

The CRITERION

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Indianapolis, Indiana



Former church is sold to college

Archdiocese sells former St. Francis Church to Martin Center College

by John F. Fink

The Archdiocese of Indianapolis has sold the former St. Francis de Sales Church, on Avondale Place between I-70 and 22nd St. in Indianapolis, to Martin Center College, the non-denominational college founded by Benedictine Father Boniface Hardin.

Indianapolis Archbishop Edward T. O'Meara said he was "delighted that we were able to take something useless and turn it to something positive." The church has been closed since 1983.

Financial details of the transaction were not disclosed, but both Archbishop O'Meara and Father Boniface said that the sale was for a "nominal price."

"I feel that this is a worthy resolution of a situation whereby we've been holding this property for so many years," Archbishop O'Meara said.

"What Father Boniface is doing is totally compatible with the mission of the church," the archbishop said. "It benefits those who need a helping hand—low income people and those who can get forgotten in society." He said that Father Boniface has the permission of his Benedictine superiors to do what he is doing.

Father Boniface, in expressing his appre-

ciation, told the archbishop that the sale is "a sign of your personal concern for what we're doing at Martin Center College. It is a good sign among black Catholics. You symbolize the bishops who are doing something positive among minorities and the poor."

The archbishop and Father Boniface agreed that the church will not be used for worship purposes and it will not use the name Francis de Sales. Father Boniface said that it will become the college's Avondale campus. The main campus is located at 3553 N. College Ave.

Martin Center College was founded by Father Boniface in 1977 as a division of Martin Center, which he founded in 1969 as a training place for human relations, particularly in the areas of race relations and affirmative action. The college was incorporated and became autonomous in 1979. It offers Bachelor of Arts degrees in three departments and Bachelor of Science degrees in nine.

The college is open to both white and black students. In the last graduating class, 79 percent was black and 21 percent white. The college has had 84 graduates.

The college and center are named for Martin Luther King, Jr. and St. Martin de Porres.



CHURCH SOLD—As Benedictine Father Boniface Hardin prepares to give Archbishop Edward T. O'Meara a check for the purchase of the former St. Francis de Sales Church, the archbishop is ready to hand over the deed and keys to the building. The church, closed since 1983, was bought by Martin Center College. (Photo by Richard Cain)

Vatican issues document on foreign debt crisis

by Agostino Bone

VATICAN CITY (NC)—Attempts to alleviate the Third World foreign debt crisis have been "insufficient and limited," requiring bold new measures such as erasing some of the debt of poorer countries, said a major Vatican document.

"Respect the insolvent debtor and do not burden him with immediate and intolerable demands which he cannot meet," it added, referring to the inability of many countries to meet their loan repayments.

Current repayment conditions are placing many debtor countries on "the very brink of bankruptcy," causing unacceptable economic hardships on their populations, it said.

"The development of the debtor countries and, at times, their very independence are endangered," the document said.

The 5,000-word document, titled "At the Service of the Human Community: An Ethical Approach to the International Debt Question," was issued Jan. 27 by the Pontifical Justice and Peace Commission.

The document listed suggestions generally sympathetic to Third World concerns and asked that an ease in debt burden be accompanied by programs to stimulate economic growth in underdeveloped countries.

Industrialized countries and lending institutions should redraft repayment programs to allow debtor countries to meet payments without sacrificing basic domestic needs, it added.

Debtor nations, the World Bank and other international agencies note that interest payments alone are huge burdens. Annual interest paid by 107 developing countries is around \$60 billion.

The Vatican document's suggestions include lowering of interest rates, extending loan repayments over longer periods and an end to protectionist trade measures in industrialized countries.

Commercial banks lending money to Third World countries should remember that the needs of their Third World debtors "are often more urgent" than those of their depositors, the document said.

The document also told developing countries to clamp down on corruption and re-examine national priorities so that less money is spent on weapons and other projects which do not stimulate economic growth.

Debtor countries must not take unilateral action to avoid repayments but should reach negotiated solutions with their creditors "to avoid payment defaults which could destabilize the international financial system," the Vatican document said. The inability of many Third World countries to repay their foreign debt is a threat to world political and economic stability, said the document.

During the past few years, Pope John Paul II often has called the Third World foreign debt crisis a hindrance to world peace, but this was the first time the Vatican has issued a detailed statement suggesting concrete ways of overcoming the problem.

Vatican officials said the document resulted from numerous calls by Third World bishops, especially in Brazil, that the church issue a major statement on the problem

because of its harmful impact on vast Third World populations.

Brazil has a foreign debt of \$107 billion, the highest in the Third World.

At a press conference Jan. 27, French Cardinal Roger Etchegaray, president of the Pontifical Justice and Peace Commission, estimated the foreign debt of Third World countries at \$1 trillion, with the major debtors being Latin American nations.

Many of the causes of the crisis are external factors beyond Third World control such as fluctuating monetary exchange rates, falling world prices for raw materials and high interest rates, said the document.

"Creditor states will need to pay special attention to the poorest countries. In certain cases they should convert the loans to grants," it said.

Grants do not have to be repaid.

"This debt revision, however, must not undermine the financial, economic and political credibility of the 'less advanced' countries or put a stop to new flows of capital from banks," it said.

(See DOCUMENT, page 19)

Pope will add Detroit to Sept. United States visit

WASHINGTON (NC)—The city of Detroit has been added to Pope John Paul II's itinerary for his 1987 pastoral visit to the United States and he is to make a 24-hour visit there Sept. 18-19 as his final stop.

The addition of a 14th city for the papal trip was announced Jan. 28 by the National Conference of Catholic Bishops in Washington.

The NCCB confirmed last November that the pope would visit nine cities in six states during a nine-day U.S. trip, beginning Sept. 10 in Miami and ending in San Francisco Sept. 18.

The NCCB said the pope is expected to fly from San Francisco to Detroit Friday, Sept.

18, arriving around 9:30 p.m. local time. He is expected to leave the following day for Rome around 9 p.m.

In addition to Miami, San Francisco and Detroit, the pope will go to Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; and Monterey and Carmel, Calif.

Archbishop Edmund Szoka of Detroit was the pope's personal choice in March 1981 to succeed Cardinal John Dearden. In an unusual move, the pope called the new archbishop to Rome to meet with him the morning of the announcement and to convey the appointment to him in person.

Pope John Paul while still a cardinal visited Detroit in 1969 and 1976.

The CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Results of *The Criterion's* readership survey

by John F. Pink

Recently 400 of you readers of *The Criterion* were subjected to an extensive telephone survey about what you like and dislike about your newspaper, the types of articles and features that interest you, and some information about yourselves that should enable us to know you better. We are told by those who are supposed to know that 400 such interviews are sufficient to give us a pretty good indication of the feelings of most of our readers.

Those interviewed were randomly selected from our subscribers' list, 46% from the city of Indianapolis and 54% from the rest of the archdiocese. The interviews took 15 minutes; that was the mean—half took less than that amount of time and half took more.

If those interviewed were telling the truth, it appears that *The Criterion* is well read. You told the company that conducted the survey for us that you spend 36 minutes reading an issue; again, that was the mean with half spending less than that and half more.

THOSE OF YOU who write letters to the editor will be glad to know that your letters are read; that was the regular feature that pulled the highest percentage of readership—89%. In a tie for second place were the two question-and-answer columns, Father Dietzen's "Question Corner" and the Kanny's "Family Talk"—79%. This did not surprise me since surveys by other Catholic newspapers have always shown the popularity of these types of columns.

Seventy-three percent said that they read "From the editor."



This survey confirmed a recent survey conducted by the U.S. Catholic Conference on the popularity of "Today's Faith." Seventy-two percent of our interviewees said that they read those features. Later in the interview, when asked about their interests in the various things that make up a Catholic paper, 71% said they were interested in religious instruction, spiritual reflections and inspiring articles from Scripture. So they were consistent in their responses.

I WAS CURIOUS to see how our six regular columnists (three each week) on the "Commentary" page would do. Here is how they ranked: Magr. George Higgins, 66%; Fr. Gene Henrick, 65%; Dale Francis, 63%; Antoinette Bosco, 61%; Dick Scheiber, 58%; and Dick Dowd, 56%.

Sixty-eight percent said that they read "The pope teaches" column and 64% read "The Sunday readings." I was a little surprised that James Arnold's movie review column wasn't better read. It got 63% readership. And, once again, those interviewed were consistent because only 58% said they were interested in movie reviews (although 68% of respondents under age 35 said they were interested in them).

Speaking of age, we learned that 46% of our readers are under 30 and 51% are over, which seems about the way it should be. The same can't be said about sex, though, since the survey showed that 67% of our readers are female. I expected about 60% because that's what surveys for other Catholic papers have shown.

We noticed some differences between those under 35 and those over. For example, for married couples over 35, both spouses are Catholic in 76% of the cases; it's 62% for those under 35. Fifty percent of those over 35 have a high school or less education; it's 35% for those under 35. In families over 35, both spouses work outside the home in 46% of the cases; it's 66% for those under 35. Eighty-four percent of

those over 35 go to Mass weekly or more; the figure is 70% for those under 35.

The highest grades in the survey came when people were asked about writing style and appearance of the paper. Only two percent found the style or quality of writing unfavorable and only three percent found the appearance unfavorable.

Only five percent feel that there is not enough Catholic doctrine in the paper, only six percent are dissatisfied with interpretations of church positions, and only eight percent do not find the paper spiritually inspiring.

WHAT ARE THE types of articles readers are most interested in? In first place by a wide margin is information about changes in the church, with an 84% interest rate. Articles about family life came in second, at 78%, followed closely by articles on how to live a Christian life, 76%, and articles on religious instruction or spiritual reflection at 71%. Next came local parish news at 71%, again consistent with the 70% who said that they read "The Active List." Seventy percent said that they are interested in articles about the work of Catholic Charities.

Features that received at least 60% interest were articles about: people in the archdiocese, 66%; education and schools, 65%; national news, 64%; renewal movements, 64%; international and Vatican news, 63%; TV reviews, 62%; news about the archbishop, 61%; and youth articles, 60%. Fifty-four percent said they are interested in articles about archdiocesan agencies.

The people who were surveyed showed least interest in our editorial cartoons (44%) and, in last place, puzzles and games that sometimes appear on the children's page (33%).

We greatly appreciate the time the 400 interviewees gave for this survey. It should prove valuable when we make editorial decisions.

St. Meinrad appoints search committee, names Fr. Eugene acting president-rector

The board of trustees of St. Meinrad Seminary has begun the process of filling the position of president-rector of St. Meinrad College and School of Theology and has named Benedictine Father Eugene Hensell as acting president-rector.

This position was vacated by Benedictine

Father Daniel Buschlein when he was named bishop of Memphis, Tenn. by Pope John Paul II on Jan. 20.

In accordance with established procedures, St. Meinrad's trustees, at a regularly scheduled meeting, appointed a special search committee to nominate a replace-

ment for Bishop-designate Buschlein. The committee will seek input from the faculties, administrative staffs and students of the college and school of theology. Members of the St. Meinrad monastic community, overseers, trustees and alumni will also be consulted.

The constitution of the seminary requires that the president-rector be a priest from the St. Meinrad Benedictine community.

It is expected that the new president-rector will be elected in mid-March.

Father Eugene, the interim president-rector, had been vice-rector/provost of St. Meinrad College since 1982. He also teaches scripture in the School of Theology.

A native of Logansport, Father Eugene was ordained to the priesthood in 1960 for the Diocese of Lafayette. He received his B.A. and M.Div. degrees from St. Meinrad and M.A. and Ph.D. degrees in biblical languages and literature from St. Louis University.

From 1971-1975 he served as director of

campus ministry, chairman of the division of social heritage, and instructor of theology at Notre Dame College in St. Louis.

He joined the St. Meinrad monastic community in 1979 and made his solemn profession of vows in 1982. He has been teaching in the School of Theology since 1979.

In announcing Father Eugene's appointment, Benedictine Archabbot Timothy Sweeney, chairman of the board of trustees, said, "Father Eugene's administrative experience and academic background will facilitate a smooth transition during this interim period."

Archbishop O'Meara's Schedule

Week of February 8

SUNDAY, Feb. 8—Visitation at St. Bernadette Parish, Indianapolis, Eucharistic Liturgy at 11 a.m. followed with a reception.

—Religious Emblems Presentation, St. Peter and Paul Cathedral, Indianapolis, 2:30 p.m.

MON. through FRI., Feb. 9-13—The 1987 Pope John XXIII Center Bishops' Workshop, Dallas, Tex.

This Sunday's collection is for Propagation of the Faith

"We cannot all go into mission territories, but we can help those who are there both spiritually and materially." Indianapolis Archbishop Edmund T. O'Meara said in his annual letter encouraging Catholics to join the Society for the Propagation of the Faith. The letter is printed in full elsewhere on this page.

Membership Sunday for the Society for the Propagation of the Faith is this weekend in the parishes of the archdiocese. Members are asked to pray daily for the missions and

to make an offering for the church's missionary work.

Father James D. Barton, archdiocesan director of the Propagation of the Faith, in a separate message, said that "becoming a member is a sure way to do your part and to be able to answer 'yes' to Jesus' question: When I was hungry, did you feed me? When I was thirsty, did you give me water? When I was naked, did you clothe me?"

Father Barton said that "we are speaking not only of membership in the Propagation of the Faith but of membership in the world community. Your offering is a way of really helping our missionaries wherever they are and of acknowledging our kinship with those in need. Through the Propagation of the Faith those made destitute by earthquakes, volcanoes, and erupting political conditions are cared for."

He said that the concerns of missionaries are not necessarily theological or "modern church" issues. "Rather," he said, "they are involved in finding shelter for those without a roof and food for the starving, setting up soup kitchens, searching for garments for those in tatters, caring for the sick and dying by picking them up from gutters and trying to pay their hospital costs, creating jobs for the unemployed, building schools, and in all of this speaking of God, teaching who he is by reflecting his compassion."

Father Barton said that it is possible to enroll people who are now deceased. They can "receive the spiritual benefits of membership: prayers and Masses offered daily by mission priests," he said.



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Indiana General Assembly

Capital punishment, justice for women debated

by Ann Wadellton

The issues of capital punishment and justice for women are among those being debated in the current session of the Indiana General Assembly.

Two bills would raise Indiana's minimum age for imposing the death penalty from 10 years to either 16 or 18. Another would use lethal injection instead of electrocution for those condemned to die.

Of special interest to Hoosier women are another group of bills which would change the laws governing the disposition of property when a marriage ends either by death or divorce.

The minimum age bills are HR 1021, sponsored by Representatives Earlene Rogers (D-Gary) and Brad Fox (R-Rome City), which would set 18 as a minimum age and HB 1022, sponsored by Rogers and Rep. John Keeler (R-Indpls), which would put the age

at 15 years. Both are in response to the death penalty given to Gary's Paula Cooper, who was 15 years old at the time of the crime (murder).

Indiana's minimum age is now 10 years, according to Dr. M. Deamond Ryan, executive director of the Indiana Catholic Conference (ICC), the lobbying organization for the Catholic Church in Indiana.

ICC's board of directors, which includes the six Indiana bishops, reiterated the stand of the U.S. bishops when they issued a strong statement in opposition to capital punishment last October. While the board recognized the seriousness of violent crime in our society, as well as the pain of its victims, they said, "We reject the use of lethal means to solve social problems, whether these problems involve unwanted pregnancies, burdensome hospital patients or legally convicted killers."

The lethal injection bill, HB 1286, is sponsored by Representatives Chester Dobis (D-Merrillville) and John Donaldson (R-Lebanon). A similar bill was defeated in committee last year when ICC and others refuted the alleged "advantage" of using the

medically-induced method of killing. ICC and others fear that the use of this allegedly painless method of killing would make the death penalty more acceptable and could lead to the medically-induced killing of others, i.e., the terminally ill, the elderly, handicapped, etc.

The issue of justice for women is involved in several bills which would change Indiana's current laws governing the way property is divided when a marriage ends in death or divorce. The Fairness Coalition, which represents 14 organizations with about 500,000 women, is supporting the adoption of UMPA (Uniform Marital Property Act) which has been introduced in the Senate as SB 507 and in the House as HB 1264. These bills provide for 50-50 division of property acquired during marriage. Property owned by either spouse before marriage and gifts and inheritances received by either spouse during marriage would be exempt.

ICC supports the principal of justice for women and has requested an opinion on these specific bills from the legal and social justice departments of the U.S. Catholic Conference in Washington, D.C.

Panel stresses abortion's trauma and God's forgiveness

by John F. Fink

The psychological trauma that women feel after an abortion and God's forgiveness were the two themes stressed at a program sponsored by the Indianapolis North Deanery at St. Luke Church Thursday, Jan. 29.

A four-person panel included Julie Westcott of New Palestine, who told her personal story of three abortions; Indianapolis psychiatrist Dr. Ned Masbaum; Father Jeffrey Charlton, associate pastor of St. Pius X Church in Indianapolis; and Terry Stec of Indianapolis, who also told his personal story.

The program was moderated by James Schmitz, pro-life chairperson for the North Deanery.

Westcott said that she had three abortions between two marriages. During this time she drank heavily, took drugs, and became promiscuous. She became terribly depressed, she said, and attempted suicide twice. A phone call to her grandmother saved her, she said, and she finally turned to prayer. She said that she now knows that her abortions were the cause of her problems.

