

The CRITERION

Vol. XXVI, No. 20, February 20, 1987

Indianapolis, Indiana



AIDS center is ecumenical venture Catholic and Episcopal cathedrals co-sponsor AIDS counseling center

by Margaret Nelson

"We are here to help people who are in need... The Lord Jesus didn't ask the question, 'How did you get this way?'" commented Msgr. Gerald A. Gettelfinger as he announced the establishment of Damien Center, Inc., an Acquired Immune Deficiency Syndrome (AIDS) counseling and education center. The facility will be located at the former Cathedral elementary school building, co-sponsored by the communities of SS. Peter and Paul Cathedral and Christ Church Episcopal Cathedral.

Msgr. Gettelfinger, rector of the Catholic cathedral, and Canon Earl L. Conner, canon of the Episcopal cathedral, made the joint announcement on Thursday, Feb. 11. The upper two floors of the former school, located at 1350 N. Pennsylvania St., are expected to be ready to provide these services within a month. The Catholic Archdiocese of Indianapolis and the Episcopal Diocese of Indianapolis are "joining hands in an interfaith effort," but it will also be a venture of the entire community, the leaders agreed.

An on-site library will provide materials to help AIDS patients themselves, or their parents, family members, or fellow workers. The State Board of Health, which Rev. Conner recognized as maintaining a "great library" on the subject, will contribute materials to the center. The interfaith sponsorship also hopes to develop a speakers bureau and to eventually offer seminars on the subject.

The counseling center will have a volunteer



DAMIEN ANNOUNCEMENT—Msgr. Gerald Gettelfinger (left) and Episcopal Canon Earl Conner announce cooperative plans for the March opening of Damien Center, Inc. for an AIDS ministry at the former Cathedral elementary school. (See announcement on page 2)

psychiatrist, Dr. Daniel Hickey, who has had specific training in the disease. He will offer assistance to the AIDS patients on an individual basis as well as in a support group atmosphere. Others who have con-

cerns about the disease can also seek assistance at the center.

When Rev. Conner returned from a late 1985 trip to California, where the disease has reached epidemic proportions, he said he

was determined to "make it my responsibility to uncover the people already working in the AIDS ministry in the city of Indianapolis."

Groups and individuals who are presently working with victims of the disease are being asked to pool their resources. It is hoped that the new Damien Center will also be able to incorporate the work of the Bag Ladies, a volunteer group that helps evicted AIDS patients find housing; the AIDS Crisis Line; Community Blood Bank; the Indiana AIDS Task Force; and the Buddy System. Rev. Conner smiled, "Some of them have looked at various spaces covetously, shall we say." He explained that the hotlines are overloaded and some of the volunteers are working out of their homes.

In his search for a location for the center, Rev. Conner said that he did have some problems. Some who offered their facilities later withdrew their offers. And some, he said, "did not wish to sell for this use." He is thankful that the former cathedral school space was available and that the Episcopal Diocese could provide seed money.

Bishop Edward W. Jones, of the Episcopal Diocese of Indianapolis, is excited about the establishing of the Damien Center, adding "I am especially grateful that we and the Archdiocese are joining together in this great need."

Indianapolis Archbishop Edward T. O'Meara expressed his enthusiasm for this joint venture, adding that he is pleased that the Damien Center can be centrally located to serve the Indianapolis community.

Church officials score condom ads to fight AIDS

by Sister Mary Ann Walsh

WASHINGTON (NC)—Promotion of condoms to fight AIDS—especially through television advertising—has brought an outcry from church officials locally, nationally and internationally.

The ads, once taboo on TV, have been accepted by TV stations in Indianapolis, Detroit, Cleveland and San Francisco, although the NBC, CBS and ABC networks have not accepted the ads for national distribution.

In Indianapolis, the archdiocese advised local stations that it felt that ads are "not the best approach to what is a far broader issue," said Valerie Dillon, director of family life. She said the ads represent a distortion of what is really involved in the transmission of AIDS, namely homosexual acts, although she added heterosexual contact is now a factor in the disease. Dillon said the problems might be better approached through education and pastoral care.

Advertising condoms on TV is "shortsighted, self-

defeating" and a "false solution to a serious moral problem," said Msgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference in Washington. In a statement Feb. 11 he praised national TV networks for refusing "to bow to the pressure to accept such advertising."

He issued the statement the day after U.S. Surgeon General C. Everett Koop said concern for prevention of AIDS, acquired immune deficiency syndrome, "overwhelms other considerations" in the debate on whether to run the TV ads.

In Europe, meanwhile, several Catholic bishops' conferences criticized government programs promoting condoms. And the Vatican newspaper said such programs contradict moral common sense.

In Indianapolis, Valerie Dillon called the condom ads "unacceptable, inappropriate and intrusive." She said that it is "a solution to the spread of AIDS that is not effective and doesn't get to the root of the problem."

"Abstinence, in the case of homosexual acts, is the only certain way to avoid AIDS among homosexuals," she said.

Dillon said that the TV ads "encourage irresponsible behavior and trivialize sex. They carry the message that abstinence for unmarried people is not a possibility or the best way to prevent AIDS."

The Catholic Church believes, Dillon said, that "abstinence as a proper response, plus broadside education and compassionate pastoral care, is the more appropriate way to deal with a complex and tragic issue."

She also said that she thought that the condom ads on TV is a case of condom manufacturers and media people "cashing in on a tragic situation."

Altering the ads gives "implicit encouragement of (the) permissive and immoral behavior" inherent in such ads and "will do more harm than good," Msgr. Hoyer said. The USCC is "unilaterally opposed" to the ads, he said, calling the ads "a gross violation" of parents' rights to guide their children's moral and social development.

Msgr. Hoyer commented the stated purpose behind the (See CONDOM ADS, page 18)

Ohio bishops, Religious agree on new salary plan

COLUMBUS, Ohio (NC)—Ohio's bishops and congregations of women Religious working in the state's six dioceses have made a three-year agreement that guarantees each sister working full time a salary of \$1,500 per month, plus \$1,000 per year for retirement.

(In the Archdiocese of Indianapolis, the Religious have requested salaries equivalent to those of lay persons working in the archdiocese. The archdiocese is still studying that request.)

A sister's current monthly stipend in Ohio is \$850 with a housing allowance of \$120 monthly. The retirement benefit for a sister working full time is \$600 a year.

Under the new agreement, transportation

and housing payments will be taken from the base salary. Additional benefits will be hospital and medical insurance. Sisters will continue to pay 100 percent of their Social Security insurance from their base salary as they have done in the past.

The agreement becomes effective July 1. It is to be renewed for another three-year period in 1990 and includes annual cost-of-living increases. Six months before the end of the second three-year period, the agreement is to be re-evaluated.

The agreement was drafted by a committee of bishops, major superiors of religious orders, pastors, lay representatives and financial officers of religious institutions.

the CRITERION
Serving the Archdiocese of Indianapolis

from the editor

Some advice directly from Mother Teresa

by John F. Fink

The movie "Mother Teresa" has attracted a lot of attention lately, particularly since it was shown on TV on Jan. 14. It's a well-done movie about a great woman and it has been widely praised by those who have seen it.

I've been privileged to meet with or interview Mother Teresa five times—in Chicago, Philadelphia, St. Louis, Fort Wayne, and Jerusalem. The most memorable was the meeting in Jerusalem.

This happened in October 1982 when I led a tour of Catholic journalists on a fact-finding trip to the Holy Land, including Jordan, Israel and Egypt. We met with just about every top civic and religious leader in those countries, and we also visited Palestinian refugee camps, clinics for the Palestinians run by nuns in Jordan, a school for deaf-mute children in Bethlehem, and numerous other places.

