Lester.

† MITCHELL, Charles, 76, St. Mary, New Albany, Dec. 29. Husband of Roberta B. Erd; father of D. Bruce, Donald S. and Charles L.; brother of Jeannette Deather and Margaret Ward; grandfather of 10; great-grandfather of three.

† PIRILLO, Frank Carmine. Our Lady of the Greenwood, Greenwood, Dec. 20. Husband of Margaret M.; father of Anthony, Janet M. and Maria A.; son of Josephine L.; brother of Frances C. Jackson.

† RYAN, Mary Margaret, 87, St. Paul the Apostle, Greencastle, Dec. 25. Mother of Patricia Bremer; grandmother of three; great-grandmother of one.

† STRASSBURGER, William R., 55, St. Mary, Greencastle, Dec. 19. Husband of Marilyn; father of Laurie Ruble and Diane; brother of Charles.

† WESTRICK, Adam, 74, St. Lawrence, Lawrenceburg, Dec. 23. Husband of Cecelia; father of Sharon Usman and Nicholas; stepfather of Deveta Orman and Frederick Marsh.

† WILLIAMS, Florence C., 80, St. Anthony of Padua, Clarksville, Dec. 20. Wife of Thomas F., Sr.; mother of Thomas F., Jr., Donald L., Larry J., Judith Ann Gaudinger and Mary Kay Mead; sister of Regina Kleckhamer, Dorothy Costin, Margaret Ash, Rita Kader, Eileen Wright and Ed Meyer; grandmother of 15.

† WILSON, Mary Frances Schlotter, 50, Holy Name, Beech Grove, Dec. 18. Mother of Michael D. and Alicia Ann; grandmother of John Michael and Anne Frances.

† ZELAK, Edward J., Jr., 43, Holy Spirit, Indianapolis, Dec. 28. Father of Lee Scott and Paul Edward; son of Edward J., Sr.; husband of Louise J. Coffman and Sue A.

Archdiocesan laity give opinions

(Continued from page 1)
circles. Since Vatican II, so much confusion has reigned that many people, especially the young, have left the church completely."

In the second topic—inquiries about the laity's adult education and spiritual formation—most believed that good teaching was available at all levels. But one person spoke for many to the subtitle: "What you need to become a more informed Catholic adult," answering: "Another day in the week!" The homilist was seen as vital to adult education, since so many "just come to church on Sunday."

The opportunity for spiritual formation was assessed by most as being readily available; many felt more should be said about the option of spiritual directors. Some expressed concern that lay ministers of adult education lacked adequate training.

The third topic concerned opinions on the lay ministries. In "positive dimensions," most recognized the possibility for deeper spiritual growth and a sense of their role in the Body of Christ that comes with increased involvement. Lay ministries were seen as a practical necessity for the church because of the decrease in ordinations.

But some lay ministers were observed as having "holier than thou" attitudes. Lay ministers were not accepted at all by some parishioners, but the number involved was seen as too limited by others. A few ministers were seen as unacceptable because of moral attitudes, and the delicate problem of removing those who are clearly inadequate in certain ministries was recognized. Commitment to the extent of neglecting families or spiritual development was cited. Some priests were seen as resenting the laity involvement; others were criticized for turning everything over to parishioners. It was mentioned that many priests are now busier with meetings than if they were doing the traditional work themselves.

Training was unanimously seen as the most immediate need in lay involvement. Suggestions were made that an archdiocesan office be established to direct education, define the ministries, and provide certification of all lay ministers. About a third of the summaries mentioned the need to show appreciation to those involved.

"The Church's Mission to the World" was the fourth topic of consultation. Respondents were asked what was unique to ordained, lay, or vowed religious vocations. Beyond the obvious, the priest was recognized as being trained to "speak as a voice of the church" and the Religious was considered to provide a "special witness." Unique to the lay ministry was intimate education of the young, understanding of family problems, and ministry in the workplace. The laity was also recognized as the largest group, most free to make service choices, and most financially supportive.

In answer to what was needed for effective collaborative ministry on the parish level, communication was thought to be the key. An understanding and respect for each vocation were considered essential, as well as the necessity for prayer.