"No matter what the feminists believe, we women are meant to create life," she said. "Abortion is against our nature."

Westcott said that, since her conversion, she has campaigned against abortion, especially by working with an organization called Open ARMs (Abortion Related Ministries).

Stec's personal story included getting a girl pregnant when he was, in his words, "a typical 17-year-old jerk" who felt that he could do anything he wanted. When his girl friend became pregnant, he said, he didn't have any second thoughts about aborting it. Ten years later, though, after he had become a Christian, he realized the enormity of what he had done, he said.

"Men are always involved in pregnancies, so they are involved in abortions," Stec said. "Abortion is not just a woman's issue. Men, too, feel a sense of loss."

Dr. Masbaum said that he has seen women suffer from the psychological impact of abortion 40 years after it took place. They usually keep their feelings within themselves and never discuss them, he said, but abortion leaves a profound sense of guilt and depression.

Masbaum said that women usually have special emotional feelings during their pregnancies and this makes abortion a particularly wrenching experience.

Father Charlton talked about the church's attitude toward healing and forgiveness. "The church continues Jesus' ministry to sinners through the Sacrament of Reconciliation," he said. "The church always speaks to the ideal but also offers the sacrament to those who can't live up to the ideal."

He gave particular attention to a brochure on the subject of forgiveness and said that it's important to work through the archdiocesan pro-life office.

Cathedral choir expanding; first rehearsal to be Feb. 16



CATHEDRAL CHOIR—Meeting to discuss plans for the expanded Cathedral Choir are (from left) Charles Gardner, Gerry Miller, and Ed Greene. (Photo by Margaret Nelson)

by Margaret Nelson

Charles Gardner, director of music for the Office of Worship for the Archdiocese of Indianapolis, will be adding voices to the St. Peter and Paul Cathedral Schola Cantorum to form a new Cathedral Choir.

Those who have choral experience may check with that office about joining the choir for the Masses of the Easter season, a Holyday Mass on April 5, and the Mass of Ordination on June 6. Archbishop Edward T. O'Meara will be the celebrant at the Masses.

The first rehearsal will be on Monday, Feb. 16 from 7:30 to 9:30 p.m. The choir will meet on most of the Mondays until June. In April, however, one rehearsal will be held on Tuesday.

Gardner does not want to "steal from the parishes" but those involved in parish choirs will be able to join the new Cathedral Choir for the Christmas Mass on Monday, April 13. Practitioners will be the two Mondays prior to this Mass. But to maintain balance in the voice parts, it will still be necessary for those who are interested to call the office.

One of the reasons Gardner decided to expand the choir was the availability of Mrs. Geraldine Miller, who has served as director and clinician for many choral festivals and workshops. "Gerry" directed the choir for the archdiocesan assisconferential and for the rededication of the cathedral. For 20 years she was director of choral music at Ben Davis High School in Indianapolis.

Also continuing to work with the choir will be Ed Greene, Cathedral organist who helped Gardner direct the schola last Fall. Gardner said the three will work with the new choir as a team.

Gardner commented, "Our dream is to eventually develop a choir program at the cathedral that has three components. First,

it must meet the basic liturgical needs of the cathedral, especially centered around the presence of the archbishop." Gardner noted that the archbishop's presence, at the time he presides at a liturgy, is symbolic of the whole archdiocese.

Since "the Cathedral is such a good setting," Gardner would also like to be able to present concerts of religious music there. The Cathedral Choir could become the core of a choir that would perform some of the "Masses" and other older classic works that are too long to be used in modern liturgies.

Third, a Cathedral Choir could help anchor a much larger group in a choral festival, with parish, school, and other choirs "from all over" participating.

Meinrad hosts vocations meet

Representatives from 40 dioceses from across the country attended St. Meinrad's 25th annual conference for bishops, religious superiors and vocation directors on Feb. 2-4. Those in attendance included 33 vocation directors, nine bishops (including Indianapolis Archbishop Edward T. O'Meara) and five religious superiors.

The topic of the conference was "Vocational Assessment: Continuance to Ordination." It focused on how seminaries and dioceses can better aid priesthood candidates in their discernment process.

The keynote address was given by Sulpician Father Howard Bleicher, rector of St. Patrick's Seminary, Menlo Park, Calif. Seven vocation directors from around the country also addressed the conference.

Local CHD funds available

March 31 is the deadline for applying for Campaign for Human Development funds administered by the Archdiocese of Indianapolis, according to Grace Hayes, archdiocesan CHD coordinator. The funds are available for both action and social justice education grants.

In 1986 the archdiocesan CHD committee decided that, for at least three years, campaign funds would be given for social justice education grants as well as for action grants. Five grants for a maximum of \$500 each will be available for programs that meet the criteria and will be ready for implementation before 1988, Hayes said.

The criteria for these grants include the requirement that the proposed program is meant to educate people about the issues of the powerlessness of the poor, poverty, and/or the effects of injustice, Hayes said.

The definition of poverty is restricted to an economic application, she said, and injustices are those that cause or result in the individual being economically impoverished due to economic, racial, or class discrimination.

The action grants support efforts undertaken by a group, the majority of whom are from the low-income segment of society. Hayes said that the goals of the proposed programs should include actions that address problems and issues related to lack of empowerment and/or injustices that are shared experiences by members of that group, and efforts toward institutional change that would eradicate these injustices.

Inquiries and requests for applications for these grants should be directed to the Archdiocesan CHD Office, P.O. Box 1410, Indianapolis, Ind. 46206; phone 317-238-1888.

Chatard celebrates 25th anniversary

by Cynthia Dewes

Bishop Silas Chatard High School is celebrating its 25th anniversary year during 1986-87 on the theme "Touch the Future." The school opened its doors as an archdiocesan high school on the north side of Indianapolis in 1961 with a freshman class of 180 students. Since then, Chatard has turned out more than 4,000 graduates.

Over 90 percent of Chatard graduates go on to higher education. Its sports teams have won many city, sectional, regional and state championships in boys and girls interscholastic sports.

Silver jubilee celebrations at Chatard began in September, 1986 under the direction of new principal James R. (Bob) Yost with a wreath-laying ceremony at the grave of Bishop Silas Chatard. In November a Silver Anniversary Ball was held, attended by more than 300 alumni, parents, faculty and friends.

The school was rededicated in honor of the Blessed Virgin Mother Mary on December 8 at a special Mass. During Catholic Schools Week, Chatard celebrated with more special Masses, an annual blood drive, an Honor Roll reception, a teacher appreciation day and Trojan Pride Day.

COMMENTARY

Although it's a sad time Pro-life supporters should hold on to hope

by Richard B. Scheiber

This is a sad time of year. This column is being written the week of the anniversary of the U.S. Supreme Court decision which legalized abortion in this country.

We all know the arguments in favor of abortion: a woman's right to control her own body, the tragedy of children born into the cycle of poverty; the tremendous burden of children born out of wedlock, handicapped or retarded; the threat of overpopulation; the danger, mental or physical, to the health of a mother, which as



often as not boils down to "inconvenience." These are all good arguments, even excellent arguments, with but one flaw: They are based on the completely erroneous idea that human life is no different from any other kind of life, whether it be animal or vegetable.

What makes this week especially sad is that 14 years ago, speaking through our Supreme Court Justices, our nation gave up hope. We also, in a very important way, abandoned faith, not necessarily faith in the God who made us, but faith in the human spirit he instilled in all of us.

What can you say about a people who deny the possibility that a human being can rise above even the worst of circumstances and bring priceless gifts to the rest of us? What can you say of a people whose priority is what is, rather than what can be? Or sad-

dest of all, a people who continually shut their ears to the voiceless cry of the defenseless?

One could write pages about handicapped or poverty-stricken individuals who have lived to brighten our lives with beauty, and with countless other gifts, people who, in these last 14 years, might never have seen the light of day because someone decided, for one reason or another, that the world had no place for them. But that cataloging of artists, scientists and geniuses would have little effect on a mind-set that sees people as things, as statistics, as lines on a graph, as numbers on a balance sheet.

At this time of year, I cannot help but wonder if, in doing away with 15 million or more infants, we have, without knowing it, or even caring, lost a Jonas Salk, or a Beethoven, or a Dorothy Day, or a Barbara Jordan, or a Thomas Edison, or a Mother Teresa. Does the person who would have found a cure for cancer, or would have found a way to ease the problem of poverty, or would have been another Georgia O'Keeffe or Andrew Wyeth lie, not yet fully formed or remembered, in an unmarked mass grave somewhere?

These are chilling thoughts, and they should haunt each of us every day. They should be with us especially when we remember the time our officials made pragmatism the law of the land, submerging that most basic of all rights, the one numbered first in the Declaration of Independence, the right to life. There are few things sadder than a people who turn inward on themselves, who refuse to see the things that could be, and instead dwell on keeping things from not getting worse. Things will



hardly get better if we fail to use all our potential, if we consciously eliminate a large segment of our future.

The danger is that this hopeless, faithless attitude could infect people who say yes to life. It has been a long, unrewarding struggle. But all of us should remember that in this nation, it took two centuries to reach our present state. Given the historic good sense of the American people, it cannot take two more centuries to correct that horrible error.

Loss of faith, loss of hope, a fading of conviction cannot, and must not, spread to people who love life and believe in its absolute sanctity.

Frank Sheed and Maisie Ward

Two models for synod on laity to consider

by Dick Dowd

All of us tell stories about our parents, but few ever have the kind of story to tell that American author Willard Sheed does about his parents. Authorial biographer Frank Sheed and his English wife Maisie Ward.

Frank was a street preacher, becoming perhaps the most famous member of the Catholic Evidence Guild. He had been signed up by his girl, Maisie Ward.

Only lived together, as told in their son's book, ("Frank and Maisie: A Memoir with Parents") were a demonstration of lay activity and the kind of Catholic Action which was beginning to



flower in the free world after the end of World War I.

They met in England in 1918. She was a "wild and woolly" member of the Catholic Evidence Guild, a member of a prominent British family of writers. He was a young "law student from Sydney University."

Then, according to historian researcher Debra Campbell of Gettysburg College writing in the *American Catholic Monthly* (November): "They married, reconverted the Guild, and helped to transplant it in other locations in England, the United States and Australia."

By the time I met them, 20 years later, they had become giants in Catholic writing and publishing. Frank Sheed had written some of the most lucid explanations of the Catholic faith in his books. Maisie had contributed unique works about church history and saints. Together the firm of Sheed and

Ward, by the '60s, had published everybody who was anybody on three continents.

A small group I belonged to in New York City invited Frank Sheed to come and talk with us. His wife Maisie came also. "I sat in the audience and heckled," he told us. Later, when we asked her to talk, he sat in the third row and with malicious glee enjoyed the special electricity that was in the air because he was giving her the fat. They were an equal opportunity couple, for sure.

I single them out for special mention because they represent, at the top level, the kind of laymen and laywomen who, consistently and professionally, gave life to the many different lay movements of this century. Their experiences, their accomplishments and their failures should certainly be a vital part of the documentation and preparation for the Synod on the Laity which is to take place this year in Rome.

But will they? The history of the Catholic Evidence Guild has never been adequately told, historian Campbell writes. It exists principally in handbooks and other manuals published with dates of 1921, 1929, 1933. The late Don Therman's "The Emerging Layman" (1932) is the latest book she cited.

So I certainly hope that, when our synod delegates are studying up for the synod, along with the current surveys of the laity from our dioceses, their staff will also provide a comprehensive briefing book with reports and articles like historian Campbell's to assist them in understanding the wide variety of Catholic lay action which occurred in this century.

After all, Cardinal Bernardini and the rest of our U.S. delegates were still wearing short pants when the Catholic Evidence Guild, for example, reached its peak during the "revival decade" of the '30s. They can hardly be expected to remember any of it at all.

Catholic schools: a success story in our midst

by Fr. Stephen Strick

There is good news for parents who are searching to send their children to a Catholic high school. In a study by the noted sociologist, Dr. James S. Coleman, it was found that Catholic high schools generally do a better job of educating students than do either the public schools or most non-Catholic private schools.

In particular, students who attend Catholic schools master more verbal and mathematical skills, have lower dropout rates and are more likely to enroll in college than are their public school peers.

Moreover it was found that the benefits of Catholic high schools are greatest for the poor, black and Hispanic children, as well as for those from single-parent homes, homes in which both parents work and families in which the parents and children seldom talk about school.

The study does not put down public schools. Rather it is interested in finding out why Catholic high schools are having suc-

cess. Coleman's study leads him to conclude that Catholic high schools have greater "social capital." Like financial capital, social capital represents resources, in this case human resources, that are available to children and families for productive use.



For example, if the parents of two children who are friends know each other they can discuss their children's activities, establish mutual values and expectations, and exercise consistent sanctions to guide and constrain their children's behavior. The more this coming together for the benefit of the student occurs, the better for the school.

The fact that the Catholic high school is not considered an agent of society or the state, but is considered an active religious community with defined values and beliefs, greatly facilitates the coming together of parents and their mutual interests. Their religious beliefs.

When we study the meaning of baptism one of the beautiful values it gives us is that it makes us a member of the church, a community in which beliefs are held in common. The church community is pledged to help its members and to work together for the kingdom. It also is a community of memories from the apostles to present times which has given us a strong tradition, a tradition that acts as a bond in keeping people together.

As I read the Coleman report I thought of Robert Bellah's book, "Habits of the Heart" and reflected on his assertion that we need just such a tradition to avoid a selfish and self-defeating individualism. This led me to

expand our Catholic school system more than ever.

It has a tradition which is exactly what is needed for successfully running any school system. We don't have to manufacture anything new. All we need to do is realize what we have, continue to improve it and tell our story repeatedly in order to heighten our sensitivity to the goodness in our midst.

the criterion

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TO THE EDITOR

Catholic schools' teacher salaries

I was happy to read the articles addressing the problems of the Catholic schools' teachers' salaries (Jan. 30 issue), as I have felt great empathy for those dedicated men and women for many years.

My children have had some wonderful grade school teachers, and I am extremely impressed by the outstanding Christian educators that have taught them at Chetard. The extra time required of many of their jobs, without extra pay, is unbelievable.

I do not know where we are going to get the money to pay them more, but I do know that, if we don't, we are going to lose them. We can't expect these men and women, and their families, to live the lives of missionaries!

I hope the heads of Catholic education will tackle this problem before it is too late.

Martha Horvath

Indianapolis

Trading spiritual for materialistic

Why is the tabernacle so conspicuously absent from our churches nowadays? It seems they are trading the spiritual for the materialistic. A nothingness atmosphere is not conducive to prayer, meditation or reverence, all of which are important to our spiritual lives.

I miss the tabernacle very much. I cannot relate to a display of plants, posters and decorations the same way as I can to the Divine Presence.

I am saddened by the new look of the churches, which seems to focus on exterior appearances. I cannot see that a social gathering place, or an auditorium with floor shows, or a modernistic building can contribute much, if anything, to spiritual renewal.

Mary Bee

Indianapolis

'Just say no' to the arms race

Nancy Reagan's campaign of "just say no" is addressed to teenagers, but should remind us that the pastoral, "The Challenge of Peace," concluded: "The whole world must summon the moral courage and technical means to say 'no' to nuclear conflict; 'no' to weapons of mass destruction; 'no' to an arms race which robs the poor and the vulnerable; and 'no' to the moral danger of a nuclear age which places before humankind indefensible choices of constant terror or surrender."

Another quote: "If nuclear deterrence is our goal, 'sufficiency' to deter is an adequate strategy; the quest for nuclear superiority must be rejected." No more MX or Minute Man missiles.

Another: "Both sides, for example, have an interest in avoiding deployment of destabilizing systems." "No" to Star Wars. Moving the arms race into space is certainly destabilizing.

The concept of sufficiency which is a recurring theme in the pastoral leads me to oppose the idea of the Triad. The Army, Navy and Air Force want to fight independent wars, or at least maintain their share of the budget by dishing us with technologically "sweet" weapons, that is, weapons which can achieve their military objective

while in an action-reaction deployment competition with the adversary's forces.

This kind of gobbledy gook completely baffles the Secretary of Defense, even though he was known as "Cap the Knife" when he headed up the Office of Management and Budget. It is useless to hope for the Reagan administration to reduce expenses for arms, or to "just say no."

Senator Quayle is another story, and he is our man in Washington. He serves on the Armed Services Committee, and its subcommittee on procurement. He has two problems: PAC contributions and Indiana jobs. The money is no real problem. He must talk

to the arms merchants to understand the effect of expenditures on jobs.

Indiana with 2.4 percent of the population has only 2.0 percent of the military contracts. This is about \$2.5 billion so it is a very significant problem. The senator has also been very active in promoting retraining; so there is some hope that he can be convinced to say "no" to the arms race to get money for education. Admittedly, this kind of moral courage which was asked for in "The Challenge of Peace" is in short supply in Washington.

Bob Twitshell

Indianapolis

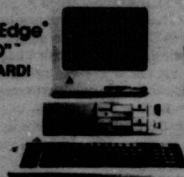
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POINT OF VIEW

The elderly in nursing homes

by Allen Dalley

Besides the words "taxes and death," there are two others which have the power to turn us all: *aging* and *humor*. We shrink from anything foreign to our comfortable lifestyle.