One of those places was a home for the dying, the mentally ill and the destitute run by the order of sisters founded by Mother Teresa. In this home in Amman, Jordan, nine sisters were caring for about 100 men and women. We saw these poor people—some terribly emaciated, some obviously crazy, most near death. They were not a pretty sight, but the sisters were truly inspirational as they cared for these people in surroundings that the sisters had made immaculately clean.

One of the editors in our group, a woman who had always admired Mother Teresa more than any other woman in the world, suddenly found herself completely turned off when we visited that home. She felt revulsion for the people she saw there and she couldn't wait to get out of that home. She

said she was the first person on the bus when we left. She was so repulsed by the people that she herself felt physically ill.

She has written in her newspaper that she spent the next couple days examining her conscience to see why she felt as she did, and she talked with the rest of us on the trip about it. She was ashamed of her feelings, particularly since she so admired Mother Teresa. And then, miracle of miracles, we had a chance to meet with Mother Teresa herself.

It was several days later, when we were in Jerusalem, that we learned that she was in town. She readily agreed to meet with our group. She spoke with each of us for while and then gave a short talk to the little group. And to the editor who was having such a tough time with her feelings, it was as if she were speaking directly to her.

For Mother Teresa said: "You cannot do what I do. But I cannot do what you do. Each of us has his or her own task to accomplish. The important thing is that we all do something beautiful for God." She reminded us journalists that it is our duty to write the truth "since Christ is the way, the truth, and the life." She said that we had been sent to the Holy Land so that we could learn the truth and write it. And she finished: "Your work is a work of love to bring peace to the world. Be the carriers of God's love. Be close to Jesus so that he will write with your hand."

THAT ADVICE COULD be a good lead for a column on the importance of the Catholic press, and, since this is Catholic Press Month, I'm tempted. But I prefer to broaden that advice because it is true for everyone, not just journalists. I think that all good journalists, whether working for the Catholic press or other media, look upon their work as a vocation. But everyone else should also search for his or her vocation, because we all have our own tasks to accomplish.

Each of us is different, with different abilities and interests. Not everyone can do the kind of work that Mother Teresa's sisters do, and in the movie Mother Teresa was very frank in telling new candidates that, if they couldn't give themselves totally to that work, they should pack their bags and go home.

Young women called to a religious vocation do not have to do the type of work Mother Teresa's sisters do. Other religious communities offer other ways that they can serve God by utilizing their talents, and today there are more options than ever before. While 80 percent of the sisters are still in the traditional fields of Catholic education and health care, sisters are also lawyers, counselors, parish administrators, active in the women's movement, peace activists, and campaigners for social justice, among other things.

Sisters have moved from being the church's labor force to being leaven among a better-educated generation of Catholics—better-educated because of the sisters' efforts during earlier generations.

RELIGIOUS, THOUGH, do not have a monopoly on using their talents in the service of God. St. Francis de Sales, the patron of the Catholic press, once said: "It is an error, or rather a heresy, to say that devotion is incompatible with the life of a soldier, a tradesman, a prince, or a married woman. It has happened that many have lost perfection (as a hermit) in the desert who had preserved it in the world."

And Cardinal John Newman said the same thing that Mother Teresa did, but in different words: "God has created me to do him some definite service. He has committed some work to me which he has not committed to another. I have a mission. I may never know it in this life but I shall be told it in the next. Therefore I will trust him."

What is your special talent and how does God want you to use that talent "to do something beautiful for God"?

Evans tells how non-public schools fit into state's new vision

by Margaret Nelson

At the administrators' conference of the Indiana Non-public Education Association on Tuesday, Feb. 10, the Indiana Superintendent of Public Instruction, Dr. H. Dean Evans, outlined the ways non-public schools

fit into the new vision for education in the state.

According to his comments, not many. In his keynote address, Dr. Evans acknowledged, "We must do a better job of preparing our young people... It's a competitive society." He explained the A+ educational package that Governor Orr presented to the state legislature, which Evans feels is essential to the improvement of public education.

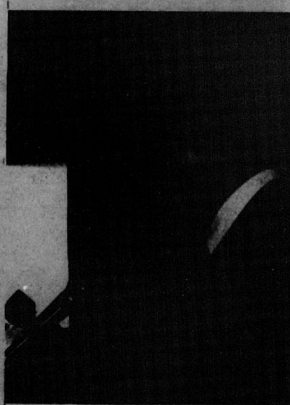
The bill would finance the Indiana Statewide Testing Educational Programs (ISTEP), a five-part testing program which utilizes McGraw-Hill California Achievement Tests, a new set of standard procedures for each grade level, writing samples, school climate surveys, and comparisons of students' work with their aptitude or potential. Evans said he planned to work with publishers so that non-public schools could "plug into" the tests at the same costs as the state is charged.

In explaining his support for changes in the accreditation standards for public and non-public schools, Evans said that he would like to focus more on the potential for achievement, rather than facilities. He outlined three plans to reward public schools for achievement. In considering non-public schools for the awards, he thought it would be appropriate to select those that qualified, but added, "You'll have to buy your own plaque and flag."

Evans said that it was his responsibility to address the needs of public schools, and added, "I do not want to overlook the private schools. But I find it necessary to accommodate what we are doing to (the action of) the courts."

The state superintendent discussed his recommendation that the lower achieving students, especially in mathematics and the language arts, be required to attend summer school, adding that he saw no reason that non-public students could not become public school students for the summer.

And Evans gave his reasons for favoring a longer school year, or longer hours, pointing to the state's low national ranking in days attended. He commented, "There is a lot of unlearning in those 3.5 months," adding that the summer brings many unproductive



Dr. H. Dean Evans

hours and destructive acts. He said, "For some children, the public and private schools represent the comfort of their lives."

Evans was named Indiana Super-

intendent of Public Instruction by Gov. Robert Orr in June, 1985. A former coach, teacher, and administrator, he spent almost twenty years with the Metropolitan School District of Washington Township in Marion County, as superintendent the last five.

Other speakers included Linda Miller talking about the Chapter I programs, for which she was recently appointed director. Phyllis Land Usher, senior officer of the center for school improvements and performance of the Department of Education, talked about Chapter II programs. Robert Marra explored topics related to special education, K-12.

The afternoon session began with Risa Hanaway discussing teacher licensing. And Dennis Skene talked about school accreditation. Dr. William Strange, who oversees all school assessment programs, closed the session with information concerning ISTEP.

Held at the Indianapolis Athletic Club, the conference considered the impact of the Indiana Department of Education on non-public schools; procedures, rules, and regulations of specific divisions of the Department of Education; and legislative initiatives in education.

Archbishop O'Meara's Schedule

Week of February 23

MONDAY, Feb. 23—Indianapolis Serra Club luncheon, Meridian Inn, Indianapolis, 12 noon.

WEDNESDAY, Feb. 25—Meeting with the clergy of the Terre Haute Diocese, St. Benedict Parish Hall, Terre Haute, 10:30 a.m.

THURSDAY, Feb. 26—Retirement dinner for Mr. Don Hamachet, Skyline Club, Indianapolis, 6:30 p.m.

SATURDAY, Feb. 28—Cathedral High School Shmashrauction, Indiana Roof, Indianapolis, 5 p.m.



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Danish Center announcement

The Danish Center is a non-profit organization dedicated to the study and promotion of Danish culture and language.

It is a fact that we know in this country that there is a great Danish heritage as well as a great Danish culture. In the establishment of this center, we are trying to make, more visible in America, some of the things that are so important to us.

In any case, there is not only a Danish heritage—our brothers and sisters—coming from this country, but there are many more being further attracted by other people who are coming here and even going.