In consultation with pastoral councils, most agreed that they are a means of lay formation. Few respondents were aware of the National Advisory Council. Among positive effects of councils cited were better understanding of the needs of the parish, enabling a more organized and far-reaching approach, and the easing of the pastor's workload. The fact was mentioned that women could be part of a pastoral council.

Again, most suggestions for improvement centered around communication and education. The method and criteria of selection of council members was criticized by some. Several saw the need for more spiritual direction. Others felt that the final decisions were still left to the priest, whether or not he

was best qualified to make them. One comment was that there was too much talk by the council and not enough action.

The sixth topic, on lay spirituality, asked "Do you experience God in the family, the workplace, friendship, leisure, the institutions of society, your parish?" The response was positive for every category. Many said that it was more difficult for a lay person to achieve spirituality than for those in a religious vocation because of distractions, but that witnessing to their faith helped to strengthen their spirituality.

In answer to the seventh group of questions, most respondents believed that women make unique contributions to the church, citing volunteer involvement in a wide range of activities and initial education of children. A great number mentioned sensitivity and compassion, with several stating that women are a stabilizing influence or "a backbone" of the Church. But a number considered the question "loaded," one noting, "Women are unique only because they are not permitted equality." Most parishes had at least one person who believed that the Church should permit women to be ordained.

The question of whether Catholic youth in the United States needed special care/ministry was unanimously answered "Yes." It was noted that many parents let the child make the decision about whether to attend religious education classes. Listening, and giving the young people social programs, professional youth leadership, and a sense of being needed and involved in parish activities, were among the ideas offered. Several suggested getting the young people involved with helping the needy and visiting the sick so that they would realize the needs and problems of others. Some recognized that young people need reassurance that God loves them and that he is with them in prayer.

On the ninth topic—religious practice and

care for society—most who responded believed that they, their families, and parishes did connect their own religious practice with pastoral care of the world. They prayed and financially supported work of the missions and others, also sharing time, strength, and talents. Several believed that their example or their cooperation with the neighboring community and churches was part of their ministry. Some participated in legislative action groups.

Several parishes unanimously answered "No" to this question. Some responded that they tried to take care of their "own little world," believing that if all would do this, the larger world would be covered. It was believed that communication, education, prayer, scripture study, and active involvement were needed to strengthen the link between spirituality and social concerns. Members of two parishes suggested an archdiocesan peace and justice office.

The final question was whether the parishes were organized into small communities of faith, such as prayer, study, or action groups. While most said there were such groups, about a third answered "No." The majority believed that they were of value in support, exchange of ideas, sense of unity, understanding, and ability to accomplish more.

Some parish lay people voiced concern over issues not covered in the written consultation: aid buildings, parochialism, vocations crisis, and reluctance to accept laity in some roles. Several added comments that questions were too vague or complex or that the questionnaire was too long. One parish wrote that, since the questions were "not user-friendly, ... perhaps the opinions of lay persons are not welcome." That same parish was concerned because "the synod will not include lay delegates."

Two lay persons from the Archdiocese of Indianapolis, Marie Mitchell of St. Pius X and Jim Roe of Immaculate Heart of Mary, Indianapolis, will attend one of four regional consultations of the laity in Belleville, Illinois, next month.

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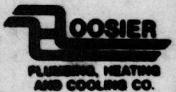
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Theologians call Ratzinger's view a 'dangerous novelty'

by Jerry Filkins

WASHINGTON (NC)—The board of the Catholic Theological Society of America has said Cardinal Joseph Ratzinger's view of dissent in the case of Father Charles Curran creates a "dangerous novelty" that could destroy "theology in any traditional sense of the word."

In written testimony submitted to the Academic Senate of The Catholic University of America in December, the 19-member board strongly backed Father Curran, a moral theologian, in his fight to retain his teaching post at the university.

Minda Hellwig of Georgetown University, president of the 1,300-member theological society, said after the five-page document became public that it was not meant to provoke confrontation. It was a carefully worded, tightly reasoned document submitted in a formal academic proceeding and should be understood in that context, she said.