Why is this?

The residents of these homes deserve better. They are God's own; people who have walked in our midst as family or friend, skilled surgeon or layman, bank executive or housemaker. Their knowledge and wisdom have gone into making the world a better place.

And how do we respond?

Too often it is the popular misconception of these places that repel us. We envision pitiful people, creatures being forced to sit in their own waste or enduring other abuse.

Thankfully, more stringent health laws, strictly enforced, have made mistreatment the exception. And any discovery of mistreatment brings severe reprimand and dismissal of the guilty, or even closure of the place.

As our lifespan steadily lengthens it is inevitable that debilitating illnesses will increase too. As one administrator of a health facility remarked, "It used to be that we got just old folks. Now they are not only old but very sick."

Licensed and approved healthcare centers are a far cry from the old-style nursing homes. True, they are not the Waldorf Astoria; they do not team with private duty

nurses. But many have some of the world's most compassionate and dedicated people in their employ. What a comfort to those whose loved one must be entrusted there.

Deplorable though, because of cuts in governmental and other aid, many health-care employees are overworked and underpaid. Sometimes they are called upon to do the work of two, often while not exactly in the pink themselves. But they are truly fond of their patients, even those whose dispositions are anything but sweet, and lavish care and pet names upon them.

However, with all due respect to such endeavors, loneliness is a frequent and most unwelcome companion.

There is a great need for visitors. In one particularly sad incident a lonely little woman waited each day for visitors who never came; listened intently for footsteps that never walked into her room. But when she died the mortuary overflowed with flowers. Where were all these donors when it mattered?

This is where ordinary people, people like you and me, can help. No experience or extra ability is needed, just compassion enough to visit, to let her know they are cared about.

In sharing concern and presence we may find it not just a one-way street. It can add dimension to our lives, take us out of ourselves and broaden horizons. We may begin to form genuine attachments, become kindred spirits with other visitors, and may even find them turning up in our thoughts and prayers.

Wouldn't this infant year of '87 be the perfect time to give more than a passing thought to the admonition, "sick and you visited me"?

'88 may be too late.

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Ugandan priest gets look at church in U.S.

by Richard Cain

Monsignor Charles M. Kimbowa must have felt far from home.

It was a bitterly cold day and ice covered the streets and sidewalks. Dan Davis, a member of the evangelization team at St. Simon parish in Indianapolis where Msgr. Kimbowa was staying, had invited him to dinner. Msgr. Kimbowa had to be careful moving about as he walks with a cane—he suffered a bout of poliomyelitis in 1959, a year before he was ordained a priest.

I was invited to dinner, too, and had a chance to talk with the soft-spoken rector of the seminary for late vocations in the Kampala Archdiocese which is located in the East African country of Uganda.

In Uganda anyone who enters the seminary after high school (minor seminary) is considered a "late vocation," Msgr. Kimbowa informed me with a smile. His soft musical voice moves easily into laughter. But behind the gentle exterior, there is a sense of wisdom and authority nurtured by years of service and more than a little hardship in a land blessed with great natural beauty and rich culture and cursed with tribal divisions and chronic war.

Msgr. Kimbowa said he is in the United States on a sabbatical. He arrived in Kansas City at the end of July. From August to December he was at Notre Dame in a special course with 50 other priests from around the

world. Since mid-December he has been at St. Simon's helping pastor Father Harold Kneueven and observing American parish life first hand. After Easter, he will spend two to three months in Fargo, North Dakota and then return to Uganda.

His presence in the Archdiocese of Indianapolis is due to a meeting with Archbishop Edward T. O'Meara 12 years ago in Uganda when Archbishop O'Meara was head of the Propagation of the Faith. "I want to learn how a parish is run here and compare it with home," he said. So while at Notre Dame, he contacted Archbishop O'Meara and was invited to stay at St. Simon's. Msgr. Kimbowa also is interested in how the U.S. church operates its seminaries and plans to visit St. Meinrad during his stay here.

Msgr. Kimbowa grew up in a village 20 miles outside of Kampala, the capital of Uganda, where his family grew bananas, coffee and cotton on their small farm. He was the second of three children—an older brother and younger sister.

He studied 16 years and was ordained in 1960 with a dispensation from Rome (because of his bad leg). For 12 years he taught at the minor seminary in the archdiocese. In 1973 he was appointed chancellor of the archdiocese. In 1984 he assumed his present position as rector of the seminary for late vocations.

He said he wasn't too surprised with what he has found in the United States because he

has been to Europe a number of times. The pattern of broad lay involvement in the life of the church he has found here is similar to his church at home. "But you have more amenities," he said. "If you can print, reach people by telephone, if you can travel, it makes a difference."

But in his archdiocese, he said there is a greater sense of community. "At home, people know one another."

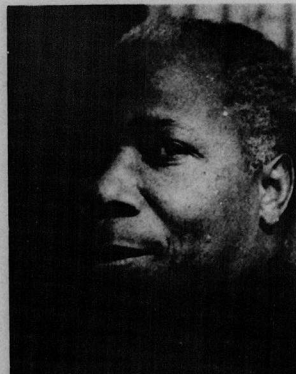
Life in the United States is also more hectic. "At home, we have plenty of time," he said. But Western habits are taking root in the cities, he added. "We live in two societies now. One is hectic. One is take-it-easy. Each one suffers from the other."

Msgr. Kimbowa is also interested in how the United States has coped with people from many ethnic backgrounds. "At home there is tribalism instead of racism. We have something to learn."

Although a native hierarchy was established in Uganda in 1963, the Ugandan church chose to remain under the Vatican's Propagation of the Faith structure in order to continue receiving money and other support. "The churches there are trying to be self-sufficient," he said. "But it takes time. They are doing all they can."

The civil wars which in the last 20 years have installed and deposed Idi Amin, Milton Obote and others have taken a horrible toll on the country. Whole areas of Kampala have been completely burned to the ground. There has been a personal price, too. "In 1979 my brother was killed by a stray bullet and in 1982 my father was killed in cold blood by the country's military personnel."

But the church in Uganda is growing. One third of all Ugandans are now Catholic. He also said that vocations in Uganda "are on



Monsignor Charles M. Kimbowa

the boom." The people look to the church for help in the war. At times there have been over 2,000 homeless people living in the cathedral and the cardinal's residence in Kampala. "They cover all the floors," he said. The church also provides and runs most of the high schools in Uganda.

The Ugandan church urgently needs support of all kinds. According to Msgr. Kimbowa, the main concerns at his seminary are for staff training, books, funds for development projects such as a library, dormitories, a kitchen, growing food on the seminary farm and financial assistance for needy students. Contributions may be sent to Msgr. Kimbowa care of St. Simon's Catholic Church, 8400 Roy Road, Indianapolis, Ind., 46219.

Student at St. Philip Neri to be in TV movie Saturday

by Margaret Nelson

When Bessie Collins' aunt urged her to enter a beauty contest two years ago, she never dreamed she'd be traveling to Australia for a part in a TV movie!

Television viewers will be able to watch the fifth grade student at St. Philip Neri School, Indianapolis, in her role as the youngest daughter Bridget, in "A Place To Call Home." The CBS movie will be shown on Saturday, Feb. 7, on WISH-TV, Channel 8 at 9:00 p.m. It is a true story about a courageous Catholic woman, played by Linda Lavin, who struggles to raise her family of 13 children alone in Australia.

The movie was filmed in Melbourne, at Broken Hill in the "Outback," and in Mildura, all in Australia. Bessie's father, David Collins, made the trip with her last April. Of the experience, Bessie said, "It was real fun. I got to meet a lot of people." She became friends with some of the other children in her screen family, Tasmia and Fiona. And she spent the night once with Linda Lavin's daughter, Kate, who made the trip "down under" with her mother. Bessie still communicates with friends from the cast, especially Lori Loughlin, the girl who plays the older sister in the movie.

She and her father went to Mass together in Australia whenever the film shooting took them. Bessie agreed that the liturgy was pretty much the same there. "They gave Communion, and had the sign of peace." But she noticed that in Sacred Heart Church in Melbourne, they would pick someone different out of the congregation every Sunday to lead the "Lamb of God."

Ten-year-old Bessie has never had acting, singing or dancing lessons, though she plays the part of a young girl who loves to dance and dreams of being a ballerina someday. In real life, she has two sisters, Dolly, 5, and Brandi, 13, and a brother, David, who is 9.

Asked how her classmates felt about her new sideline in "show business," she said they were really nice about it, adding, "I think they like it." The teacher at the time, Mrs. Bornmann, helped the students in sending cards and letters to her while she was in Australia. They urged her to bring them a kangaroo. She laughed, "I would have, if I could."

When she came home, her classmate, Jason ("Sometimes he can be so weird," announced, "Here comes the movie star!")



Bessie Collins

And she did think it was pretty funny when the other students lined up behind her desk and asked for her autograph.

Bessie said, "I don't like for people to think I'm different. Some... say that I'm spoiled—that I get everything I want. That is not true." Her mother, Sandy, chimed in, "She's just like she was. She is a real good kid," to which Bessie responded, "Thanks, Mom!"

Bessie continued, "I hope in the future to make more movies. I always thank God for the talents he gave me. I have to thank my parents, too. Mom was always ready to take me to Chicago, when she could have said, 'Do I have to?' And the other kids let her do it, too."

Mrs. Collins affirmed that the other family members are "really good about it. They want her to be able to do this." It was obvious by the way she talked about them and pointed them out that Sandy Collins is very proud of all the children in the family.

At that local contest in 1985, Bessie was picked by both of the top national agents to do commercials. Finally, the New York agent agreed to let the Chicago man "let her get used to the camera" in some commercials before trying her out for possible movie roles. She did three commercials before the movie auditions were announced. Including New York, California, Australia, and Chicago, where Bessie tried out, 1200 girls competed for the role.



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4-letter word to remember

by Shirley Vogler Meister

"Do you know where you are?" My cousin asked this of his mother in a hospital intensive care unit. My elderly aunt—in the early recovery phase after serious surgery—was beginning to recognize family members again.

"Do you know where you are, Mom?"

"Yes," she answered slowly, "I'm... here."

"But do you know where that is?"

"Have they moved me?" she asked back.

"No."

"Then I must still be here," she deadpanned.

My aunt's reply could be credited to her normal wit or to the disorientation of post-surgery hours. Whatever the reason, her answer spurred a release of laughter for those of us keeping vigil in the waiting room when my cousin related their dialogue.

Her answer also reminded me of the importance of the simple adverb "here." There's an immediacy about the word, placing related words and actions into the present: the here and now. My aunt had the knack of living life well at any given time or place, probably accounting for her surprising, albeit limited, physical recovery from the medical emergency. With loving support from her family, her energies were concentrated on doing the best with what she had at the "here" moment, doing the best she could wherever she happened to be.

How we often forget the importance of "here!" We lose our places in life and our *joie de vivre* by getting caught in the binds of worrying about what's to come: projects or problems of the next hour, the next day, the next month or year. Often in overemphasizing goals, we end up half living the moment at hand—the present, the "here." Making the most of where we are at the moment—living the present in the best way possible—is all that's really needed for a happy sense of fulfillment, a sense of being, a sense of place. A "here" properly spent ensures good memories.

Like my aunt, Dag Hammarskjöld, the United Nations official posthumously awarded the 1961 Nobel Peace Prize, also believed in the importance of the here and now. In his book "Markings," he concerned himself with his "negotiations with myself and my God." Hammarskjöld said, "The present moment is significant, not as the bridge between past and future, but by reason of its contents, which can fill our emptiness and become ours, if we are capable of receiving them."

When applied well in our own "negotiations" with God and ourselves, this wisdom would lead us to answer God with ease and confidence should he ever ask, "Do you know where you are?" "Yes, Lord, I am here!"



vips...

✓ Mary McGonigle, the "Voice of Ireland" from County Mayo will perform at the St. Patrick's Day Banquet Celebration sponsored by Kevin Barry Division 3, Ancient Order of Hibernians on Sunday, March 15. The event begins with a special Mass at 4:30 p.m. in St. John Church, followed by the banquet at 6:30 p.m. in the Indiana Convention Center. Call chairman John V. Commons at 317-283-6574 after 6 p.m. for ticket information.

✓ Brookville resident Evelyn Kesterman, director of the Indianapolis Province of the National Council of Catholic Women, recently attended the NCCW board of directors meeting in Washington, D.C. The Indianapolis Province covers the state of Indiana. Some of the issues concerning the NCCW at present are the plight of elderly Religious, economic equality for men and women legislation, rural life, pornography and ethnic outreach. The NCCW-sponsored United Nations Seminar will be held March 8-11, and the NCCW biennial convention in Minneapolis, Minn. is set for November 8-12.

✓ St. John of Arc parishioner John D. Short has been named manager of the new Conference Center at IUPUI in Indianapolis. Short is a graduate of the University of Notre Dame and I.U. School of Law. He was director of development of Cathedral High School for six years and, since 1983, was employed by Browning Investments, Inc. as director of lease administration.

check it out...

✓ St. John Vianney College Seminary, located on the campus of the College of St. Thomas in St. Paul, Minn. will host its Semiannual Live-In Weekend Thursday through Saturday, Feb. 26-28. The program is open to young men, juniors and seniors in high school or older who are interested in attending a seminary and exploring the possibility of vocation to the priesthood. For more information, call 612-447-5341.

✓ The Religious Education Committee of St. Pius Parish in Troy is sponsoring its second annual four-week Bible Trivia Contest which includes such questions as "Who was Adam's third son?" and "What bird did Noah first send out of the Ark?" Game sheets of 25 questions are available after each Mass weekly, and are returned the following week. Weekly prizes and a grand prize are given for the best scores. The contest was so successful last year that it was updated this year and a sister parish, St. Michael

of Cannelton, also offered it to its parishioners. For more information on the contest or lists of trivia questions, call 812-547-3612.

✓ St. Christopher Parish, Speedway will sponsor "Learning Opportunities" as the second of its four-part series for Parents of Young Children on Tuesday, Feb. 17 in the school cafeteria. Three topics will be offered, including "I Can Read," "Using the Media With Your Pre-Schooler," and "Pre-School Information Night." Registration begins at 7 p.m. Advance fee for family \$2; at the door \$3. For pre-registration call Lois Jansen at 241-6314.

✓ A free Downtown Lenten Series will be presented by Father William F. Stineman and Father Jack W. Porter from noon until 1 p.m. Wednesdays of Lent, March 11, 18, 25, and April 1, 8 and 15 in L.S. Ayres 8th floor Club Room downtown. Bring sack lunch or buy in adjacent Tray Shoppe.

✓ Central Indiana Regional Blood Center needs Telephone Volunteers to call donors and remind them of their appointments. Volunteers are needed to help from 5 to 9 p.m. Monday and Friday, and from 8 a.m.-12 noon and 5-9 p.m. Tuesday through Friday. For information call Mary Osborn at 926-2381.

✓ The IUPUI Catholic Student Center is sponsoring a Bible study on the gospel of Mark called "Mark These Words" from 7:30 to 8:30 p.m. each Tuesday evening in room 160 of Ball Residence. The series will be led by Dr. Wayne Olson and Father Jeff Godecker.

✓ The Office of Worship will sponsor three workshops for pastoral musicians, including: a workshop for Organists conducted by Rev. Robert Schilling from 9 a.m. to 4 p.m. on Saturday, Feb. 28 at St. Lawrence Church, Indianapolis; a workshop for Folk and Instrumental Ensembles conducted by Grace Lang and "Today's Spirit" from 9:30 a.m. to 3:30 p.m. on Saturday, March 7 at the Catholic Center, 1400 N. Meridian St.; and a workshop for Choirs conducted by Geraldine Miller and Charles Gardner from 9:30 a.m. to 3:30 p.m. at Sacred Heart Church, Jeffersonville on Saturday, March 21. To register or for more information, call 317-236-1483.

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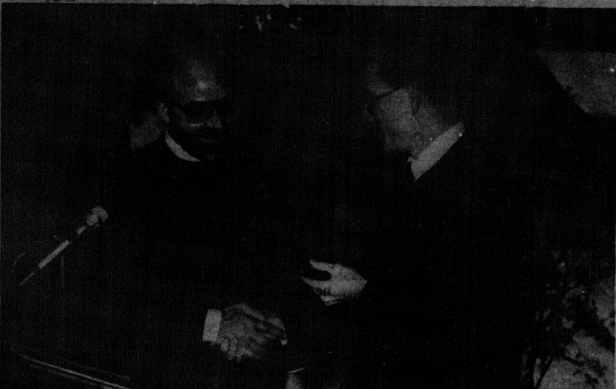
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PEDIATRICIAN—Dr. Baron L. Kidd (left) receives the Edward M. Micon Teaching Award from third year resident Dr. Joseph Kenny for his dedication to teaching in St. Francis Hospital's family practice residency. Dr. Rae Ringenberg, a third year family practice resident, received the Micon Resident Research Award. The Micon awards are in memory of the former resident and member of St. Francis medical staff.

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Pro-lifers urge Reagan to reinstate funding ban

by Liz Schevchuk

WASHINGTON (NC)—Abortion foes were "bombarding" the Reagan administration at the end of January with pleas to reinstate a federal ban—issued and rescinded within 24 hours—denying federal family planning funds to Planned Parenthood.