According to the need for the Danish Center, we are now as well as working for the future, the Danish Center of the United States and the Danish Cultural Association of Indianapolis are joining hands in an important effort. The committee of Christ Church Lutheran Church and the First and First Catholic Churches are supporting an AIDS educational and counseling center, to be known as "Danish Center." It will be located in the former St. Peter and Paul grade school building at 1500 N. Pennsylvania St.

Danish Center bears the name of a missionary in Hawaii who spent most of his years ministering to persons suffering from Hansen's disease. These persons were isolated by society as lepers. They were isolated because of their disease and Danish was isolated for his courage in ministering to them.

By boldly meeting this situation and counseling center after Danish, let it be a challenge to each of us that AIDS is a disease suffered by human beings who are in great pain and seeking not to be isolated. Let it also be a reminder of our responsibility to assist those suffering, whether they be victims, family members or friends. Most of all let it be a challenge to each of us to know the truth about AIDS and live responsibly.

Danish Center will be operational at the earliest possible date. It is hoped that it will be open by mid-March.

Suicide hot line

Volunteers save lives by listening

by Richard Cain

Being a volunteer on the Marion County suicide hot-line is often rewarding. But it isn't easy.

"You have to be very directive sometimes," said Mary Hoffmann, coordinator of the Crisis and Suicide Intervention Service of the Mental Health Association in Marion County. For example: "Take the bullets out of the gun. Now put the gun down."

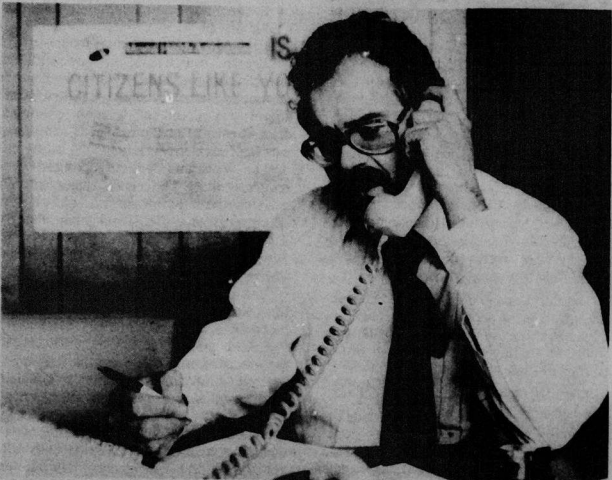
But most of the time it's not that extreme. "To hear the relief in someone's voice when they are truly being listened to is very rewarding," she said. "You don't hear it in all phone calls. But in most there is a sense of doing a good job, of connecting with someone."

Last year the line received over 12,000 calls, or an average of 33 calls a day. Most are from Central Indiana. But some come from as far away as other states. Recently, the hot line has been getting more calls from young people. "Twenty percent of our callers are either 21 or under or a parent calling about his or her teen," Hoffmann said.

The line's busiest month is August and its quietest month is February. Hoffmann finds this unusual because April and May are the months with the highest suicide rates.

"The general myth has been that December and the holidays have the highest rates," she said. "But it actually has the lowest."

This is because of two factors. The tendency toward suicide is tied to expectations. And a suicide crisis generally is the result of a long period of development. According to Hoffmann, a person may begin



VOLUNTEER—Taking calls on the 24-hour suicide hotline is volunteer Frank McDowell.

to have thoughts of suicide in December. "But they don't act on it." Neither does the person act in February because it is the middle of winter and people don't expect to feel good at that time. "But come the end of March and spring and you expect to feel better," she said. "When the depression doesn't lift, people tend to act on those feelings of depression."

That is when the hot line becomes involved. It is difficult to measure what impact the line has on the actual number of suicides. "Our involvement is very limited," Hoffmann said. "Our job is that of a referral line."

Hoffmann said that in terms of the number of suicides Indiana ranks 35th. The less populous states in the West tend to have

the highest rates, she said, with Nevada ranking the highest.

The hot line is available 24 hours a day, 365 days a year, according to Hoffmann. This is made possible by the fact that volunteers work in their own homes. The days are broken down into six-hour shifts with volunteers serving one six-hour shift a week. Generally the hot line has two to five volunteers on call at any time. The line has 105 active volunteers.

But it is always recruiting. Good volunteers are caring, flexible, non-judgmental and willing to help. "They all seem to think they need to be a psychiatrist," Hoffmann said. "But our training is all the background they need."

Volunteers must also be discreet. The hot line places great stress on protecting the confidentiality of those who use the line.

Potential volunteers are first interviewed. Then there is a period of training with a mixture of lecture, demonstrations and role playing. "It's the most effective way to teach and to learn," she said.

The training is conducted by volunteers with several years of experience. They also serve as back-up supervisors once the volunteers are on the line. If a counselor ever has a problem or wants to share a success, a supervisor is always available.

Serving as a volunteer also helps develop personal skills. "I've become a much better listener to my husband and children," Hoffmann said.

The hot line welcomes new volunteers. There is also a speakers' bureau for schools and organizations. For further information, contact the Mental Health Association of Marion County, 1433 N. Meridian St., Indpls., IN 46202-2395 317-269-1569

THE CRISIS AND SUICIDE PREVENTION SERVICE number is 317-453-7575.

Suicide hot line

'The man she loved just told her he no longer loved her'

by Richard Cain

Bill had just finished dinner when the phone rang.

It was the answering service for the hot line. "Bill, I've got a call for you."

"OK, let me have the name and number." The information was given and the call finished in 15 seconds. Silence enveloped him. He had done this dozens of times before. Still, each time he felt the same twinge of anxiety, still felt his heart beating faster. Each call was different. What would he encounter this time?

This was no time to wonder about it. Bill dialed the number. It was answered almost immediately. Someone was waiting for the call.

From the hello, Bill knew the person on the other end was a woman. Without identifying that he was from the hot line he asked for Joyce. The hot line promises to guard the confidentiality of all calls, so the volunteers do not identify themselves until they know who is on the other end.

"Hi. This is Bill from Crisis and Suicide Intervention Service. How can I help?"

There was a pause. Already Bill was listening for any clues in the woman's tone that would tell him what state she was in. "I called," Joyce said haltingly. "But I don't know whether I can talk about it. Will you tell anybody that I called?"

The question was a familiar one. "No. This line is confidential and only you and I will know what we talk about. Let me see if I can help you get started. Tell me a bit about yourself. How old are you? Do you have a family?"

Joyce's voice was breathless and quivering. "I'm 33. No, I'm not married."

"It sounds to me like you're about to cry," Bill said. He wanted to help her feel free to express her emotions.

Joyce cried. "Go ahead and cry," Bill said gently. "Sometimes it helps to cry. I'll wait."

"I really do want to talk," Joyce said after a few moments.

Joyce's story poured out now, punctuated only by sobs. She thought her life would be so different than it had turned out. The man she loved had just told her that he no longer loved her.

"This must be very painful for you," Bill

said a little anxiously. His heart was moved by her deep hurt. At the same time, he was also evaluating where she was at that moment. Her voice was sobbing but clear. She was expressing complete thoughts. No sign yet that she had taken any pills. So he asked her to describe her feelings and hopes for the relationship. Finally, he decided to address the question directly.

"This has been so devastating for you. I wonder if you are thinking of suicide."

He knew it was important to put the question in this way. People don't like to deal with the subject of suicide. The suicidal tend to think others don't want to hear their problems. If he phrased it negatively—"You haven't been thinking of suicide, have you?"—she might answer no thinking he didn't really want to hear about it.

There was a pause and Joyce cried again with deep sobs. "I know it's wrong, but I just can't help it. I just can't live without him."