Cardinal Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, last summer ordered the withdrawal of Father Curran's license to teach on the university's theology faculty.

The order, approved by Pope John Paul II, declared that Father Curran's dissent from certain church teachings made him

"not suitable nor eligible to teach Catholic theology."

Father Curran said that he dissents only in limited areas where it is legitimate and that he carefully adheres to accepted norms for such dissent. He has appealed the Vatican's dismission order to the Academic Senate, which has begun forming an inquiry committee to hear the appeal, as provided under university statutes.

The Catholic Theological Society of America heard the testimony, filed under the appeal procedures, said that "the issues of the nature of Catholic theology and the role of the theologian are at the heart of" the Curran case.

The group of theologians said Cardinal Ratzinger's view of theological dissent, expressed in two of his letters on the Curran case, involved a "most dangerous" blurring of "the distinction between infallible and non-infallible teaching and between the assent of faith and religious respect of intellect and will."

"Occasional responsible dissent from authoritative but non-definitive church teaching," the theologians said, is "one of the chief ways in which doctrine has developed."

Such dissent helped the church reverse erroneous official teachings on slavery, discrimination against Jews, Scripture scholarship, and other issues, they said.

But even that kind of dissent is ruled out by the Ratzinger approach, they said. "If it (the cardinal's position) were widely accepted, theology's contribution to faith seeking understanding would dry up altogether. It is not possible to do theology in any traditional sense of the word under the conditions set down in the letters to Charles Curran."

The theological society board distributed the testimony to its members in early December, with a cover letter by Ms. Hellwig. The society did not make the documents public, but sources gave them to reporters.

In her letter Ms. Hellwig asked other Catholic theology faculties around the country to join with the board's document or to submit their own testimony for consideration by the inquiry committee hearing Father Curran's appeal.

Such testimony, under the rules of the Academic Senate's inquiry, must be considered by the inquiry committee and is part of the formal record of the inquiry.

The board's testimony called Father Curran "an eminently competent Catholic theologian, suitably engaged in research fitting within a university setting, and making significant contributions to the field of moral theology."

It added that such contributions were "needed" in the current "difficult period of massive cultural changes" and that in the few areas where he dissents from some aspect of church teaching, his positions "are found in the middle, moderate, nuanced, shared by a majority of well-known scholarly moral theologians in this country."

Dismissal of Father Curran, the board said, would threaten hard-won gains in academic freedom among U.S. Catholic colleges and universities and could bring these institutions to be viewed "merely as catechetical arms of the universal church."

The theological society's testimony was made known as another key phase in Father

Curran's case was coming to a head: a decision whether or not he would be able to resume teaching in January.

Father Curran was on a one-year sabbatical last summer when the order came to withdraw his teaching credentials, so he had no classes to teach during the fall term. His sabbatical ended Jan. 1, and classes for the spring term are scheduled to resume Jan. 15.

When the spring academic catalog was released this fall, courses which Father Curran was to teach did not list any teacher's name.

In a telephone interview, Father Curran said colleagues had told him that "the rumors are very strong that they're going to suspend" him from teaching until his case is resolved.

He said Archbishop James Hickey of Washington, chancellor of the university, would have to notify him soon if he was to be suspended before the new semester begins, but he believes the archbishop has already taken the first step in that direction by seeking the agreement of the bishop-trustees of the university.

University statutes provide that, in cases judged sufficiently serious, the chancellor, "with the concurrence of the episcopal members of the board (of trustees), may suspend...from teaching" a theology faculty member facing dismissal proceedings.

Once the bishops concur, Father Curran said, the statutes then require the chancellor to:

- Notify the professor of the intention to suspend him, explaining the reasons for the action.
- Give the professor "opportunity to respond in due time" with reasons why the action should not be taken.
- Consult with the president of the university, the dean of the school of religious studies and the chairperson of the theology department, "explaining his reasons" for the action and "seeking their opinion" on it.

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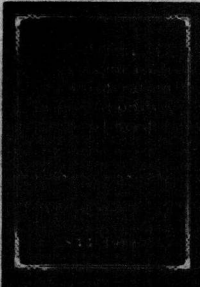
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