The ban was ordered Jan. 21 by Jo Ann Gasper, deputy assistant secretary for population affairs in the Department of Health and Human Services. In a memorandum to regional administrators, she directed that Planned Parenthood agencies, because they back legal abortion, "are not to be" funded by the Title X federal family planning program.

Dr. Robert Windom, Health and Human Services assistant secretary for health, rescinded the ban and reprimanded Mrs. Gasper on Jan. 22, the same day pro-lifers held their annual March for Life in Washington on the 14th anniversary of the Supreme Court decision legalizing abortion. Pro-life leaders and Reagan administration officials also met Jan. 22 to discuss the Gasper memo.

The memo was later released by the National Right to Life Committee, one of the groups urging reinstatement of the Gasper decision.

"They're bombarding us; we're getting swamped," one Health and Human Services spokeswoman said Jan. 23. "I don't exactly know what's going on. There's some confusion."

Anti-abortion organizations launched a campaign to back the Planned Parenthood cutoff.

"Pro-life members of Congress and pro-life activists around the country have been urging the White House to support the original decision to cut off Planned Parenthood. We continue to urge pro-life people to contact the White House with that simple message," Douglas Johnson, National Right to Life Committee legislative director, said in a statement Jan. 28.

"We were told by a usually knowledgeable source that the White House switchboard was jammed all day," Johnson told National Catholic News Service the next day.

"Our hat is off to gutsy Jo Ann Gasper," said Joseph Scheidler, director of the Chicago-based Pro-Life Action League. "Millions of moral Americans want the (Gasper) decision to stand."

On a recorded telephone message, Scheidler told pro-lifers "to put in your two-cents' worth, call the White House message service and say you like Jo Ann Gasper's idea and want the government to stand by her: No money to Planned Parenthood." The

White House maintains a telephone line for citizens to voice their opinions on national issues. Scheidler told pro-lifers the line is often busy because "a lot of us are calling—but keep trying."

According to Jim Brown, a spokesman for Windom, the assistant secretary "rescinded the memo and reprimanded Mrs. Gasper for her unilateral action and for not going through proper channels."

"The memo had not been discussed, staffed or cleared by anyone at HHS," he said. "The memo should not have been sent out."

He said that Congress, in a report accompanying fiscal 1987 appropriations for the department, instructed the department not to change application of the Title X program without prior congressional permission. "The department has to listen to Congress," he added.

It has also been listening to the telephone, he noted. "The phone is buzzing" with anti-abortion callers, he said, "and the opposition (pro-Planned Parenthood) hasn't started yet. It's a hot issue."

The law creating the Title X program, established in 1970 when abortion was not legal nationwide, mandates that "none of the funds...shall be used in programs where abortion is a method of family planning."

Under Health and Human Services guidelines, however, family planners are to provide information on various services available elsewhere, including prenatal care, adoption and abortion.

Pro-life groups tried unsuccessfully in the recently concluded 99th Congress to pass legislation refusing federal family planning grants to Planned Parenthood and other backers of legal abortion.

Mrs. Gasper said in the memorandum that the original intent of the program was to clearly separate abortion from family planning and that organizations which back legal abortion disagree with that and thus, in government parlance, are "exceptional organizations."

Furthermore, she said, "organizations such as Planned Parenthood and their affiliates, which are 'exceptional organizations,' are not to be recipients of Title X funds."

"Planned Parenthood is a pre-eminent example of an organization which advocates a position in conflict with Title X," Mrs. Gasper stated. "Organizations which advocate, encourage, or promote abortion as a method of family planning or who have actively sought to expand funding for abortion as a method of family planning clearly hold views in conflict with the Title X statute."

Planned Parenthood officials at the organization's New York headquarters were not available for comment Jan. 28.

Bishops plan further study of the Medjugorje apparitions

by John Thavis, NC News Service

The Yugoslavian bishops' conference is forming a new commission to study reported Marian apparitions in the country, a statement by two bishops said.

At the request of the Vatican Congregation for the Doctrine of the Faith, the commission will carry out "further explorations" of events at Medjugorje, a village in western Yugoslavia where the apparitions have been reported since 1981, the statement said.

An earlier commission appointed by Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje, finished its work last year and forwarded its findings to the doctrinal congregation. The congregation has asked a new commission on a national level to continue to gather information about the apparitions' authenticity, the bishops said.

The Jan. 9 statement was signed by Bishop Zanic and Cardinal Franjo Kuharic of Zagreb, president of the bishops' conference. It was published Jan. 14 in Yugo-

slavia's Catholic weekly, *Glas Konhla* (Voice of the Council).

The statement reiterated that until the church makes a judgment on the apparitions' authenticity, church organizations should not make official pilgrimages to Medjugorje. The doctrinal congregation made a similar request in 1985.

The apparitions to six young people reportedly began in a field outside the town and later moved to a small chapel in St. James Church in Medjugorje. According to supporters, the young people see, hear and touch Mary during regular visions in the chapel. Some have said the youths have been given secret "messages" foretelling world events.

The debate over the authenticity of the visions has caused divisions among Yugoslavian Catholics. Bishop Zanic has publicly questioned the apparitions, and the earlier commission said it had found "disciplinary and theological difficulties" in the events.

Others have strongly supported their authenticity.

Today's Faith

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Unique gifts

What Hispanics offer to the church

by Katharine Bird
NC News Service

► If a Hispanic youth is involved in drugs or alcohol abuse, the whole family rallies around — parents, brothers, sisters, grandparents, aunts, uncles. The family wraps the youth in its embrace, for part of its therapy is making the youth feel deeply loved, a valued member of the extended family circle.

► If a young, newly married couple is having marital problems, the couple turns to someone highly respected in the family for counseling. The "dose of medicine" given out is expected to be followed by the couple.

Pablo Sedillo Jr. gave those examples to illustrate his people's "strong sense of community." An appreciation for the family and a willingness to devote time to family relationships are among the special strengths Hispanics bring to the church, he said.

Sedillo is director of the Secretariat for Hispanic Affairs at the U.S. Catholic Conference in Washington, D.C.

A member of a family which came to the United States in 1688 and raised mostly in Santa Fe, N.M., he recalled that in his family his great-grandmother was the one people went to in times of trouble. Part of any trip involved the whole family lining up so she could bless them. She and his mother "were my first catechists," he added.

Another strength Hispanics offer the church is a highly developed sense of personal worth.

"A person is valued for what he or she is, not for what he or she has," said Father Mario Vizcaino of Miami, Fla. "Even without a penny, a grandfather is venerated as the head of the family."

Father Vizcaino is regional director for the southeastern office of Hispanic affairs which coordinates programs in 25 dioceses in eight states. The office's regional institutes train 1,000 lay leaders annually for ministry among Hispanics. Many leaders are Hispanic.

Another strength of Hispanics is their joy-filled way of viewing life. Whatever their circumstances, Hispanics try to see life as a "constant celebration to our Lord, thanking him for giving us his life," said Sedillo. He sees a "close link between the liturgy and the fiesta attitude that life is a celebration."

A vital part of that view of life is a concept of service to others. Hispanics consider serving others a "way of praying to God," Sedillo added. Serving each other helps Hispanics build unity and a sense of commitment to each other.

Hispanics also fulfill a prophetic role in the church: They call "the church to be committed to the poor and oppressed," Father Vizcaino said. Because many Hispanics have experienced poverty and discrimination, they understand what it means to be needy.

"In the Gospels Jesus has a predilection for the poor and weak and abandoned," the priest added. "Christians are called always to have an option for needy people" and Hispanics remind them to do so.

In addition to the gifts they bring, Hispanics also challenge the U.S. church. The challenge is complex since ministry to recently arrived immigrants is needed as well as ministry to the vast majority of Hispanics who have been in the country for generations.

Planning for ministry is complicated also by the increasing number of Hispanics who need the services of the church. Sedillo pointed out that by the year 2,000 Hispanics will exceed blacks as a minority in the United States. Fifty percent of Hispanics are under the age of 20.

Sedillo and Father Vizcaino offered some suggestions on what Hispanics look for from the church and from non-Hispanic Christians:

Hispanics need understanding and respect for their community which is Catholic but is different in culture and in language.

For recent immigrants, often fleeing oppression and persecution in their homelands, ministry needs to help them feel at home.

On the parish level, Hispanics need trained personnel who are bilingual and bicultural and sensitive to the Hispanic experience. Sedillo cautioned that "one can speak Spanish and not have a notion of a person's feelings and experience."

And Hispanics want to be full participants in determining needs and developing programs to answer these needs. "Don't see Hispanics as a problem but as a solution to a problem," Sedillo advised.



Hispanic needs and gifts

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

Long before the Mayflower brought the Pilgrims to Plymouth Rock, Hispanic Catholics established Catholic communities on the shores of present-day United States. One year after Shakespeare was born, Pedro Menendez founded the first Catholic parish in St. Augustine, Fla. It was 1565.

Hispanic missionaries entered New Mexico as early as 1542 and established a church in Santa Fe in 1610.

By the year 2000 Hispanics will make up 50 percent of all the nation's Catholics.

But often Americans fail to note the differences among Hispanics. This is much like saying, "If you've seen one English-speaking Catholic, you've seen them all." Tell that to an Irish Catholic on St. Patrick's Day! Or to an English, Canadian, Australian, or New Zealand Catholic. Just as we differentiate English-speaking Catholics according to country of origin, so we should do for those whose ancestors came from Mexico, Cuba, Puerto Rico, Peru—or indeed, Spain itself.

Hispanic Catholics speak of unmet

needs and personal religious traditions to their brothers and sisters in the U.S. church. In listening to their voices one hears, for instance, that Hispanic Catholics value devotion to Mary and the saints. This includes Mexican fidelity to Our Lady of Guadalupe, the Puerto Rican reverence for Our Lady of Providence and the Cuban-American attachment to the Lady of Caridad Del Cobre.

Hispanics tend to love processions honoring saints, altars in homes, exuberant family celebrations of sacramental occasions like baptism, confirmation, First Communion and marriage.

In New Mexico, the "posadas" at Christmastime enact the search by Joseph and Mary for a place to stay. Like a living mystery play, participants joyfully go from home to home, reciting ritual words, until they are received in a designated house. Naturally a party follows.

On Good Friday, Hispanics play out the Living Stations of the Cross, a passion play for the parish church. In countless churches, the "reredos" (altar backdrop) displays paintings of the beloved saints of a given parish. In other words, Hispanic Catholics feel at home with a family-based spirituality. In the warmth of a family setting, the mysteries of Christ are physically and symbolically lived out, bringing with them a personal and emotional response that fixes the truth of Christ very strongly in their lives.

Hispanics also ask the church and its people to be attentive to their social needs—educational needs, health needs, voting rights. Many perceive a threat to their civil rights in current efforts to make English the people's official language. Or, there is concern that 40 percent of Hispanic students in the country do not finish secondary schools.

The listening church and its people have much to hear from Hispanic voices. They are voices heard along the route of our faith pilgrimage—the voices of those who believe they have much to give to the church in the United States. And they are right.

This Week in Focus

The presence of Hispanics in the U.S. church offers an exciting challenge to church leaders and parishioners. Hispanics bring many gifts to others in the church.

For instance, Hispanics have a strong sense of community and an appreciation for the extended family which they can share with others, Pablo Sedillo Jr. tells Katharine Bird. He is director of the Secretariat for Hispanic Affairs at the U.S. Catholic Conference. Hispanics also understand that a person's value is not tied up in what he or she possesses, says Father Mario Vizcaino, director of the Southeastern Office of Hispanic Affairs. Bird is associate editor of the NC Religious Education Package.

Joe Michael Feist interviews Cretian Father Albert Vazquez, vice president of the Mexican American Cultural Center in San Antonio, Texas. The priest says that for

Hispanics faith is intimately linked to culture and family life. Feist is editor of the Texas Catholic, the Dallas diocesan newspaper.

Norbertine Father Alfred McBride points out that the Hispanics were a presence in the United States before the Pilgrims came to Plymouth Rock. Given the presence of an increasing number of Hispanics, the U.S. church needs to listen carefully to what Hispanics need and want. Father McBride is on the staff of the U.S. Catholic Conference papal visit office.

Father John Castellet tells how St. Peter came to a realization that God wanted him to welcome gentiles into the church on an equal basis with the original Jewish Christians. St. Peter's contemporaries didn't take kindly or immediately to the notion, Father Castellet reports.

Celebration Pilgrimage in San Antonio

by Joe Michael Feist
NC News Service

One by one the "pueblo," the common people, filed through the heavy wooden doors of San Antonio's San Fernando Cathedral and made their way to the statue of Mary cradling her crucified son in her arms.

Many made an offering and lit a vigil light or "veladora." Most made the sign of the cross four times—small crosses on their foreheads, lips and over their hearts followed by the familiar sign.

Then they approached the statue, reached out for the slain Jesus and gently touched his arm or his foot, holding him close as they prayed.

For the Hispanic people of San Antonio, Texas, and the rest of the United States, the practice of religion is intimately linked to Hispanic culture, said Claretian Father Albert Vazquez, vice president of the Mexican American Cultural Center in San Antonio.

That link is so profound that Hispanic faith, social life, culture and family life are part of one overall view of life.

When the United States incorporated the great Southwest in the 1840s, Father Vazquez explained, an Anglo-immigrant church developed. "The Mexicans were kind of left without any spiritual leaders," he said, "so they developed their own popular religiosity."

The joyous spirit of Hispanics, Father Vazquez said, is visible in the trumpets and guitars of a mariachi liturgy. "The music has a faster beat and a very happy tune. For someone who has never been to the United States, someone coming from Mexico, for instance, a regular American liturgy seems kind of dead," he said.

But ironically, said Father Vazquez, the joy of Hispanics is born of great suffering. "Suffering people always have to have a time when they can be joyous,"



MARIACHI—Musicians lead a procession from Sacred Heart Church in Espanola, N.M., to begin the Oñate

he said. "They're hard working people and when the times comes they have a fiesta." It's a way to gain "the spiritual strength to go back and work."

The suffering nature of Hispanics is evident in the confessional as well, Father Vazquez noted. Mexicans, he said, "will talk about the feelings they have of suffering—'My husband drinks a lot,' or 'My daughter ran away.' And you wonder, when are you going to say your sins."

For Hispanics, the priest said, religion is more of a hands-on experience. "Touch is very important to us," he said. "We have the 'abrazo' (an embrace, or hug). We don't just shake hands."

Hispanic culture also influences the practice of the faith on church feast days, Father Vazquez said. The most important feast days for Hispanics, he said, are Good Friday, Ash Wednesday, All Souls Day and the feast of Our Lady of Guadalupe.

Hispanics identify with Good Friday, said Father

Fiesta, held every July in the predominantly Hispanic community on the Rio Grande. (NC photo)

Vazquez, because they recognize that Jesus "suffered so much like we are suffering, but he rose from the dead." Processions and re-enactments of the Way of the Cross are popular devotions during Lent.

On Ash Wednesday Hispanics go to church "to get in touch with nature. The earth has given us everything. Mother Earth has given us food and drink. So it's kind of a celebration of life," Father Vazquez said.

And the attitude of Hispanics toward death, quite different from that of Anglos, is apparent on All Souls Day, the priest said. Then Hispanics will visit the grave of relatives, talk to the dead and sometimes have a celebration or picnic at the cemetery.

Hispanics, Father Vazquez said, have many gifts to offer the universal and the Anglo-American church. Among these are a joyous liturgy, a great devotion to Mary, a love for children and a reverence for old people. All of Hispanic culture can enrich the Anglo church, he added.

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The Bible and Us

Breaking down the barriers of hostility

by Fr. John Castellet, NC News Service

When Peter was visiting his friend Simon the leather tanner, he had a strange experience. Simon's house was right on the shore of the Mediterranean, in Joppa, just south of Caesarea, residence of the Roman procurator. (Today Joppa is Yaffo, a suburb of Tel Aviv.)

Just before lunch Peter went up on the flat roof. It was a lovely spot with the blue sea stretching into infinity. It also was very relaxing and as Peter prayed he dozed off. In a dream he was to see a huge cloth coming down from the sky suspended at its four corners and obviously holding something.

When the cloth got down to eye level, Peter could see its contents: All sorts of animals, some "clean" and some "unclean," according to the Jewish dietary classifications.

He heard a voice saying: "Get up, Peter! Slaugh-

ter and eat." But he recoiled in horror, saying, "It is unthinkable! I have never eaten anything unclean or impure in my life."

But the response came: "What God has purified, you are not to call unclean" (Acts 10:9-15).

This happened three times and after the third time, while Peter was trying to make some sense of it, some people arrived looking for him. They had come from Cornelius, a Roman centurion attached to the procurator's residence. God, speaking to Peter, assured him that he should go to the gentile soldier's house, an act as unthinkable for an observant Jew as eating non-kosher meat.

But the prompting of the Spirit was unmistakable and Peter complied. He instructed Cornelius and his household and, after seeing clear evidence of the Spirit working in them, baptized them all. In his baptismal homily, Peter remarked wonderingly: "I begin to see how true it is that God shows no partiality."

Rather the man of any nation who fears God and acts uprightly is acceptable to him."