They were past the hurdle. Bill had identified what Joyce was feeling and thinking and how desperate she was. Bill knew that people often assume that it's better to avoid talking about it. But in fact it's the very thing

people like Joyce need to talk about. Now Bill needed to find out how far along Joyce was in her plans.

"Do you have a method?"
"Yes. I'd take pills."
"Do you have pills there with you now?"
"Yes. I've been sitting here with them in my lap for the past two hours."
"Have you taken any of those pills?"
"No."

Having determined that Joyce hadn't hurt herself yet, Bill now could go back to the underlying hurt. He listened as she described her desperation, loneliness and anger.

Then he moved to the question of further action. The first step was to identify what support was available to her in the form of family and friends. It turned out that Joyce had parents who loved her, a sister who was close to and a female friend at work. Now that she had talked about the subject with someone, it would be easier for her to share them with her family and friends.

But Joyce also needed other kinds of support. She would need to learn new ways of coping with the stress in her life. "Have you ever been to a counselor before?"

"No. I never thought I would need to talk with someone like that before."

"Would you be willing to see a counselor?"

Joyce seemed willing. Bill could tell that the immediate crisis had passed. Joyce was desperate because she needed hope. Now they talked about what agency would best suit her needs—some place where she would feel comfortable and that fit her location and work schedule. Bill flipped through the well-worn pages of the resource book given to all the hot line volunteers and offered her two suggestions with names and numbers to call.

Then they said good-bye. Bill sat for a moment in the silence reflecting on the wonder of modern technology. He had just spent the last 45 minutes sharing deeply with someone he had never even met—nor would probably ever meet. But it didn't matter. Without even leaving his house he had been able to make a difference in someone's life. He went over to the sink and tackled the dinner dishes with a renewed sense of strength.

(Joyce is not a real person. Her case, however, is typical and is based on many calls volunteers have received.)

Indiana General Assembly

Accreditation bill passes committee

by Ann Wadellon

Non-public education and capital punishment were among issues debated in recent action in the Indiana General Assembly.

Action is the name of the game. Bills are moving quickly from committees to the House and Senate floor for possible amendments and up or down votes. Those who would offer their opinions must follow media coverage daily. And the Indiana Catholic Conference (ICC) suggests that those who represent you in this government "of the people" should hear from the people.

One bill of great importance to Catholic and other non-public schools is Senate Bill (SB) 133, approved 7 to 4 in the Education Committee. The bill calls for the Department of Public Instruction to develop accreditation standards appropriate to non-public schools, with the help of a commission made up of both public and non-public educators.

The Indiana Non-Public Education Association (INPEA) is chief supporter of the bill, backed by the ICC. INPEA includes the superintendents of schools of each of the five Catholic dioceses in the state and is represented at the statehouse by Steve Noone, former director of schools for the Indianapolis Archdiocese.

Although most Catholic schools are already accredited, meeting the many demands is burdensome and expensive, often without adding to the education of the students, according to INPEA. They ask that the state recognize the fundamental difference in philosophy and funding of non-public schools and develop appropriate, but not weaker, standards.

The current accreditation checklist relies heavily on "input," i.e., facilities, square footage, dollars per student spent on library books, etc., which are intended to encourage learning. INPEA would emphasize indica-

tions of actual learning, i.e., test scores, writing skills, etc.

There are many reasons why non-public schools voluntarily seek accreditation, according to Noone. Of prime concern is justice for their teachers, who must teach at least three years in an accredited school to earn a life license. High schools must be accredited to take part in athletic competition under the Indiana High School Athletic Association (IHSAA). Students transferring schools are accepted at their grade level if coming from an accredited school.

In action in the Courts and Criminal Code Committee, House Bill (HB) 1022 was passed by an 8 to 2 vote and sent to the full House for debate. The bill would raise the minimum age for execution from 10 to 16 years.

ICC lobbyist, Dr. M. Desmond Ryan, testified against all capital punishment, reflecting the position of the ICC board of directors as well as that of the U.S. bishops.

COMMENTARY

What will happen to religious life here?

by Dick Dowd

Perhaps the most significant document about religious life in the United States published in recent years has gone widely unheralded and unreported: the final results of the Quinn Commission on Religious Life set up by Pope John Paul II.

The papal commission was viewed with great puzzlement and suspicion by most U.S. Catholics when it was announced. The report itself speaks of the "anxiety" which greeted the 1984 letter from Rome.

Even the bishop members were puzzled, as Dominican Archbishop Thomas C. Kelly of Louisville explained to the major super-



iors of men at their annual meeting that year. He, along with the chairmen, San Francisco's Archbishop John Quinn and Savannah Bishop Raymond Lessard, weren't sure exactly what was required. Archbishop Quinn flew to Rome to find out.

The full 152-page document, with appendices, went to the pope earlier last year. But a remarkable snapshot synthesis was published in November and given to the bishops at their annual meeting.

Like St. Ignatius's decision columns (good on the left, bad on the right), the report lists positive and negative factors.

The most immediate positive result was the drawing together of American Catholics with their bishops. It is no secret that bishops and Catholics have been a puzzle to each other over the years. While they inhabit the same dioceses and the same towns, they often have different visions of what they should be doing for the People of God there.

That was Plus One; and the report gives credit to the pope for taking the initiative (he ordered the study done).

Plus Two is a careful analysis (without hand wringing and woe-is-me lamentations) that examines and reports five basic reasons for the decline of religious vocations in the United States.

The basic answer is change itself—in our culture and in our religion. New attitudes toward freedom, authority and obedience; affectivity, intimacy and sexuality. What society expected of women changed dramatically after World War II and there was the feminist revolution.

The Vatican Council changed the religious culture. The council's universal call to holiness resulted in young men and women taking a new view of their role in the church as laypersons. No longer was it necessary to live as a religious to make a commitment to Christ and his mission.

The council is not the culprit, however, the commission carefully points out. The members of the church in the U.S. changed, too; no longer immigrants, they moved into the mainstream. As they did their children found a number of other ways to develop their talents in addition to the religious life.

Social and cultural factors were matched by changes in personal lives and lifestyle—including what the commission calls the "blurring of corporate identity." It's hard to join an organization that doesn't seem to know what it is about.

Particularly helpful is the commission finding that religious life had begun to change even before the council. Also the upsurge in vocations after World War II was



an "abnormal" rise which makes the decline of the '60s look all the worse.

The report done, the next move is up to the pope and a special task force established by the bishops' conference—and, of course, parents like you and me.

The entire four page report was published as a special section in *CRUX* of the News. I'll be happy to send a copy to anyone who sends a self-addressed stamped envelope to me at *CRUX*, 75 Champlain Street, Albany N.Y. 12204.

Memories of old small-town Saturday matinees

by Richard B. Scheiber

Some of you undoubtedly remember the tradition of the Saturday afternoon cowboy movie back in the late '30s and early '40s. It was a great way to spend a couple of hours, especially when the weather was bad, and it never cost more than a quarter.

One of the highlights of such an outing was always what they used to call the "trailers," usually consisting of at least one animated cartoon. We always liked the cartoons best, which proves we were more like the youngsters of today than we care to admit.

There were also other fun short subjects, such as Laurel and Hardy, Edgar Kennedy, and the Our Gang bunch, but at the top of the list were always the cartoons. I could never figure out why they called them "trailers,"



since in our small town theater, the short subjects always preceded the main feature. I was somewhat advanced in age before I learned that, in more sophisticated towns like Fort Wayne or Muncie, or far away Indianapolis, those features followed the main event. They were sort of like dessert rather than salad. Maybe that's why towns like ours were considered "backward."

Those afternoons did have their low points, though. Occasionally, the theater owner, apparently in an attempt to cram some culture down our young throats, would schedule a travelogue, thus bringing forth loud hoots of disdain from the pre-teen audience. If we couldn't watch animated animal antics or cowboys riding horses, we weren't interested. We put those travelogues, pretty as they were, in the same class as people today who bore their friends with long-winded commentaries and slide shows of their latest trip to Peoria.

Well, today I will take a cue from that theater owner of many years ago, and give you a short travelogue. I won't bore you with word pictures of the sights I saw on this trip,

because none of those sights was out of the ordinary. I do want to tell you about some of the people I met, and for that reason, I don't think this travelogue will be nearly as uninteresting to you as those old-timers were to me.

You could say I didn't go anywhere special, just a few small midwestern towns, some no more than a wide spot in the road. My purpose was to drop in and visit pastors of Catholic parishes in those out-of-the-way places. It was one of the best weeks on the road I've ever had.

Some of the men I visited were mature in their priesthood. Others were younger, much younger. All were obviously happy in their vocations and deeply in love with the people they served. Each was a true priest of the Second Vatican Council with the certainty of that council's vision of the church as God's people, a pilgrim people, a leaven in society.

I came away from those visits feeling very good about this church we all love, because these good priests were solid evidence that God hasn't forgotten us, that

he still calls some of us to serve him and his people in the priesthood and religious life, and that there are still those among us who answer that call, and find, almost without looking for it, a satisfaction that cannot be known in any other way.

Sometimes, if we listen to the dissonance in the church, we are likely to get the idea things are in pretty sad shape in God's house. My travelogue convinced me that really is not the case. We are in good hands—in God's ever young hands, no matter the age of the priests that serve us.

Trouble is, as a rule, these good priests and Religious don't make the news. They are too busy living out their vocations and trying to help us discover how to be followers of Christ in this tough world of ours.

Obviously, the world pays more attention to noisemakers, and that's not what these people are. Maybe we should be noisemakers for them, letting others know how much they influence the rest of us. Maybe then, when the truth is known, more of us will want to become just like them.

What is assimilation doing to U.S. Catholics?

by Fr. Eugene Hemrick

If there is one film that is a must for all Catholics to see, it is the new documentary on Mother Teresa. Through the camera's eye we are taken into ghettos where we see Mother Teresa's sisters ministering to the starving and dying.

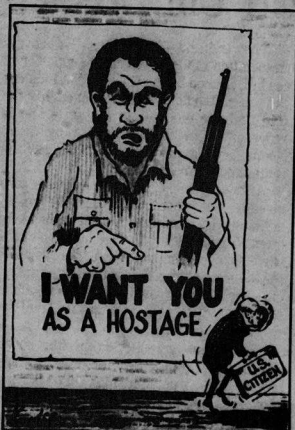
They are young women, most of whom look as if they themselves came from a background of poverty. Their life is austere, no carpets on the floor, no beds, nothing but the bare essentials.

Mother Teresa's story is one of total dedication to love of Jesus and to all who suffer. It is a witness of one of the finest Catholic traditions.

As Catholics, we have many beautiful traditions. We have those who dedicate themselves to the religious life. There is a liturgical calendar in which we celebrate the lives of saints and great feasts. Asceticism, mortification and works of mercy are part of the richness of our spirituality. Our understanding of the sacramental life and

the dogmas of the church give us a Catholic distinctiveness.

There are some who now are asking whether Catholic traditions still have the impact they once had. The question is raised



because there is strong evidence that Catholics are being assimilated into the mainstream of American culture. The immigrant Catholic who made the church the center of life, who lived next door to Catholics and celebrated feast days with neighbors is becoming extinct.

Assimilation has been facilitated by several changes over the last decades. Our language and the culture it implies have become more common. We have moved from ethnic neighborhoods to non-ethnic suburbs in which Catholics live side by side with non-Catholics.

Mixed marriages are more common—today between 40 percent and 45 percent.

We are sending our children to non-Catholic high schools and colleges. Of every 100 Catholics in college, between 9 and 10 are in a Catholic college. The media are overwhelmingly secular and one of the strongest means of forming us into a common culture.

As our children become more assimilated into the American mainstream we must ask ourselves whether they will be able to recognize the beauty of Catholic traditions in the work of a Mother Teresa. Will the richness of feast days, the ringing of church bells and ceremonies have special meaning to them? As they jet from one place to

another will the sacramental life of the church and its teachings be viewed as a source of warmth and strength?

Who of us is sitting down with our children or friends to figure out the assimilation we are experiencing and what it is doing to the traditions of Catholicism?

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the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year

30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206



TO THE EDITOR

Solutions for preventing AIDS

On the Sunday morning (Feb. 15) talk shows, ABC Channel 6, one of the discussions was on AIDS and solutions for prevention.

The first of the discussions was with representatives of the three dominant religious groups. Not one mentioned that God handed down commandments with regard to 10 acts against his standards for human behavior, one being the sin of fornication.

The second panel discussed the use of contraceptives as a means to ward off the disease, and the third had several persons including a medic and two social workers. One of the two female social workers discussed the merits of a contraceptive she felt should be part of TV commercials so teenagers, especially, might be made aware of this means of protection against this devastating disease. The rebuttal statements from the other gave her views on how to avoid contracting AIDS simply by abstinence and she backed up her assertion that smoking also is dangerous to one's health. Well, that just brought on a free-for-all repudiation as to how smoking had any comparison to sex.

Of course, sex and smoking dangers to health may not be a good comparison. However, why didn't the lady with this perfect solution not have a more realistic solution?

Not long ago a minister appeared on TV passing out a well-talked-about contraceptive to members of his congregation. I thought about a better analogy to be addressed. Since one of God's commandments is being broken, why not pass out guns to the poor and desperate trying to feed their families, as a solution to this adverse circumstance, as a means of protection against being killed in the act of bank robbing, etc., and also, why are prostitutes and bank robbers jailed so as to uphold God's laws?

Mary Etta Abernathy

Indianapolis

Pray for retired priests

You may have read or heard the question, where are the retired priests of the archdiocese, and what do they do? I do not know where all of them are, but I have an idea of what most of them are doing. They are preparing for what St. Paul called "my dissolution."

The closer I get to eternity, the more I think of it and how it will end my time of probation on earth, which is a good definition of death. We don't hear so much of the "four last things" in this day and age, but it is as true now as it was thousands of years ago that, "As the tree falleth, so it will lie." (Eccles. XI, 3)

It is vitally important that retired priests work and strive for the holiest death possible to them. The staggering truth remains that the measure of love and sanctifying grace that we have the last second of our life will be the degree of our love and happiness with God for all eternity.

Although I used to be a priest of the Archdiocese of Indianapolis, I became a member of the Diocese of Evansville when that diocese was created in 1944. I remember being told on Dec. 19 of that year, "Well, Father Shaughnessy, you went to bed in one diocese and woke up in another." In the archdiocese I was at St. Theresa, St. Mary's, St. John's and the Cathedral.

The question was asked long ago, which is of the greatest benefit, Holy Masses offered for one after death, before death or to enroll a friend in a Perpetual Mass Society. Msgr. Conway in *Our Sunday Visitor* answered many years ago that "Masses before death are the most beneficial of all, especially when the person concerned assists

at them and receives Holy Communion at the same time."

Such being the case, may I humbly suggest much more thought and prayer for the sick and dying, especially priests?

God willing, I may have a 55th sacerdotal anniversary in a few months. I have never had any hobbies until recently; now I say prayers and collect and beg for all I can, not to save but to give away. Right now I need very many prayers for a happy death and very many more for the same reason for all retired priests. Let us say, at the very least, a prayer to the infant Jesus after every Sunday noon Angelus.