However, when he got back to Jerusalem, the staunchly Jewish-Christian community reproached him: "You entered the house of uncircumcised men and ate with them."

Such cultural tensions arose at various times in the

One group would not celebrate the Eucharist with the other, not because they differed in belief, but because of cultural differences

early church. At Antioch in Syria, where there were several Christian communities from various backgrounds, the friction was especially abrasive. A dramatic instance of its intensity is the heated altercation between Paul and Peter recorded in Galatians 2:11-14.

One group would not celebrate the Eucharist with the other, not because they differed in belief, but because of cultural differences. It took compromises on both sides to make practical union possible.

The author of Ephesians, however, writing from the vantage point of the second or third generation of Christianity, exulted: "But now in Christ Jesus you who were far off have been brought near through the blood of Christ. It is he who is our peace, and who made the two of us one by breaking down the barrier of hostility that kept us apart" (2:13-14).

Education Brief

Languages can be barriers or stepping stones toward unity

"I follow with lively interest your accomplishments, aspirations and difficulties within the social fabric of this nation. . . From the very moment that I accepted the invitation to visit this country, I thought of you, who are an integral and specific part of this society, a very considerable part of the church in this vast nation." (Pope John Paul II addressing members of the Hispanic community at New York's Shea Stadium in 1979)

One speaks of the "language barrier" —and language can serve precisely as that, a barrier.

People who speak different languages always have at hand a reminder that their cultures and histories are different. They find each other's manner of self-expression hard to understand.

Traveling in a foreign land where almost no one speaks your language you are constantly aware just

Many languages are heard in Pope John Paul II's ministry. He expresses Christmas greetings in 82 languages. On pilgrimage throughout the world, he communicates with people in their own language, fostering a sense of closeness with them and expressing respect for their traditions.

In the United States next September, his facility with languages will be seen as the pope meets with the Spanish-speaking and the English-speaking, with Polish Americans and others in cities like San Antonio, Texas, or Miami, Fla.

The many languages spoken in the pope's ministry serve as a symbol of the diverse cultures that make up the one church.

Above all, for the pope languages are not barriers. They are stepping stones to unity.

Discussion Points

What causes barriers to develop among cultural groups, even in the church? What can be done about this?

What is the usual attitude among Hispanic people toward the family? Why is this important?

What are two special strengths that Hispanic Catholics bring to others in the church?

What are two special needs of Hispanic Catholics in the United States?

The many languages spoken by the pope symbolize the diverse cultures in one church

how different you are. The language barrier is a reminder that you are an outsider.

Yet there is another perspective on the language barrier. Think of the special effort made to be attentive to the value of a visiting, distant cousin who doesn't speak your language. Or think of the desire one has to understand the new exchange student in the neighborhood.

Think how a person who is learning a new language listens very carefully as others speak—wishing, probably, that they would speak more slowly. Similarly, a person who hopes to be understood by persons of another language speaks distinctly.

In the face of their different languages, two people may feel called to speak more clearly than ever.

Languages hold the power to divide, but also the power to unite—to foster, however awkwardly, understanding.

Language is, after all, a tool of communion.

Resource

"The Hispanic Presence: Challenge and Commitment" is the U.S. bishops' pastoral letter on Hispanic ministry published in 1984. "We urge all U.S. Catholics to explore creative possibilities for responding innovatively, flexibly and immediately to the Hispanic presence," the bishops say. "Hispanics and non-Hispanics should work together, teach and learn from one another, and together evangelize in the fullest and broadest sense." Hispanic youth ministry deserves particular attention, the bishops add. "It is important not only to affirm to Hispanic youths the inherent value of their heritage but also to offer instruction in Hispanic history and culture. Society often tells them that their parents' culture, so deeply steeped in Catholicism, is valueless and irrelevant. The church can teach them otherwise." (Office of Publishing Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Single copy, \$2.25 plus \$1.50 postage.)

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Children's Story Hour

Juan Diego carries a surprise from the Virgin Mary to his bishop

by Janaan Masternach, NC News Service

Long ago an Aztec Indian named Juan Diego lived in Mexico. Like most of the people he knew, Juan was poor and uneducated. He raised corn on a small plot of land.

Juan's life was hard and boring except for Saturdays when he walked to the city of Santiago for the Mass in honor of Jesus' mother, Mary.

On Saturday, Dec. 9, 1531, Juan Diego started early on his weekly walk to the big church in Santiago. As he passed a hill called "Tepeyac," he thought he heard beautiful music. He stopped and listened.

"Where could music be coming from?" he asked himself as he looked around. He noticed an unusual cloud at the top of the hill so he looked closer.

"Juan Diego!" a woman's voice called from the cloud. "Juan Diego!" He stopped and stared at the cloud. Suddenly it seemed to open up. A woman stood before him.

"Juan Diego," she said to him, "I want you to go to the bishop of Mexico. Tell him that I, the mother of God, want him to build a church here."

Juan Diego was stunned. "But why would the mother of God want me, a poor man, to speak for her to the bishop?" he wondered.

Juan Diego fearfully went to the bishop's palace in Mexico City. He gave the bishop the woman's message. At first the bishop did not believe Juan Diego's story and sent him back to Tepeyac. But Mary was there and sent him back to the bishop.

Again Juan told the bishop what the woman wanted. This time the bishop was more open. "Go back to Tepeyac," the bishop said, "and ask for a sign that she is God's mother."

Mary met Juan at the foot of the hill. "Climb to the top of the hill and cut the roses you find there and bring them down to me in your cloak," she said.

Juan did as he was told, knowing he had never seen any roses on that hill, especially in winter. But the top of the hill was covered with roses.

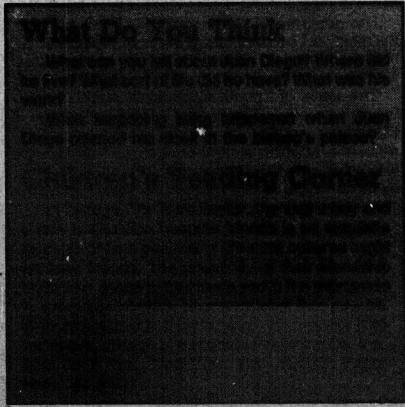
"Take the roses to the bishop," Mary told him.

When Juan entered the bishop's office, he opened the cloak and the roses tumbled to the floor. Then the bishop fell on his knees, staring at the empty cloak in Juan's hands. Juan Diego did not understand—until he looked down at the cloak. On it was a painting of the woman who said she was the mother of God.

The bishop knew it was the sign he had requested. Mary wanted him to build a church on that hill, among the poor people like Juan Diego. When the church was built, the bishop hung Juan Diego's cloak above the altar. This is the church of Our Lady of Guadalupe. Juan took care of the church until he died.



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Self-diagnosis for any, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable. Testing can be as simple as a blood examination or could involve skin tests. Treatment for food allergies could allow you to continue eating offending foods.

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Vatican Letter

Pope discusses issues with Polish leader

by John Thavis
NC News Service

To the Swiss Guards who stand sentry, the gates of the Vatican must have seemed like a revolving door for Polish VIPs in mid-January.

Polish leader Gen. Wojciech Jaruzelski arrived Jan. 13 for a 70-minute talk with Pope John Paul II. He brought with him ministers of religion, foreign affairs and culture, and some 30 lesser officials.

The dust had barely settled from Jaruzelski's 12-car motorcade departure when Cardinal Josef Glemp of Gniezno and Warsaw was ushered into the apostolic palace Jan. 19 for a briefing with the pope. When he came out, Archbishop Francesco Colasuonno, the Vatican's special envoy to Poland, went in.

According to sources at the Vatican

who spoke on the condition of anonymity, Jaruzelski's visit opened up real possibilities in two areas that have been blocked for some time: the legal recognition of the church's public status in Poland, and the recognition of academic degrees given by church universities and seminaries.

Of the two, the first issue is by far the most important to the church. The Polish church wants normal civil rights to apply not only to dioceses and parishes as institutions, but to the hundreds of church-sponsored organizations that operate in the country. In effect, the government would be officially recognizing the church's overwhelming presence in Poland's social life, in everything from education to charity.

What did Jaruzelski obtain in return? For one thing, a boost to his image. He was given a solemn welcome at

the Vatican. A Vatican press statement afterward stressed the positive aspects of the talks. His picture with a smiling pontiff appeared in newspapers around the world the next day.

The pope's support for Western economic ties to Poland reflects the general feeling among churchmen there, some of whom have asked that the United States drop its remaining economic sanctions against the country.

One Vatican source stressed the importance of the pope's remark to the entire Polish delegation, that their visit would bring the "desired results for the good of Poland and Europe." This was seen as an endorsement of the main goal of Jaruzelski's trip to Rome: to forge a financial opening with the West, especially Europe, in order to save Poland's struggling economy.

There were other, previous signs of good will on Poland's part that helped set up the Jaruzelski meeting at the Vatican and ensure that it went smoothly. Last September, Poland's bishops urged an amnesty for remaining political prisoners. A few days later, the government complied.

At Christmas, the government for the first time allowed the pope's mid-night Mass to be broadcast live into the country. Authorities have also apparently given the go-ahead for the pope to visit Gdansk, the birthplace of the outlawed trade union Solidarity, during his June trip to Poland.

The government announced the trip would take place June 8-14.

All this is the concrete expression of the "modus vivendi" between the church and Poland's government.



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the Saints

by Luke

ST. AMAND

ST. AMAND, ALSO KNOWN AS AMANDUS, WAS BORN IN AQUITAINE, FRANCE, AROUND 584. HE BECAME A MONK ABOUT 604. HE WAS ORDAINED AT TOURS, AND THEN LIVED AS A HERMIT FOR 15 YEARS AT BOURGES. ON HIS RETURN FROM A PILGRIMAGE TO ROME, HE WAS CONSECRATED A BISHOP IN 629, AND DEVOTED HIMSELF TO MISSIONARY WORK IN FLANDERS, CARINTHIA, AND PROBABLY GERMANY. HE WAS BANISHED FOR CENSURING KING DAGOBERT I, WAS RECALLED AND EVENTUALLY WAS HIGHLY SUCCESSFUL IN EVANGELIZING THE AREA AROUND GHENT. HE FOUNDED NUMEROUS MONASTERIES IN BELGIUM AND MAY HAVE BEEN CHOSEN BISHOP OF MAESTRICHT, BUT AFTER THREE YEARS RESIGNED TO RETURN TO MISSIONARY WORK. HE SPENT THE LAST YEARS OF HIS LIFE AS ABBOT OF ELNONE WHERE HE DIED ABOUT 679. HIS FEAST IS FEB. 6.



Question Corner

Mary and superstition

by Fr. John Dietzen

Q Some time ago I received some information about the Flame of Love of the Immaculate Heart of Mary. Our spiritual director told us it was all right but said we had to be careful of some devotions. Could you give me some information on this devotion?

I must say some things in the devotion sound awfully strange. But I don't know how to judge. Do you know of this devotion? (Ohio)

A Some privately advanced devotions to Mary and other saints fall victim to two serious dangers: The booklet you sent is a classic illustration of both. They tread awfully close to outright superstition and they confuse the relationship between the saints, again including Our Lady, and Jesus himself.

In his 1974 exhortation on devotion to Mary, Pope Paul VI repeated a warning against Marian devotions that "go beyond the bounds of sound doctrine or liturgy" or, "diminish her stature and role."

Certain specialized forms of prayer have, of course, become accepted by long tradition in the church. Even these, however, must be understood correctly or they can sound as if we believe they involve some sort of magic.

Novenas are a good illustration. Nine days of prayer, as a sign of faith and expression of persevering trust in God's love for us, can be an excellent manner of laying our petitions, praise and thanksgiving before Our Lord. However, we do not attribute anything miraculous or automatic to the number 9.

The particular devotion about which you inquire is one of those which gets so wrapped up in supposed pious specifics it becomes hard to distinguish from plain superstition.

The Flame of Love pamphlet claims to be printed with permission of a diocese in Hungary. Given the disturbed circumstances of the church in that nation, one cannot know by whom, or under what circumstances, such permission may have been given.

I find it hard to believe that legitimate Catholic

authorities anywhere would sanction such a garbling of Catholic teaching and spirituality.

Pope John Paul II said a few weeks ago, in announcing the Marian Year, that any genuine devotion to Mary helps Christians make a "renewed commitment to following the will of God."

Bizarre revelations and devotions are no help toward that goal.

(A free brochure "Infant Baptism: Catholic Practice Today" 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
Daughter needs support

by Dr. James and Mary Kenny

Dear Mary: I am 73. I am writing you about one of my daughters. She has two boys and has worked since she married. One boy is a lawyer, the other a carpenter. She keeps a lovely home and is attractive.

Her husband is going out with some other woman. She tried to talk to him, but he won't answer her. Her sons won't listen either.

When she comes home, she takes a drink or two, then starts supper. Her children resent her drinking. I'm not saying she is right in drinking, but she works, has helped both boys with homes and cars and keeps a home. What does a man want? I want to ask my son-in-law. How can I help her?—Massachusetts

Answer: Adult children, like everyone else, need the support of others. It is refreshing to hear from a person who recognizes this need and is trying to meet it.

You have tried to describe your daughter's family from your point of view, that of an outsider. Unfortunately, such descriptions are rarely accurate. For example, it is not clear whether your daughter's drinking is harmless or whether she has an alcohol problem you are trying to excuse by pointing out the stresses in her life.

You mention that her husband is seeing another woman. This is surely hard on her, and she needs support. Bless you for not loading her down with advice like "Give your husband an ultimatum."

If your daughter needs suggestions on what to do, let her ask. Otherwise give her love and encouragement.

Should you talk directly with your son-in-law? You must decide what you want to say and accomplish. If you condemn him or give advice, you might only worsen the situation.

Clearly you are not part of your daughter's immediate family. You cannot become involved in her relationship with her husband or sons because you do not have the insights or position to enter into these problems.

Nevertheless, there is much you can do to be supportive.

1) You admire your daughter. You recognize the good and capable things she does. Tell her so.

We are never too old to be satisfied and pleased when our parent tells us, "Good job!"

Apparently your daughter is not getting support from her husband and sons at this point. You may be the only person she can rely on.

2) Say to your daughter directly, "Tell me how I can help you." She may have some tangible needs you have overlooked.

Maybe you would enjoy taking some one-day or weekend trips together occasionally. Perhaps you can visit relatives or attend gatherings of your family, even if her husband and sons do not wish to go.

3) Do not dwell on her problems. If she wishes to share her problems, listen. Do not encourage her if she recounts problems as an excuse to justify her drinking.

4) Do not criticize her children. Ultimately you would hope that she develops a good supportive relationship with her sons. You can help to promote such a relationship by pointing out their good qualities. Criticizing can only promote disharmony in her family.

As an outsider, the influence you can have on your daughter's family is limited. However, you can meet a very important need by providing personal support, encouragement and admiration.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Haverhill, Ind. 47793.)

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Column

JIM O'BRIEN

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The SUNDAY READINGS

Isaiah 58:7-10
Psalm 112:4-9
I Corin. 2:1-5
Matthew 5:13-16

FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 8, 1967

by Richard Cain

I will never forget the talk Elizabeth Elliot, a Protestant missionary and seminary professor, once gave at a huge missionary convention at the University of Illinois in Urbana.

Much of it was based on her own life. Many years ago, she said, her husband Jim decided to evangelize a remote tribe in Ecuador that no Christian missionary had ever approached before. But his effort was cut short when some of the members of the tribe killed him from behind with 10-foot-long spears.

After much consideration, Elizabeth decided she would continue his work. She went and lived among the tribe, translated parts of the Bible into their language and ultimately saw her husband's killers baptized Christians.

Christians, she said, are called to "make truth visible."

That is also the message I hear in this Sunday's readings. In the first reading from Isaiah, things weren't going very well for the Jews. They complained God was letting them down. After all, they were keeping the holy days, fasting and performing the rituals

required by the law. Why weren't things going right for their nation?

In response the prophet talked about the proper relationship between ritual and life. The people were carefully following God's regulations concerning worship, he said. Yet they were ignoring God's laws concerning doing what was right in daily life.

But the two are meant to work together. For example, the point of avoiding certain foods is to learn the discipline of avoiding certain actions that harm others. The point of bringing a sacrifice to the altar is to learn how to open ourselves to God.

Ritual done with the right attitude strengthens my ability to love. When I love others, I make God visible, for God is love. Then when I gather again to worship, I proclaim my love to God who is now more visible to me—and grow again in my ability to love others.

In the gospel reading Jesus made the same point in a different way. He compared Christians with two things, salt and light. Just as salt is used to make the flavor of food more "visible," so Christians are to bring out the spark of God in those around them.

Jesus also used the metaphor of salt

to give a gentle warning. Raw salt is mixed with impurities. In biblical times, people would put the raw salt in a cloth bag and cook it. The salt would dissolve in the water leaving the other minerals in the bag. Then the bag was emptied out on the ground.

Salt is of great value or it is worthless. There is no in-between. A little salt will transform a dish. But if salt loses this power, it is fit only to be thrown away on the ground.

The second reading is from Paul's First Letter to the Corinthians. In another New Testament book, Acts of the Apostles, we learn that before Paul came to Corinth, he visited Athens.