Fr. John Shaughnessy

Vincennes

Disengage from banking system

The Vatican's document on the foreign debt crisis was another example of the modern church's propensity to forget the wisdom of its past.

The "mystery sin" of usury probably had its genesis in the fact that loaning money at interest is usually inherently dishonest.

If I lend 10 people \$1,000 each at 10% interest for a year I would, in writing their checks, create \$10,000 out of thin air by a simple book entry. But notice I did not create the money with which to pay the interest. Even if all 10 are industrious and shrewd one at least must surrender his collateral to me for I only created \$10,000 but I am owed \$11,000. If I charge 20% two will default. I can't lose. It's built into the system.

Multiply my example of 10 by thousands of farmers and debtor nations and it becomes evident that some farmers and some nations must default.

The whole subject of distributive justice needs to be re-evaluated by a church which must disengage itself from the international banking system.

It is more than curious that when David Rockefeller used to visit the Vatican or the Soviet Union, press releases used to omit the words "by invitation."

The recent Vatican Bank scandal, and disclosures of Freemasonry within the Vatican and the Italian government can only reinforce one's feeling of betrayal upon hearing Vatican II's message to present day international banking and its bastard child, international communism. "... We will no longer condemn you... just ease up a little. ... The birth of the new world order must be a little less painful."

David Sims

Indianapolis

(Editor's note: The example given by the author would have to presume that those who received the loans could not create more money through the use of their loans. If they could, they would not have to default.)

Hearing more about apparitions

In a letter to the editor published in *The Criterion* Jan. 30, Sally Gibson asked why we haven't seen anything in *The Criterion* about the apparitions of the Virgin Mary in Nicaragua.

One might also ask why we don't read about other apparitions which have been approved for belief by the Catholic Church, such as the apparitions in Akita, Japan, in 1973. Even a more famous apparition, the ones at Fatima in 1917, are never mentioned except in the letters to the editor column.

Five popes have shown their belief and have urged Catholics to believe the message and to live accordingly.

Pope Pius XII said in 1950 that "if we're to ever have peace in the world, it will be only through the message of Fatima." In 1982, Pope John Paul II said that "the message of Fatima is more urgent and more relevant today than it was 65 years ago."

Of course, our theologians say that we need believe nothing given us after the death of the last apostle in order to be saved. This is basically true. Neither do we need gravy on our mashed potatoes, or ice cream on our apple pie, but they're both much better with these added. Likewise, our spiritual life will be much better if we listen to and abide by the messages sent by God through Mary.

Besides, there is nothing new in these messages that we receive occasionally through these apparitions.

Some say that these messages are usually received by uneducated people, often little children, so she says to pray the rosary, but doesn't really mean "rosary." They say that she only used that word because it was something that they could understand. Now, to believe that is to believe that God is ignorant. If he were intelligent, would he send her to such people, if they were unable to comprehend her message?

I say that he sends her to simple people because they're able to accept the message in its simplicity. It needs no profound explanation. Educated people take these simple messages and try to find some hidden meaning. When they are unable to do so, they then try to discredit them. They are unable, or unwilling, to accept anything as simple as her messages always are.

Her message is simply "pray the rosary," "pray for sinners," "pray for world peace," "pray for the poor souls in Purgatory," "do penance," "make sacrifices."

That's easy to understand but, seemingly, difficult for many to believe.

In this cynical age, we find it hard to believe in apparitions, locutions, etc. We can believe that God communicated with Adam

and Eve, Moses, Abraham, and other Old Testament personalities, but we cannot accept that he can communicate with people today. We recall that St. Gabriel spoke to Mary when he told her that she was to become the mother of Jesus. In doing that, St. Gabriel was delivering a message from God. We have the same God today as these people of old had. Only men and women have changed. God never changes.

In 1917, the Blessed Mother told the three shepherd children at Fatima that, if people did not heed the message she gave them, that communism would some day rule the world. At that time, there was no one under the rule of a communistic government. Today, more than half the people in the world are ruled by communists.

As proof of who she was, and that she came from heaven, the Blessed Mother told the three children at Fatima, in one of the earlier apparitions, that on Oct. 13 there would be a miracle. On this date, witnessed by thousands of people and widely reported in secular newspapers, many copies of which are still in existence, the sun suddenly started dancing in the sky, and dipped toward earth. It had rained all night and morning, yet in a matter of minutes, all the mud was dried up and the people's clothing was free of the mud. People could look directly into the sun without the aid of colored glasses without being blinded. Who could have caused this to happen but God?

So isn't there cause to wonder why we don't hear more about these apparitions when there's so much proof that they're the work of God?

Winferd E. Moody

Indianapolis

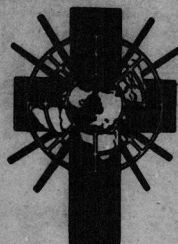


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cornucopia

Barriers to bad behavior

by Shirley Vogler Meister

For a long time, children of all ages walked over our property to get from another street to ours, or vice versa. We didn't mind until some of these short-cutters became unprincipled trespassers, taking a little here and breaking a little there.

Because of this thievery and vandalism, my husband and a neighbor whose property adjoins ours in back decided to "head them off at the pass" by installing a six-foot privacy fence. A friend suggested we'd need barbed wire on top to prevent the unwanted traffic, and we laughed at the ludicrous vision of a barrier similar to the Berlin Wall. That is, we laughed until we saw two youngsters scaling the new fence the same day, even before concrete post-footings had a chance to harden.

Those youngsters are not unlike ourselves in the face of God's barriers to our own



uncontrolled and inappropriate behavior in life. His commandments are like fence-rules installed for our spiritual well-being, protecting us primarily from the negative influence of our own human natures—just as our yard fence is meant to protect youngsters from the temptation to steal or damage what doesn't belong to them.

God's rules are then re-enforced through precepts of the church and, in Judeo-Christian countries, through civil laws that reflect the ethics originally inscribed by our Creator. Yet, like youngsters scaling the fence, we often ignore such monitors of our behavior and break the rules.

"Rules are made to be broken," say those too lazy, too selfish, too stubborn, or too proud to obey them. "There's an exception to every rule!" say others, meaning the exception is they themselves. Once, in a work situation, I called a fellow employee's attention to rules he consistently broke. His response? He didn't need rules! Such individuals place themselves above order, just as we do when we ignore standards set up by God and rightful authorities—and just as the youngsters do each time they ignore our fence and harm our property.

Rules, like properly-placed fences, are not to be ignored, especially if they establish standards that reflect God's own commandments. They should, however, be questioned or challenged in a Christian-like manner if they break the laws of our Creator by harming other human beings or by causing chaos in an otherwise peaceful setting that reflects God's purpose.

For years, our property needed no fence because short-cutters were well-behaved. God did not present his commandments to Moses until such guidelines were necessary. Fences and rules set the standards for physical and spiritual behavior. They demand our attention and respect.

check-it-out...

✓ A retreat for those to be baptized or received into the church and their sponsors, called Journey '87 will be presented by Bill Bruns, Dr. Ernest J. Collamati and Grace Lang from 9 a.m. to 3 p.m. on Saturday, April 4 at Beech Grove Benedictine Center. The day will provide a restful opportunity to pray, share and think. \$10 per person fee includes lunch. Group rates available. Registration deadline is March 28. Contact: Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-788-7581.

✓ Benedictine Father Conrad Louis will conduct a Scripture Retreat on "Matthew Revisted" during the weekend of June 5-7 at Fatima Retreat House, 5353 E. 56th St. \$60 donation includes \$20 deposit. Call Janet Miller 253-7934 for more information.

✓ Allies for Faith and Renewal will spon-

sor a conference for Christian leaders called "Courage in Leadership" Wednesday through Saturday, May 27-30 at Hoyt Conference Center of Eastern Michigan University in Ann Arbor, Mich. Participants include Cardinal Bernard Law, and Franciscan Father Michael Scanlon who will speak on "Courage in the Leadership of Christian Institutions." \$125/person, \$65/spouse, \$50 full-time student before April 30. For information write: Center for Pastoral Renewal, P.O. Box 8617, Ann Arbor, Mich. 48107.

✓ The Performing Arts Department of Providence High School in Clarksville has cast more than 70 students in a production of the musical comedy "Mame" to celebrate its silver anniversary of producing musical theatre. Senior Kate Hughes will play Mame, with Brandon Blau (young Patrick), Greg Reger (older Patrick), Tami Hatfield (Vera Charles), Julie Klein (Agnes Gooch), and Tony Brodfehrer (Beauregard) appearing in other lead roles. "Mame" will be featured at dinner performances on Friday, April 3, Thursday and Friday, April 9-10; and at a brunch performance on Sunday, April 5. General performances will be held Saturday, April 4, and Saturday and Sunday, April 11-12.

✓ Cursillo weekends will be held April 2 through 5 for men, and April 3 through May 3 for women, at Beech Grove Benedictine Center. Cursillo ("short course" in Spanish) offers talks about basic Christianity followed by discussions. For more information call Michael J. Witka at 773-1027 (home) or 237-2409 (office).

✓ The Catholic Widowed Organization (CWO) meets on the second Tuesday of each month at St. Benedict School, 9th and Walnut Sts., Terre Haute. The group also holds a social gathering on the fourth Monday of each month, and meets for brunch at Holiday Inn at 1 p.m. each Sunday. For more information call 812-533-1628 after 3 p.m.

Storyteller visits Sellersburg



STORYTELLER—Kathy Claus tells folk stories to students of St. Paul's School, Sellersburg.

by Cynthia Dewes

St. Paul School in Sellersburg offered its students a special treat during Catholic Schools Week by presenting Louisville, Ky. storyteller Kathy Claus on Feb. 5 in two listening sessions, one designed for first, second and third graders, and another for fourth, fifth and sixth graders.

Claus tells folk tales from around the world, illustrating them vocally with growls, shouts, musical instruments and whatever else it takes to make them come alive for the listeners. She invited participation by the students, asking them questions and encouraging them to create sound effects or repeat lines of the stories.

Claus's tales usually involve an underdog who triumphs over adversity. They always point up a moral, as in the tale of the humble Japanese stonecutter who learns that real power lies only in learning to like himself as he is.

According to St. Paul principal Louis

Camillotto, Claus's lively stories are "an answer to the VCR mentality." They offer creative entertainment and encourage interest in story books and reading. Camillotto says the storytelling, presented during English class time, provided learning and celebration experiences especially appropriate for the students during Catholic Schools Week.

Although the students were not told about it before listening to the storyteller, Claus has been blind from birth. She listened to talking books as a child, and was encouraged by her parents to function well without thinking of herself as a handicapped person. She says, "... being a listener all my life I try to get the children involved."

She has appeared seven times at the Kentucky State Fair and is listed in the Guide to Cultural/Community Resources of the Jefferson County Public Schools in Louisville. In addition to her work as a professional storyteller she is married and is the mother of three children.

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St. Joan of Arc couple honored by Tuskegee U.

by Margaret Nelson

Two members of St. Joan of Arc Parish, Indianapolis, have been named "Parents of the Year" by Tuskegee University, in Alabama. Robert and Grace "Mattie" Raby have had three daughters attending the university who were graduates of St. Joan of Arc School and Indianapolis Catholic high schools. The couple received the award on Saturday, Feb. 14 at the annual Parents Day program.

Robert Raby, a graduate of Southern University in Baton Rouge, La., is a member of the Board of Catholic Education at St. Joan of Arc. The principal, Kathleen Fleming, observed that his leadership has helped bring about "much improvement in the curriculum, the facilities, and the staff."

Employed as a systems analyst with the Department of the Army, Fort Benjamin Harrison, he also owns a flower shop, an exterminating company and is an investments property manager. Raby is a member of the Indianapolis Chamber of Commerce and Alpha Phi Alpha Fraternity.

Mattie Raby is employed as the Human Relations Coordinator of the Metropolitan School District of Wayne Township, having served as an administrator for the Indianapolis Public Schools for 19 years. Mattie has assisted as an advisor at St. Joan of Arc School, helping develop a functional discipline program, assisting the school in obtaining a math grant.

Mattie received her bachelor of science

degree from Fort Valley State College and her master's from Butler University. She has done post-graduate work at Ball State University and the University of Syracuse in New York. Mattie has served as secretary on the Board of Directors for the Girls Club of Greater Indianapolis and is presently serving as university president of Alpha Kappa Alpha Sorority.

Fleming claims of her former Raby students: "They work hard, are generous, enthusiastic, and relate well to their peers. I expect them to be very successful adults in real leadership roles."



Mattie and Robert Raby

ber of the Alpha Phi Alpha Fraternity Queen's Court.

The Rabys' son, Bobby seems to be following the family's example of achievement, having won a speech contest at St. Joan of Arc before attending Broad Ripple High School. There he is on the football and wrestling teams, among other activities.

Among those who recommended them for the honor, one couple wrote that the children have always come first for the Rabys, even though both have always been busy with careers and civic involvement. They recalled when the couple won an African safari for two in a local radio station contest. They arranged for a "less glamorous" trip, paid additional money, and included the children in the trip to Africa.

Workshop planned for widowed

"Toward a New Beginning," a workshop for the widowed, will be held on Saturday, March 7, at the Catholic Center, Indianapolis. The widowed of all faiths are invited.

The keynote speaker will be Mary Jakubiak, M.A., associate director of the Rogative Center in Canton, Ohio, which specializes in counseling and maximizing human potential. Her keynote topic will be "Widowhood: One of Life's Transitions."

The workshop, which will begin at 8:30 a.m., will bring together widowed men and women for mutual support and focus on some of their specific areas of concern. Sponsors of the event are the Catholic Widowed Organization (CWO) and the Archdiocesan Family Life Office.

Ten mini-workshops will be offered during the two sessions. They include: "Loneliness is Only One Option," "Communicating: How I Need You to Talk to Me and Other Interesting Thoughts," "The Two Year Journey," "Goal Setting in the Midst of Transition," and "Taking Charge of Your Life."

Other topics are: "Loving and Losing," "Conflict and Healing," "We are Do-It-Yourself Projects," "Moving On," and "Spiritual Aspects of Being Widowed." The day's program will conclude at about 4:00 p.m.

Reservations may be made by calling the Family Life Office, 317-236-1596 on or before March 2.

more check-it-out



Fathers Rudy Papes, Gary Heinecke

Redemptorist Fathers Rudy Papes and Gary Heinecke will hold a Parish Mission at St. Simon Parish, 4400 Roy Rd. at 7:30 p.m. each evening beginning Sunday, March 1 and continuing through Thursday, March 5. Each service centers around a particular Christian symbol corresponding to the daily theme of the mission: Scripture, the Cross, Reconciliation, Service and Ministry. The Redemptorists will deliver the homilies during regular Sunday Masses the weekend of Feb. 27-28.

The International Fatima Rosary Crusade is sponsoring the nationwide radio program "Heaven's Peace Plan" now being heard on Indianapolis radio station WNTS, 1590 on AM radio on the following days and times: Sunday, 5:30-6 p.m.; and Monday through Friday, 6:45-7 p.m.