Sophisticated Athens with its worldwide reputation for learning and culture must have intimidated Paul. For instead of telling his own faith experience, he attempted to prove the truth of Christianity like a Greek philosopher. (Acts 17:16-34). But since Paul wasn't a Greek philosopher, few were convinced.

Paul learned his lesson. When he got to Corinth, he decided to be himself. Later in writing to the Corinthians, he reminded them of this. He didn't use sophisticated debating methods to prove the truth of Christianity. Instead, he told them the story of Jesus and how he had come to experience the truth about Jesus in his own life. And he backed up his words with actions.

According to Acts, "many of the Corinthians... who heard Paul, believed and were baptized." (Acts 18:8) Actions don't speak louder than words. Rather, actions complete words by making them visible.

My Journey to God Against such there is no law

—Isaiah 5:22-23

Reverence of candle;
ecstasy of flame.
Joy of tree;
surprise of flower.
Peacefulness of water;
restfulness of sea.
Endurance of earth;
strength of rock.
Mercy of grape;
kindness of wheat.
Mildness of moon;
big-hearted sun.
Loyalty of air;
allegiance of wind.
Purity of sky;
simplicity of light.

—E.A. Moten

(E.A. Moten is a member of St. Monica parish in Indianapolis.)

Each of us has his or her personal ways of praying—poetry, meditations, letters to God, journal entries, Bible reflections, spontaneous prayer, insights received through everyday experiences, etc. By sharing experiences of our prayer with each other, we can together broaden our prayer repertoires. Send your experiences to Rick Cain, P.O. Box 1717, Indianapolis, IN 46206.

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ENTERTAINMENT

Viewing With Arnold 'Crimes' flick is whacko but moving

by James W. Arnold

"Crimes of the Heart" may not be the best movie going around this winter season, but it's certainly the most unorthodox. The situation is basic Tennessee Williams, but the perspective is often closer to Robin Williams.

You may not always be sure how to react, but by the time it's over, you've done some laughing, crying and puzzling over the fragilities of human nature. You've also seen some bravura feminine performances (by co-stars Diane Keaton, Jessica Lange and Sissy Spacek, indulging their best downhome accents), and that's probably why this unlikely film was made in the first place.

Overall, a gourmet cinema experience in an era of fast food, but very light on the protein.

"Crimes" is Both Henley's adaptation of her own offbeat 1980 play about three thirtyish sisters in a small Mississippi town. Each has chosen, or been chosen for, different paths.

Lenny (Keaton), the spinsterish and emotional eldest, still lives unmarried in the family's rambling Victorian frame house. This thoroughly delightful building by the talented production designer Ken Adam is one of the film's several visual pleasures as the characters wander through all its rooms, loggias, porches, frilly bedrooms and sun-filled parlors.

Meg (Lange) left a serious boyfriend behind and went to pursue a Hollywood singing career, an attempt that ended

badly in a nervous breakdown. Babe (Spacek), the baby, married an upwardly mobile lawyer and lives in a House Beautiful in the country.

Their reunion happens on Lenny's birthday, but it's prompted by dark events. Old Granddaddy, who has raised them, is seriously ill, and Babe is in jail, having attempted to murder her unpleasant spouse with the family revolver. Before the movie is over, both of these situations will bring on unexpected hilarity.

But the melodrama and farce are really secondary to the fact that the sisters come together to hug, laugh, flail, bite and scream jealously at each other as the truths about their past slowly emerge. We learn that their father abandoned them and their despondent mother hanged herself. Meg's ambition is in ruin, and she's having second thoughts about leaving her old beau (Sam Shepard), who has since become a husband and father.

Lenny feels alone and aging—an early shot of her singing "Happy Birthday" to herself with a single precarious candle on a cookie catches the funny-sad tone just right—and Babe, hungry for love, has been having an affair with a 15-year-old black neighbor who will eventually be forced to leave town. It's all pitiful, right? It gets worse, as the film intercuts Lenny's upbeat efforts to arrange a date with a former boyfriend in Memphis with Babe's comically pathetic, botched attempts at suicide and Meg's romantic but boozy night at the lake with her old flame. As it turns out, he's not interested in rearranging his life, saving all of us at least one major moral dilemma.

While Babe's problems are notably bizarre, the sisters and their tangled



SOUTHERN REUNION—At a reunion at their grandfather's homestead, three sisters, played by (from left) Jessica Lange, Sissy Spacek and Diane Keaton reminisce about growing up in a small Mississippi town in "Crimes of the Heart." Promiscuity and attempted suicide "are amiably de-emphasized," the U.S. Catholic Conference says, "and are mere threads in the complex fabric of characterizations that leave the viewer with an overall positive outlook on life." The film, based on Both Henley's Pulitzer Prize-winning comedy, is classified A-III by the U.S. Conference. (NC photo)

relationships and psyches are not hard to understand and forgive. The moral positive is that, for all their floundering and bickering, they come to learn their need and affection for each other. The worst curse in life is loneliness, and that fate they seem likely to avoid.

As an entertainment piece, "Crimes" is a strawberry cream pie. The actresses obviously have a festive time together, and take their turns moving us, both individually and ensemble, giggling in repressed hysteria at tragic news, cutting a birthday cake, poring over old photos and clippings. They're spontaneous and unselfish, although each undeniably shapes her character in her Keaton, Lange or Spacek image.

Henley's dialog often has poetic imagery, but her key gift is finding the right precarious balance between horror and hilarity, or seeing the joke in every disaster, an extraordinarily healthy attribute. It's still true that "Old Granddaddy is already in a coma" is the show's biggest laughline, and yet it comes in a context that implies no derogation of Old Granddaddy's human worth. The film is a rollercoaster of unexpected turns, without losing its humanity.

Aussie director Bruce Beresford ("Tender Mercies") has compassion as one of his strong suits. A typical graceful touch: when the phone rings with news of Old Granddaddy's stroke, there are no words, just cuts to photos of the man at various points in his life, a kind of mini-biography, and then we see him in a hospital bed struggling to breathe.

Nearly every frame of this talk-dominated play-adaptation moves and offers something fascinating to look at. When you can do that without space-ships and car chases, you are a maker of movies.

(Whacko but moving amorgasbord of emotions, expertly blended; complex moral situations; satisfactory only for mature audiences.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

Square Dance	A-II
Outrageous Fortune	O
Radio Days	A-III
The Fringe Dwellers	A-III

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

'Two Grenvilles' is overstated melodrama

by Tony Zane and Henry Herz

NEW YORK (NC)—Ann-Margret and Claudette Colbert head the cast of "The Two Mrs. Grenvilles," a four-hour miniseries airing Sunday and Monday, Feb. 8 and 9, 9-11 p.m. EST on NBC.

Billy Grenville (Stephen Collins), wealthy playboy and member of an aristocratic New York family, meets and marries an ambitious, sexy and tricky showgirl, Ann (Ann-Margret) against the advice of the family matriarch, Alice Grenville (Miss Colbert). The low-class Ann becomes an even more classless social climber in an attempt to acquire some of the respect and dignity that her mother-in-law embodies.

Curious about his wife's elusive past, Billy learns about her shocking secret. Curious about his lengthy business trips, Ann discovers his infidelity.

When Ann shoots her husband, seemingly by accident, while he is searching for a prowler, Alice Grenville uses all her resources to insure that Ann is acquitted in order to preserve the dignity of the family name. In the process, the two Mrs. Grenvilles become forever bound in a pact of silence.

Based on Dominick Dunne's best-selling novel, the steamy soap opera offers little suspense and interest other than the reappearance of Miss Colbert. Unfortunately, she, as well as Ann-Margret, are exploited more for texture than for substance. They are given little of worth to utter. Miss Colbert's dialogue is always seriously intoned, contributing to the show's mood of overstated melodrama.

The story's theme extols the virtues of family honor and saving face, as more important than individual accountability. But there is little attempt to justify the perspective. The viewer must conclude that

this is merely a representative story of how the rich and powerful are obsessed with surface values and equally preoccupied with covering social scandal.

Given the complexity and intensity of recent newspaper coverage of social and political wrongdoing, the moral elements in this decidedly adult story which contrasts strong-willed women seem, by contrast, to be anachronistic. There isn't much insight into the human follies at work, nor is there an honest expression of social justice or even injustice. Actresses of this caliber deserve more significant roles and adult viewers surely merit more intelligent television fare.

"Monsieur Quixote"

Alec Guinness's appearances on the screen are too rare for people to miss any opportunity to watch one of his carefully honed performances, especially in a role as warm and moving as in this drama airing Friday, Feb. 13, 9-11 p.m. EST on PBS.

Guinness plays a humble, unworshiped parish priest in a small Spanish town in the province of La Mancha. In this gentle satire by Graham Greene, an author of usually darker fiction, Father Quixote is reputedly a direct descendant of Miguel Cervantes' "Don Quixote," the knight who tilted at windmills.

An equally innocent idealist, the simple parish priest's penchant for doing good leads him into trouble. When he helps a bishop visiting Spain on a diplomatic mission for the Vatican, he is rewarded by being made a monsignor and sent on holiday.

From here on Greene's plot echoes the Cervantes' work. Deciding to drive to Madrid in his aged car, which he calls *Rosinante*, Magr. Quixote is joined by Sancho (Leo McKern), the town's Marxist mayor who

has just been voted out of office. The adventures they have on their journey involve run-ins with the police and being kidnapped. Magr. Quixote also sees his first movie and takes a room for the night in what turns out to be a brothel. Through it all, Magr. Quixote remains as innocent as when the trip began.

Hunted by the police as dangerous subversives, the two are finally found and Magr. Quixote's bishop, convinced of his madness, confines him to his room in the rectory under a doctor's care. From here he escapes for one last tilt with a windmill. In a Fellini-like sequence, Magr. Quixote tries to stop a procession bearing a statue of the Madonna peddled in money, a practice he considers blasphemy.

For all of its references to the Cervantes original, the heart of the drama lies in the exchanges between the man of God and his friend, the follower of Marx who half-believes in the mystery of the Spirit. Both share their affinity for wine and debating about the world and its meaning.

It is a great role for Guinness who is completely credible in his depiction of a simple man whose life is based on faith and its mysteries. The final scene is masterful as Guinness portrays the monsignor, gravely ill and in a delirious condition, celebrating Mass without bread or chalice and giving an invisible host to the doubting Sancho.

This 1985 Thames Television production is a fine dramatization of the Greene novel. Produced by Christopher Neame, who also did the adaptation, the program was directed by Rodney Bennett with great sensitivity to the religious dimensions of the story.

From every aspect, this is unusually fine adult television fare, challenging but rewarding in its vision of a simple but profoundly devout priest.

Vatican prefers privacy

WASHINGTON (NC) — American Catholics have a "complex of Watergate," expecting candor in disciplinary matters, but church authorities prefer privacy for the individual under investigation, said Archbishop Pio Laghi, papal pronuncio to the United States.

The archbishop, in an interview published in *The New York Times* Jan. 30, discussed the tensions between the Vatican and some members of the U.S. church over issues such as relieving Archbishop Raymond Hunthausen of Seattle of duties in specific areas.

Those tensions often obscure the vitality of the Catholic Church in the United States, said Archbishop Laghi, who is the Vatican ambassador to the United States.

Archbishop Hunthausen announced in September that the Vatican had directed him to relinquish power in key administrative areas to Auxiliary Bishop Donald Wuerl.

In cases like that of Archbishop Hunthausen, American Catholics, because of their Watergate complex, think things should be out in the open, Archbishop Laghi said. "When something is behind the door, there is the impression that something is wrong."

But the Vatican believes in sensitivity toward the privacy of the person being investigated and in a "principle of charity," he said.

He said the Vatican, in a report released through the Vatican Embassy in October, revealed its side of the Hunthausen case only because some U.S. bishops urged it to do so and complained that Archbishop Hunthausen was being punished without clear knowledge of the charges against him.

At the time, Archbishop Hunthausen said his own understanding of the facts "differs significantly" from Archbishop Laghi's document. The pronuncio cited the need to respect those who testify in such investigations. "We cannot expose," he said. "In defending itself, the Holy See would have offended somebody."

He suggested that in dealing with tensions, "we have to make a distinction between what is procedure and what is the substance of an issue."

"Our procedure, canon law procedure, does not match American procedure," he said. "But we cannot follow the procedure of a given country if we want to be a universal church."

However, he said, he has a "duty to convey to Rome the kind of expectations of an open democratic system" that many American bishops want in the church.

He also said the Vatican knows that many of Archbishop Hunthausen's opponents come from such conservative movements as Catholics United for the Faith but that these groups "absolutely" did not hold undue influence.

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ETR stereo radio Std.
Foglight 290.00
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1000 lb. payload Std.
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P156/79R-14 BW tires Std.
Rear step bumper 78.20
Rally wheels 78.20
Custom cloth seat 44.20
Foglight 290.00
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Option incentive -615.00
Business cash option (in lieu of finance rate) -500.00
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1987 Camaro 2 Door
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2.8 liter V-6 engine Std.
5-speed manual trans. Std.
Pkg. 4 equipment 1007.10
Power Door Locks Std.
Tinted glass Std.
Power windows Std.
Power hatch release Std.
Rear seat Std.
Body-side moldings Std.
Intermittent wipers Std.
Air conditioning Std.
Cargo control cover Std.
Rear spoiler Std.
Speed control Std.
Tilt steering wheel Std.
Security lighting Std.
Haltogen headlights Std.
ETR stereo radio Std.
P156/80R-14 BW tires Std.
Choke cables 23.20
Foglight 290.00
Dealer adv. 60.00
Delivered \$11279.44

1987 S-10 Blazer 4 Wheel Drive
Stock #28055-base \$10049.00
Pushing rear seat 302.15
Power hatch release 70.85
Rally side molding 130.80
Rear air deflector 35.95
Air conditioning 693.35
Rear window mirror 73.95
Rear window moldings 68.95
4-1.1 axle ratio 32.50
2.5 liter 4-cyl. engine 624.75
4 speed auto. trans. 43.25
50 gallon fuel tank 67.75
Transfer case shield 102.85
Tilt steering wheel 233.75
Power steering 233.75
Washable floor mats 284.35
P255/70R-14 BW tires 47.00
ETR stereo radio 291.80
HD red/V-6 color 65.65
HD red/V-6 color 65.65
Std. 2-tone paint 234.00
Gauges 66.70
HD molding 175.35
Foglight 290.00
Dealer adv. 60.00
Option incentive -410.00
Business cash option (in lieu of finance rate) -400.00
Delivered \$13992.58

1987 S10 6' EL Pickup Truck
Stock #28057-base \$6153.74
1000 lb. payload Std.
2.5 liter 4-cyl. engine Std.
5-speed manual trans. 157.25
Power brakes 85.85
All radio 103.70
EL package 198.05
Black rear step bumper Std.
20 gal. fuel tank Std.
Rally wheels 78.20
Foglight 290.00
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Business Cash Option (in lieu of finance rate) -500.00
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1987 Toronado
Stock #28076-base \$17206.49
Pushing bucket seats Std.
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Foglight 500.00
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2.7 liter V-6 engine Std.
Auxiliary lighting 87.55
12 pins, towing 68.40
Tinted glass Std.
Front Storage Comp. 31.45
Air conditioning 73.95
Stereo mirrors 73.95
Speed control 174.25
4 speed auto. trans. 43.25
35 gallon fuel tank 67.75
Down/locking lamp 27.30
ETR stereo cassette 63.65
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Gauges 66.70
Custom rocking seats 625.00
Foglight 60.00
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1987 9' Fleetside Pickup Truck
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Rear window moldings 68.95
Tinted glass 102.00
Night body side moldings 12.80
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5.0 liter 4-cyl. engine 624.85
Locking differential 214.25
Rear seat 36.25
Power auto. trans. 654.75
Power steering 233.75
HD fuel tank 67.75
Chromed rear bumper 97.75
Down front convenience 97.75
P255/70R-14 BW tires 47.00
Gauges 66.70
Choke cables 23.20
Transmission incentive -44.00
Foglight 290.00
Dealer adv. 60.00
Delivered \$10675.78

1987 Cavalier 2 Door
Stock #15195-base \$6096.37
Cloth seats 23.80
2.0 liter 4-cyl. engine Std.
Automatic transmission 418.50
Tinted glass 88.25
Floor mats 28.25
Body-side moldings 42.50
Rear defogger 123.25
Air conditioning 573.75
Power steering 181.25
Wheel trim 35.15
P175/60R 14 BW tires 44.40
Dealer adv. 22.10
ETR stereo radio 370.00
Foglight 60.00
Delivered \$9034.32

1987 Olds Ciera 4 Door
Stock #78077-base \$8441.22
Tinted glass 102.00
Power trunk release 42.50
Floor mats 28.25
Lower body moldings 107.10
Floor mats-front 21.25
Body-side moldings 42.50
Door edge guards 21.25
Pulse wipers 48.75
Rear defogger 123.25
Rear door lock 38.25
Air conditioning 658.75
Sport mirrors 51.85
Paint accent stripe 51.85
2.5 liter V-6 engine 518.50
P156/75R-14 BW tires 47.50
Convenience group 175.85
ETR stereo radio 58.50
Leisure center 97.75
Foglight 414.00
Delivered \$12121.02

1987 Olds Cutlass Salon 2 Door
Stock #28230-base \$10067.51
Tinted glass 102.00
Power windows 175.50
Body-side moldings 151.00
Door edge moldings 12.75
Rear seat 36.25
Wheel trim 221.00
Rear window defogger 123.25
Rear door lock 38.25
Dunes & reading lamp 12.75
Sport mirrors 25.80
Custom cloth seat 88.00
Ole control 148.75
3.9 liter V-6 engine 108.25
Tilt steering 51.85
Power trunk release 42.50
Convenience group 175.85
ETR stereo radio 58.50
High case, cooling 34.00
Foglight 414.00
Delivered \$13610.96

1987 Olds 88 Brougham 4 Door
Stock #28000-base \$12544.67
Power drive shaft 594.00
Rear window moldings 36.25
Rear seat 36.25
Door edge moldings 12.75
Pulse wipers 48.75
Rear door lock 38.25
Country & reading lamp 48.90
Sport mirrors 58.50
Ole control 148.75
Tilt steering wheel 108.25
P255/70R-14 BW tires 44.40
Tilt color 15.60
Lamp monitor 65.45
Power windows 58.50
Foglight 475.00
Delivered \$14413.27

ORDER PRICE GUIDE

1987 CHEVROLET CHEVY TRUCKS AND OLDSMOBILES	DELIVERED PRICE IN INVENTORY FACTORY ORDER	OPTIONAL EQUIPMENT	CONVERSIONS	TRANSMISSION	STANDARD EQUIPMENT	POWER	SEATBELT	STEERING	CONTROL	INTERIOR	EXTERIOR	WHEELS	WHEELS	WHEELS	WHEELS	WHEELS	WHEELS	WHEELS	WHEELS
CAVALIER 4 DOOR	7354	574	417	261	191	STD	106	149	47	123	242	166	54	NA					
CAVALIER WAGON	7508	574	417	261	191	STD	106	149	47	123	242	166	54	NA					
CAVALIER RS 2 DOOR	7907	574	417	176	STD	STD	106	149	47	123	179	123	123	NA					
NOVA 4 DOOR pkg 1	7856	NA	NA	NA	NA	STD	NA	NA	NA	NA	NA	NA	NA	NA					
NOVA 4 DOOR pkg 4	9157	STD	STD	STD	STD	STD	NA	NA	NA	NA	NA	NA	NA	NA					
NOVA 4 DR HB pkg 3	9036	STD	NA	STD	STD	STD	NA	NA	NA	NA	NA	NA	NA	NA					
SPRINT 4 DOOR pkg 1	5998	576	NA	265	NA	STD	NA	NA	NA	NA	NA	NA	NA	NA					
SPECTRUM 2 DOOR	7070	561	NA	256	NA	STD	NA	NA	NA	NA	NA	NA	NA	NA					
MONTE CARLO LS	10280	659	STD	176	STD	STD	106	149	47	123	179	123	61	169					
MONTE CARLO SS	12142	659	STD	176	STD	STD	106	149	47	123	179	123	NA	NA					
CAMARO COUPE pkg 1	9449	659	417	206	STD	STD	NA	NA	NA	NA	123	NA	NA	05	NA				
CAMARO ROC pkg 1	12539	659	417	173	STD	STD	NA	NA	NA	NA	123	NA	NA	NA					
CELEBRITY 2 DOOR	9149	659	STD	143	STD	STD	106	149	47	123	179	123	59	169					
CELEBRITY 4 DOOR	9382	659	STD	143	STD	STD	106	149	47	123	242	166	58	169					
CELEBRITY WAGON	9520	659	STD	143	STD	STD	106	149	47	123	242	166	58	169					
CAPRICE 4 DOOR	10073	659	STD	143	STD	STD	106	149	47	123	242	166	65	169					
CAPRICE BRO 4 DOOR	11414	659	STD	110	STD	STD	106	149	47	123	242	166	65	169					
S10 EL 6' PICKUP	6557	NA	NA	NA	NA	86	NA	NA	NA	NA	NA	NA	NA	NA					
S10 BLAZER 4-DR	10787	633	625	211	234	STD	103	174	50	131	170	122	58	NA					
R10 6' PICKUP	8131	664	480	NA	234	86	103	174	50	NA	170	122	55	NA					
G20 CHEV. VAN LWB	9547	788	480	NA	STD	STD	103	174	50	NA	170	179	82	NA					
ASTRO CS VAN	9784	825	488	240	282	STD	103	174	50	NA	170	179	80	NA					
ASTRO CARGO VAN	8430	825	664	215	282	86	103	174	50	NA	170	179	86	NA					
G20 BEAUVILLE 4 DOOR	11709	788	625	NA	STD	STD	103	174	50	NA	170	179	82	NA					
FIRENZA 2 DOOR	9118	574	417	176	STD	STD	106	149	47	123	242	166	58	169					
CUTLASS 2 DOOR	10421	659	STD	176	STD	STD	106	149	47	123	179	123	81	169					
CIERA 4 DOOR	9804	659	STD	176	STD	STD	106	149	47	123	242	166	58	169					
88 ROYALE 4 DOOR	12294	STD	STD	STD	STD	STD	106	149	47	123	242	166	85	169					
CUST. CRUISER WAGON	12888	STD	STD	STD	STD	STD	106	149	47	123	242	208	71	189					
98 BROUGHAM 4 DOOR	18418	STD	STD	STD	STD	STD	STD	STD	STD	STD	STD	STD	STD	STD					

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The ACTIVE LIST



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our office by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1777, Indianapolis, IN 46206

February 6

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

The Channel of Peace Community will celebrate First Friday Mass at 7:30 p.m. in St. Jude Church, 5303 McFarland Rd.

The Adult Education Committee of St. Pius X Parish will conclude its Pope Paul VI, Spiritual Renewal Tuesday series by Trappist Father Vincent Dwyer with "Listening: The Ground of Prayer and Friendship" at 7:30 p.m.

St. Joseph Parish, 113 S. Fifth St., Turro House will sponsor a Chili Supper from 4:30-7:30 p.m. Tickets at the door: adults \$5, children \$1.50.

February 6-7-8

A Married Couples Retreat Weekend will be presented at Mount St. Francis Retreat Center. For information call 522-6267.

February 7

A workshop on depression, called "Up the Down Staircase" will be presented by NFP/USF.

chaplains Father Jeff Godecker and St. Joseph Sister Fran Wetli from 9 a.m.-3 p.m. in room 336 of Atherton Center at Butler. \$10/college students, \$13/others. To register call 632-4378, leaving name and phone no.

Little Flower Parish will sponsor a Valentine Gala Dinner/Dance beginning with cocktails at 6:30 p.m. in Norman's, Union Station. Call Norman Murphy 253-6828 or Marilyn Jeffers 357-8866 for information.

Holy Name Altar Society will sponsor a Reverse Raffle at 6:30 p.m. \$20/chance includes two dinners catered by Jugs. Call 764-6239 or 768-7679 or buy at door.

The Office of Worship will sponsor music in Catholic Worship, Part III from 10 a.m.-3 p.m. in room 336 of the Catholic Center, 1400 N. Meridian St.

The World Apostolate of Fatima (The Blue Army) will hold a First Friday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 12th and Beart. Everyone is welcome.

The Society of Friends for Education will sponsor a Chili Supper/Social at 5 p.m. at St. Rita

Parish, 1733 Martindale Ave. Call 926-5759 for information.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m.-2 a.m. at 8400 Roy Rd. Adults only. Admission \$1.

Secena Memorial High School will offer a placement test for incoming freshmen from 8:30 a.m.-12:15 p.m. Luncheon follows. Bring #2 pencil and \$30 which includes \$25 non-refundable fee applicable to tuition.

Cardinal Ritter High School will hold a placement test for eighth graders from 9 a.m.-12:30 p.m.

The Women's Club of St. Luke Parish will sponsor a free Day of Reflection conducted by Father Robert S. Folten from Notre Dame for men, women, teens and friends from 9:30 a.m.-1:30 p.m. in the recreation room. For babysitting call Barb Helwig 257-4894.

Cathedral High School will sponsor an entrance exam at 9:30 a.m. For information call 6-9-4461.

February 8

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sun-

day in St. Joan of Arc Church, 42nd and Central.

St. Bernadette Parish, Indianapolis will celebrate its parish feast at 11 a.m. Mass celebrated by Archbishop Edward T. O'Meara, followed by a free buffet dinner.

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

The Family Life Office will sponsor an Indianapolis area Pre-Cana Day from 12:45 a.m.-6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 336-1400.

The Annual Scout Awards Presentation for Youth and Adults sponsored by the Catholic Committee of Scouting will be held at 2:30 p.m. in SS. Peter and Paul Cathedral, Indianapolis.

February 9

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by David Owen on "When Relationships Hurt Us Again and Again." For information call 226-1865 days or 226-8140 or 255-3121 evenings.

February 10

A Leisure Day on "Living Life Fully" will be presented by Providence Sister Catherine Livers from 9 a.m.-3 p.m. at Fatima Retreat House, 5303 E. 50th St. Call 545-7881 for information.

The second of three Wedding Ring Evenings on the spirituality of marriage will feature "Tobi" from 7:30-10 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 267-7336 for information.

The free family enrichment series by Dr. James Dobson called "Turn Your Heart Toward Home" begins at 7:30 p.m. at Immaculate Conception Parish, Millhouses with "A Father Looks Back."

February 11

A Workshop on Remarriage will be sponsored by Catholic Social Services from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 226-1865 for information.

The third quarterly board meeting of ACCOW will be held at 10 a.m. Luncheon \$4.00. Mail reservations to: Mrs. John Kambal, 5326 Thornleigh Dr., Indianapolis, Ind. 46226.

The Guardian Angel Guild will sponsor a Valentine Desert Card Party from 1-4:30 p.m. at St. Pius



"Let's try it once more and just say 'ah' without adding 'men'."

X K of C hall, 7100 N. Keystone Ave. Tickets \$3. For reservations contact: Mary Bittle, 320 Clemson, Indianapolis, Ind. 46368, 872-6577.

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

February 12

The Family Life Office will sponsor a Natural Family Planning (NFP) class at 7:30 p.m. at

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. \$15/couple. Call 236-1596.

The free Family Enrichment Series by Dr. James Dobson called "Turn Your Heart Toward Home" begins at St. Maurice Parish hall, Decatur Co. at 7:30 p.m. with "A Father Looks Back."

February 13

The Family Life Office will hold a Natural Family Planning (NFP)

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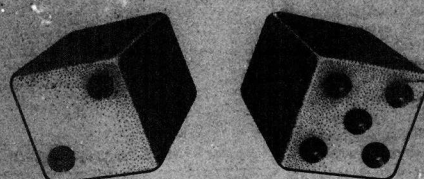
☐ **MEMORIAL GIFTS** to our Society perpetuates the memory of a loved one and in a special way helps the poor and needy in our community. These gifts are increasingly supporting a larger part of our charity program.

☐ **COMMEMORATIVE GIFTS** offer a special opportunity to honor loved ones, friends and associates on birthdays, anniversaries, retirement or any special occasion. The gift will be used exclusively to support our charity program in the community.

☐ **REQUESTS.** When preparing a WILL, or revising a will, it is a good time to consider bequeathing a sum to help the poor. This true act of charity will live on long into the future. Simply insert in your will the wording: "I give, devise and bequeath the sum of \$_____ to the St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219."

Special memorial envelopes are available at all greater Indianapolis mortuaries or by writing St. Vincent de Paul Society, Box 19133, Indianapolis, IN 46219

St. Simon Parish Athletic Booster Club



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class at 7:30 p.m. at St. Martin Parish, 8121 N. Michigan Rd. 618/500-1000.

Fourth Degree Knights of Columbus will sponsor a Valentine's Dance featuring the Martin Family at the K of C Hall, New Albany. Call Joe Stein 812-545-5000 or the K of C, 812-545-5000 for tickets.

February 13-14-15

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend at Beech Grove Residential Center. Call Ann Miller 758-0274.

A Sister's Retreat specifically tailored for single adults in their 20s, 30s and 40s will be presented by Providence Sister Ann Sullivan at Alverna Retreat Center, 6149 Spring Hill Rd. Call 287-7235.

February 14

A Day for Compulsive Overeaters will be held from 9 a.m.-4 p.m. at Mount St. Francis Retreat Center. Fee includes lunch and dinner. Call 812-493-0817 weekdays between 9 a.m.-4:30 p.m.

St. Paul Parish, Tall City will hold a "Dinner for Lawyers" beginning with a picnic dinner at 4:30 p.m. followed by 7 p.m. Mass. Free and drinks furnished. Call 812-545-7094 for information.

The Parents' Club of St. Ann School, 2805 S. 24th St. will sponsor a Valentine's Dinner beginning at 5 p.m. Free will be 10:00 a.m. at the door. Free, no charge, made provided. Music by DJ. For information call 812-545-7094 or 812-545-7097.

February 15

St. Francis Hospital Child Unit will have a 4 a.m. in chapel for Mass followed by 8:30 a.m. Mass in cafeteria.

St. Martin Parish, Tall City will hold a "Dinner for Lawyers" beginning with a picnic dinner at 4:30 p.m. followed by 7 p.m. Mass. Free and drinks furnished. Call 812-545-7094 for information.

Many people will attend the "Dinner for Lawyers" at St. Martin Parish, Tall City. The dinner will be held at 4:30 p.m. followed by 7 p.m. Mass. Free and drinks furnished. Call 812-545-7094 for information.

All Saints School Home/School Organization will host a Brunch from 10 a.m.-1 p.m. in Rockhold Hall of Holy Trinity Parish, 902 N. Holmes Ave. Dear prices. Advance tickets: \$3.50 adults, \$2 children over 6, under 6 free; tickets at the door \$4.50 adults, \$3 children 6-12.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 6:30 p.m. TUESDAY: K. of C. Plus X Council 9423, 7 p.m.; Roswell High School, 5:15 p.m.; St. Peter Claver Center, 5:15 p.m. Sutherland Ave., 5 p.m.; St. St.

men, 6:30 p.m.; St. Malachy, Brownburg, 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., 230 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, 6:15 p.m.; Holy Name, Beech Grove, 6 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1205 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Document on debt crisis

(Continued from page 1)

Besides restructuring loans, developed countries were asked to adopt policies which stimulate Third World exports and economic growth.

"The industrialized countries have to do away with the protectionist measures which hinder exports from the developing countries," it said, even if this means initial problems for their economies.

"The industrialized countries will need to plan a reconversion of their economies with

timely buffering of the social effects on their own populations," the document said.

The document also criticized trade and economic competition among industrialized countries at the expense of poor countries.

"The current technical and economic competition under way between countries and, above all, between the industrialized ones themselves, is without restraint and is assuming the shape of a ruthless war in no way concerned about the harsh effects on the weaker countries," it said.



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Music and life

Putting feelings into words

by Charlie Martin, NC News Service

WORDS GET IN THE WAY

I realize you're seeing someone new/I don't believe she knows you like I do/Your temperamental moody side,/the one you always try to hide from me./But I know when you have/something on your mind/You've been trying to tell for the longest time./And before you break my heart in two/There's something I've been/trying to say to you.

Refrain: But the words get in the way/This much I want to say/But it's locked deep in me/and if you look in my eyes/we might fall in love again/I won't even start to cry/before we say goodbye/I try to say I love you/But the words get in the way.

Your heart has always been an open door/But baby, I don't even know you anymore/And despite the fact it's hurting me/I know the time has come to set you free.

Repeat refrain.

Sung by Miami Sound Machine, Written by G.M. Estate Copyright © 1985 by CBS Inc.

The song talks about the difficulty of expressing true feelings. In this case, the person really wants to say "I love you." She finds that other words "get in the way" and hide her feelings. Yet, she hopes that "if you look in my eyes, we might fall in love again."

Putting feelings into words

means facing some risks. Maybe the other person won't understand our feelings. Maybe he or she won't care. Or maybe he or she will use what we say to hurt us.

We feel these fears especially when the feeling we want to share is our care or love for that person. On the other hand, some of us can express our

love, but find it hard to express our sadness, disappointment, hurt or anger.

But relationships can't grow if we don't take the risk and share our feelings. This is especially true for two people planning marriage. When two people can express their real feelings to each other time and time again, they have achieved what is called emotional intimacy.

No matter how well the rest of the relationship goes, if a couple fails to achieve emotional intimacy, they eventually become disillusioned. Sooner or later, they see that their relationship lacks something very important.

One way to overcome the fear of expressing feelings is to use a letter. Often we can put into writing what we have a hard time saying. When using this approach, give the other person a letter. Then wait a while and say you would like to talk about what your letter says. Waiting a while is important for it gives the other per-

son some time to think about your words and get in touch with his or her own feelings.

A letter gets the message out in the open before the personal discussion begins. The other hears what is in your heart so you don't have to fear trying to find the words. Writing a letter will leave your heart feeling a bit naked. But it is a step beyond the fear of spilling your guts out in person.

The song talks about another kind of risk. This is the risk when people don't express their true feelings. Their relationship may come to an end. Too much feeling passes by unsaid, and now the individuals feel like strangers to each other.

That's why it's important to take the lead and express even the little feelings that surface each day.

(Your comments are always welcome. Please address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)



Anne Laker

Brebeuf senior judged most promising Indy area youth artist

by Richard Cain

One and a half years ago during a junior literature class Anne Laker became interested in poetry. "That was sort of neat to me and I thought I'd try my hand at it."

Now Laker, a senior at Brebeuf Preparatory School in Indianapolis, will receive a \$5,000 scholarship as the grand winner of the third annual Prelude Awards.

She competed with nearly 400 other students from high schools throughout Marion County. The students performed in six categories, including visual arts, theater, literature, dance, vocal music and instrumental music.

Laker won in the literature category with a collection of poetry called *Potpourri*. Her award was based in particular on her reading of a poem called "The Taffeta Dress."

Laker had sewn a prom dress from black taffeta material. In the poem, Laker describes what it felt like to wear the dress. "I thought about

how I was a little girl playing dress up," she said. "It's one of my favorites."

How did she feel when it was announced that she had won the grand prize? "I felt 'glowy'—if that's a word," she said. She recalled being impressed with the artistry of the other contestants, particularly a cello player. "I was amazed that my little poems were comparable with those kinds of art."

With her scholarship which is good at the school of her choice, Laker plans to pursue a career in communications, English and writing. "The most wonderful thing I can imagine is to be a professional writer," she said. "The Prelude Award might help me to make a living from what I enjoy most."

Laker and 95 other students have been invited to the Prelude Awards Academy in June where they will attend five days of intensive lectures and workshops, as well as study with professional practicing artists.

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The Taffeta Dress

This evening, I am a big girl playing.
Reaching back into the caverns of a closet,
I pull out a piece of taffeta tragedy—
fading as a cup of black wine.
I sigh.

Stitched so carefully
Queen Elizabeth sleeves
Primitive drama tight around my waist
Explosive Cinderella skirt.
For fun, I pin a velvet bow at the neck's line
And stretch black crawling hands along my warm arms.
Glasses focus my mirrored image.
I slide black spikes onto my feet
To make a muscle-y call like a Vogue model.
Giddy!

Sitting now, queenly, drowning in folds
And folds of liquid taffeta.
A personal prom.

Mine.

Secret.

Black.

To dance, in a dream of profusion—flower, light, fragrance.

I say, this evening is a dress rehearsal

For the real fairytale.

Only now I have owl spectacles and unbrushed hair.

Now I pretend to be a doll—

A woman—

A witch.

Which am I?

I am only a girl

Playing dress-up.

—Anne Laker

CYO takes on Mad River Mount

by Fred Thomson

On January 14, 39 members and friends of Richmond's CYO along with 13 adult escorts traveled to Bellefontaine, Ohio, for a day of fun and fellowship on the ski slopes of Mad River Mountain Resort. There were many fears that the rain and relatively warm temperatures would cancel the trip. But with assurances from the resort, we left to find a very nice day to ski and have a lot of fun.

There were many first time skiers. Each had to go through the experience of trying, failing, and finally learning the basics of skiing. While there were lessons offered and taken, most of the skiers learned more from going down the slopes on their own with the help of the more experienced skiers.

There was a real sense of the Spirit within the group. Besides the friends helping the new skiers, we had many more experiences that made the day. The youths saw adults fumbling around just as they were, skiing for the first time. They saw themselves falling and laughing.

They saw themselves doing much more than they thought they could—accomplishing their goal to go down the bunny hill just once without falling and then on to the greater goal of the larger hill.

The group realized that their faith had a lot in common with their experience skiing. It takes courage to believe, to not let fear stop you, to keep going with God and go after what you want. In this way the ski trip was a faith experience as well as a time for fun.

(Fred Thomson is a member of St. Andrew parish in Richmond, one of three parishes that make up the Richmond CYO. The other two are Holy Family and St. Mary.)

Goebel to play in Odenburg

Harry Goebel will be in the Cincinnati Symphony Orchestra, Feb. 20. He will spend the day at the Academy of the Immaculate Conception in Odenburg. That evening he will give a concert in the academy auditorium. The concert is 7-9 p.m. and is open to the public. Tickets are \$2 in advance and \$3 at the door. For more information or to get tickets, call Franciscan Sister Verlan Major at 633-6344.

Super Mon. on peer counseling

Many times we see a friend in need of direction but are afraid to speak out or get involved. Here's a chance to find out how to help. Come to the CYO Super Monday on Feb. 16 and learn about peer counseling. Joe Hollowell, dean of students at Roscoll High School in Indianapolis, will be the speaker. The time is 7-9 p.m. and the location is the CYO Youth Center, 689 E. Stevens St., Indianapolis. Call 327-6321 for information.

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Book review

What happened to 14 million people?

The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine, by Robert Conquest. Oxford University Press (New York, 1986). 412 pp., \$19.95.

Reviewed by
John H. Carroll
NC News Service

This study of Soviet history of the late 1920s and early 1930s is frightening and shocking in its scope and implications.

Of course, Soviet authorities admit that 20 million

Soviets died in "The Great Patriotic War" from 1941 to 1945. The Nazi drive to eliminate the Jews and other groups caused the deaths of 6 million or more Jews and others during World War II. All of this is well known and documented.

Little, however, has been revealed about the frightful campaign to collectivize and crush the Ukraine and nearby regions by Premier Joseph Stalin and his henchmen of the Politburo and the Communist Party.

In this work, Robert Conquest of the Hoover Institute at Stanford University recounts and analyzes the dreadful developments in this experiment in modern social engineering.

Stalin and the party hierarchy first moved to collectivize agriculture throughout the Soviet Union. Many Soviet farmers, especially in the Ukraine and surrounding areas, gained control of their own farms through various reforms after the Revolution in 1917.

The Kremlin looked upon these independent farmers—the kulaks—as enemies of the party and the state and moved to bring them and their land under central control. This led to the active campaign to crush the free peasantry from 1928 to 1932.

The author estimates that 11 million peasants died between 1930 and 1937 and about 3.5 million were arrested and deported to camps where they died. This makes for a frightening total of 14.5 million dead. The figure is broken down fur-

ther to indicate that about 6.5 million died in the campaign against the kulaks, another million died in Kazakhstan, 5 million in the Ukraine, 1 million in the Northern Caucasus and another million elsewhere.

Aside from the horror of this tragedy itself, Conquest makes three salient points:

► The Soviets, except for a brief de-Stalinization effort under Premier Nikita Khrushchev, have performed an exercise in disinformation regarding this period in Soviet history.

► Figures for the tragedy are approximate. However, he shows that judicious research in Western and Soviet sources and interpretation of statistics, even in Soviet documents, indicate certain facts and trends

on demographic developments. For example the Soviets have never published full and exact figures on the 1937 census.

► A party officialdom that still conceals the facts of the campaign against the kulaks and the Ukrainians might be willing to sacrifice more of its citizens to fulfill its policies in the future.

As a result, a reader appreciates and sympathizes with the plight and suffering of the Ukrainians and other subject nationalities in the Soviet Union. One may also begin to understand why German military photographic histories of the early phases of their campaign in the Soviet Union showed scenes of fraternization between German soldiers and civilians.

Conquest has made a notable contribution to modern history with his revelations of another example of man's inhumanity to man and planned genocide.

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REST IN PEACE

(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.)

† ANDERSON, Kenneth H., 64, St. Margaret Mary, Terre Haute, Jan. 24. Father of Andrea; brother of Jack A., Anne Ellis and Mary Lou Nading.

† BARKSDALE, Delmer Ethel, 71, St. Michael, Bradford, Jan. 25. Wife of Charles A.; mother of James Pierce, Mary Dilley, Marie King, Florence Cawthorn and Jean Perkins; stepmother of Eldon, Bernice Conrad and Beatrice House.

† BECHTEL, William, 74, St. Nicholas, Sunman, Jan. 14. Brother of Theresa; brother-in-law of Marie.

† BESSLER, John William, 82, St. Louis, Batesville, Jan. 22.

† DALY, Florence Margaret, 78, Little Flower, Indianapolis, Jan. 23.

† FISH, Mary F., 63, Mary, Queen of Peace, Danville, Jan. 25. Wife of Irvin; mother of Margaret Sego, Eileen Murphy, Joseph, Joannie Grota, Charles, Frances Hummel, Elizabeth Sharp and Norman; sister of Leo, Joseph and James Curran, Teresa Edwards, Bertha Sego, Betty Clade, Joan Molchan and Agnes Dillow; grandmother of 23; great-grandmother of four.

† HADLEY, Jean Ann, 78, St. Andrew, Richmond, Jan. 25. Sister of Kay Hadley Grooms and Don; aunt of four.

† HARRIS, Carrie M., 94, St. Ambrose, Seymour, Jan. 23. Sister of Rose Speck and Mary Babb.

† HARTWECK, Phyllis Ann Rupprecht, 54, Our Lady of Perpetual Help, New Albany, Jan. 23. Wife of Herman; mother of David K., Fred L., Marjorie Higgs and Jennifer E.; daughter of Oscar W. Rupprecht; sister of Janice Stafford, Sylvia Caballo, Jackie Irie and Deborah Fuchs.

† HOWE, Mary Margaret Leuhman, 82, St. Anthony, Indianapolis, Jan. 19. Wife of Willie E.; mother of Maxine Gehlhausen, Evelyn Thompson, Kathy Fente, William Jr., Edward B., James M. and John J.; grandmother of 22; great-grandmother of 12; sister of Peggy Connell.

† KENNEY, Ruth Brinkman, 72, Christ the King, Indianapolis, Jan. 22. Mother of Philip and David;

sister of Arthur Brinkman; grand-mother of four.

† MALED, Joseph T., 71, St. Michael, Indianapolis, Jan. 23. Husband of Mary L.; father of Christopher, Daniel, Thomas, Donna Baker, Cathy Nichols, Jo Ann Bischo, Theresa and Bernadette; brother of James, Matilda Marble and Elizabeth Freije; grandfather of 12.

† McALLESTER, George, 82, Holy Spirit, Indianapolis, Jan. 18. Father of Patricia Gilpin; grandfather of two; brother of Margaret Parish, Helen Alberhardt, Josephine Hynes and Robert.

† MCCORKHILL, Lindsey Beth, infant, St. Joseph, Shelbyville, Jan. 9. Daughter of Jack and Janet (Laughlin); brother of Charles Neil Laughlin; grandson of Charles and Virginia Laughlin and John and Marjorie.

† McMAHON, Leo F., 77, St. Anthony, Indianapolis, Jan. 23. Husband of Nedra V. Hamilton; father of Joseph, John A., and Mary Ann Stumpf; grandfather of five.

† NEES, Robert Emmett, 60, St. Philip Neri, Indianapolis, Jan. 21. Brother of Dorothy Reimert.

† REYNOLDS, Clifford, 83, St. Vincent de Paul, Bedford, Jan. 19.

Husband of Marie; father of Doris Cherry, Dorothy Bates, Jean Kafoure, Bernadette Beretta, Alice Oliver, John and David; grandfather of 21; great-grandfather of 21.

† THOMAS, John, 87, St. Mary of the Knobs, Floyd Knobs, Jan. 11. Brother of James G., Mary Ellenbrand, and Rose.

† ZINSER, Albert A., 75, St. Paul, New Albany, Jan. 15. Father of James, Robert, and Joyce Rush; brother of Francis, and Marie Murtough; grandfather of six.

Sr. Eleanor Loney dies

ST. MARY OF THE WOODS—Providence Sister Eleanor Loney died here Jan. 25 at the age of 65. She received the Mass of Christian Burial in St. Joseph Chapel on Jan. 29 and was buried in the convent cemetery.

The former Julia Loney was born in Ft. Wayne. She entered the Congregation of the Sisters of Providence in 1919 and made her final vows in 1926. She taught in Illinois and Indiana schools. Her only assignment in the Indianapolis Archdiocese was at St. Mary of the Woods Village School.

Sister Eleanor is survived by a brother, Norman, two sisters, Geraldine Roethlis and Patricia Loomis, and nieces and nephews.

Recent film classifications

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

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

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

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

About Last Night.....O	Adolescent Beginners.....A-III	Adventures of Mark Twain.....A-I	Advent on Ice.....A-III	Adams.....A-IV	American Anthem.....A-III	American Justice.....A-III	'An American Tail.....A-I	Angry Harvest.....A-IV	April Fool's Day.....O	Armed and Dangerous.....A-III	At Close Range.....A-III	Back to School.....A-IV	Back Training.....A-III	The Best of Times.....O	The Bedroom Window.....A-III	Billy Blue.....O	Big Trouble.....A-III	Black Moon Rising.....A-III	Bliss.....O	Blue City.....O	Blue Velvet.....O	Born Americans.....O	Boy in Blue.....A-III	'The Day We Could Fly.....A-I	The Days Next Door.....A-III	Deadly.....A-III	Delicious.....A-III	Delicious.....A-III	Children of a Lesser God.....A-III	Chloe's Christmas.....A-III	Class of the Cane.....O	'Christmas.....A-III	Chinatown.....A-III	Chinatown.....A-III
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Conflicting rights of chancellor and professor

Issues highlighted in Fr. Curran controversy

by Jerry Ellisen

WASHINGTON (NC)—The controversy surrounding Father Charles E. Curran has often been summarized at the popular level in simple right-wrong terms—either he was wrong to dissent from church teaching, so church authorities are right to fire him, or he acted within his rights, so church authorities are wrong to punish him for his views.

The battle being waged at the Catholic University of America now, however, is not between right and wrong in that sense. It is between conflicting rights of the chancellor and the professor, and between different interpretations of the special statutes established at the university in 1961 to try to assure that each side gets a fair hearing in precisely such a conflict.

The case reached a new level in mid-January as Archbishop James Hickey of Washington, chancellor of the university, temporarily suspended Father Curran from teaching, and the administration canceled his spring courses in moral theology.

In an exchange of letters surrounding these decisions, the priest and the archbishop revealed likely aspects of their battle plan over the larger issue of whether he can teach at all.

Father Curran's suspension came only as an interim measure until a committee of the university's Academic Senate reaches a decision on his appeal against revocation of his church license to teach theology.

But the arguments over the suspension, centering on the language and meaning of university statutes and general church law, could also be readily applied to the more basic question of his long-term status on the theology faculty.

One argument raised by Father Curran was that the special statutes invoked by Archbishop Hickey give the chancellor direct authority over the theology faculty only to the extent that it is an "ecclesiastical faculty" with programs that have "canonical effects."

These statutes were created following the 1979 apostolic constitution, "Sacrosanctum Christianum" ("Christian Wisdom"), in which Pope John Paul II established special canonical norms for ecclesiastical universities and faculties.

In a Jan. 9 letter protesting Archbishop Hickey's stated intention to suspend him, Father Curran quoted from the grounds to the special canonical statutes, which say that Catholic University's three ecclesiastical faculties "are not exclusively ecclesiastical; they also have other academic programs which do not have canonical effects and to which these statutes do not readily apply."

Archbishop Hickey countered Jan. 13 that the statutes allow for "non-ecclesiastical programs in the department of theology," but all the teachers must be church-approved. "There are no non-ecclesiastical teachers (in the department)," he wrote.

Father Curran, in a telephone interview Jan. 20, said that other language in the statutes supports his position. He cited specific legislation governing the theology department, which lists all the degree programs and then says, "Of these programs, the S.T.B., S.T.L. and S.T.D. are ecclesiastical or pontifical in nature and are governed by these statutes." The initials stand respectively for bachelor's, master's and doctor's degrees in sacred theology.

The priest said Jan. 20 he had not yet decided whether to challenge his temporary suspension in civil courts on grounds that the archbishop had authority to suspend him only from the ecclesiastical programs.

He also said he saw in that statutory language room for a possible compromise solution to his whole case: that he might have his canonical teaching mission revoked, but that he would continue on the faculty as a professor teaching courses which could be taken for credit only by those students who were not studying for the ecclesiastical degrees.

In his letter of Jan. 13 Archbishop Hickey also asked "why I should not proceed to exercise my authority under Canon 612 (of the 1983 Code of Canon Law) to revoke, suspend or deny" Father Curran's mandate to teach

in any Catholic institution of higher learning in the Washington Archdiocese.

That canon, giving local bishops veto power over teachers of all church-related disciplines in all Catholic colleges and universities under their jurisdiction, is one of the most controversial in the 1983 code.

Since it was issued, it has not been used as a legal basis for firing any Catholic professor in the United States. But many leading Catholic academic figures have voiced alarm at the possible consequences of using it.

Archbishop Hickey's threat to bring it into play in the Curran case was seen by many as escalating the conflict to a new level.

Its use, according to experts, would set a precedent that could affect the academic freedom and job security of teachers in every Catholic college and university in the country, not just the few which have ecclesiastical faculties. That in turn could jeopardize the academic reputation, civil accreditation and eligibility for public funds of those Catholic schools.

Heads of some major Catholic institutions have said that in such a case they would have to formally declare themselves not "Catholic" in the narrow juridical sense of the term.

Father Curran said Jan. 16 that concern over the implications of Canon 612 was one of the reasons he backed down from any immediate counter-move when his classes were canceled for the spring semester. He might be willing to risk the invocation of Canon 612 over the more basic issue of dismissal from the theology faculty, he said, but not in the "secondary issue" of his temporary suspension while his case was being heard.

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