Central Indiana Regional Blood Center needs a short-term clerical volunteer for one and a half months, on Mondays, Wednesdays and Fridays from 9 to 11 a.m. Typing 40 to 50 wpm or data processing experience is desired, but they will train you. Interesting work. For information call Catherine Russell or Mary Osborn at 926-1381.

A Workshop on Church Renovations will be sponsored by the Office of Worship from 9:30 a.m. to 3:30 p.m. on Monday, March 9 at the Catholic Center, 1400 N. Meridian St. Architect and liturgical consultant Bill Brown will present the program. Topics include: spatial considerations, people considerations, special issues such as historic preservation and handicapped access, and an open forum by church renovation professionals. \$10 per person. Lunch (optional) \$4.50. Group rates available. Call 236-1483 by Thursday, March 5 to register.

A Community Rally for Decency will be held at 9:15 a.m. on Saturday, Feb. 21 at the World War Memorial, 431 N. Meridian St. \$4 registration fee includes box lunch. Participants may join picketers at adult bookstores after the rally. Wear warm clothing and comfortable shoes.

Hospice of Southern Indiana will hold a training program for prospective volunteers from 7 to 9:30 p.m. on eight consecutive Monday evenings beginning Feb. 23. Hospice assists terminally ill persons and their families. \$25 fee for the course. Call 812-945-4596 or 812-282-4232.

The 20-member St. Thomas Aquinas Junior High Speech Team won the Brebeuf Junior Speech Contest for the second year in a row on Jan. 31. Special recognition went to Alex Novak who received a First Place for his original speech in the contest. Earlier the same day he received a First Place in the State Piano Contest held at Northwest High School.



Charles E. Stimming has been recognized by the Sisters of St. Benedict in Beech Grove for his outstanding contribution to their Lay Board of Advisors. Stimming served on the board from 1970 until his retirement in January. He was chairman of the St. Paul Hermitage Retirement Home committee and a member of the public relations committee.

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Noted priest to lead Holy Angels revival

by Margaret Nelson

A nationally-known speaker, Father Giles Conwill of San Diego, will preach at the fifth annual revival at Holy Angels Church beginning Sunday, March 1 at 7 p.m.

The Louisville-born author has chosen the theme, "Just A Closer Walk With Thee" for the four-day event.

Father Conwill attended St. Augustine and Immaculate Heart of Mary elementary schools in Louisville and Sacred Heart Seminary in Cincinnati. He received a degree in philosophy at the University of San Diego and did his graduate theology studies

at St. Mary's Seminary in Cincinnati. He was ordained for the Archdiocese of San Diego in 1973.

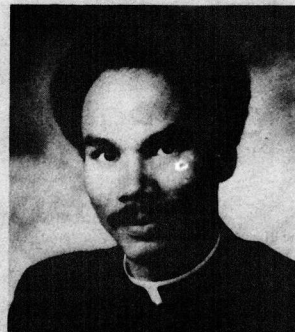
Last May, Conwill received his doctorate in cultural anthropology and Afro-American history from Emory University in Atlanta, Georgia. Before he began these studies, he served for four years as director of the department of church vocations for the National Office for Black Catholics (NOBC) in Washington, D.C.

Listed in *Who's Who in Religion* and *Who's Who Among Black Americans*, Father Conwill has been a prolific writer of published articles and homilies. He has

presented addresses and workshops at conferences, including the NOBC Convention in Chicago in 1980, which was attended by many from Indianapolis.

The Holy Angels Choir will present a prelude to the revival on Sunday and Wednesday; the St. Rita's Choir will provide the music ministry on Monday and Tuesday.

"The Lord has blessed us in very many ways during the past four revivals, and we are looking forward to walking closer to him than we have ever done before," said Father Clarence Waldon, pastor of Holy Angels. "We all need to discover how we can walk closer to Jesus."



Father Giles Conwill

Educator Marva Collins speaks at Soul Dinner

by Margaret Nelson

Marva Collins thinks that too many things are getting between children and their education. She believes that educators must always have the students foremost in their minds.

Assailing digital watches, computers and other modern short-cuts, she insists that students master the basic skills: reading aloud, writing, and the fundamentals of mathematics.

Mrs. Collins, founder of Chicago's West-side Preparatory School, was the speaker at the Holy Angels Catholic School's 18th Annual Soul Dinner Theatre on Sunday, February 15 at the Sheraton Meridian. The theme for the Black History Month celebration was "Walking in My Brother's Shoes."

A teacher in Chicago public schools for 14 years, Collins became discouraged by the negative attitudes of teachers and students in her area. In 1975 she started her own school which has since graduated some 2,000 inner-city children, some from around the U.S. All have gone on to college.

Her success was shown on television's *60 Minutes* and in a movie, *The Marva Collins Story*. She has written several articles and a book, *The Marva Collins Approach*.

The lecturer said that the lowest salary

any teacher in her school receives is \$2500. She believes that educators can demand more from well-paid teachers. But money alone will not make teachers have higher expectations from their students.

Collins has now opened a National Teacher Training Institute, where teachers from all over the world are being trained. She said that she must sometimes "de-program" teachers from some of their negative college training.

But it is not easy to be the administrator of a private school, with all the costs and

agencies every citizen must satisfy, on a much larger scale. She said that there have been threats to close the building down. And she sometimes feels that the school's success makes it a target.

Marva Collins treats the students as equals, believing that inner-city children deserve the best in education. She also believes that educators waste a lot of time at administrative meetings and talks with complaining parents. In fact, she considers anything that does not improve things for the students a waste of time.



Marva Collins

Renew resumes in Terre Haute

Catholics in the Terre Haute Deanery will have a chance to participate in the second season of Renew: Responding to the Lord's call.

On March 1, small parish groups will begin to discuss topics of risk, sin, God's goodness and love, decision, deeper awareness of God's presence, and renewal. They will meet throughout the six weeks of Lent.

Providence Sister Ruth Eileen Dwyer, coordinator of the program, said, "The purpose of Renew is to help all to know and love Jesus better and to understand more

clearly what he said and taught, so that the Christian's daily life might be more closely in harmony with the words of Jesus."

At the "Kick Off Sunday" prayer service on Feb. 8, William Bruns read from Matthew 16:13-20 in which Jesus asks the disciples who they think he is. In his reflection on the reading, Bruns stressed that Christian believers should be like Peter and not hesitate to accept the Messiah into their lives.

Two St. Mary of the Woods students provided music and liturgical dance for the prayer service.

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Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1987 by NC News Service.



A summit meeting of a very special kind

by Fr. Herbert Weber
NC News Service

One day a woman told me that on the previous Sunday she and her family had not been able to go to church. That night, as her young daughter was saying bedtime prayers, the girl added: "And thank you, God, for not having to go to church today."

The mother told me that she was startled by the child's words and resolved to try to make the Mass a better experience for her.

Of course, a church service can seem like a long ordeal for little children. But the girl also touched on a very adult theme. Somehow her spirituality at home, represented by bedtime prayer, and the liturgical celebration in church were not connected.

Children are not the only ones who face the task of linking the two.

When liturgy sets the tone of one's spirituality, Sunday Mass makes an impression on one's values, prayer

style and attitudes. Similarly, the way someone lives his or her faith during the week affects the way he or she experiences the Mass.

A young man confided that he really loved coming to Mass because it made him feel good. I guess that he felt genuinely surprised at his own statement because he commented that he wasn't a very religious person. But as he talked longer, he added that he felt good because he knew he lived better during the week because of the Mass.

Perhaps "living better" is an overly simple way of putting it. But the Second Vatican Council spoke of the Eucharist as a source as well as a summit of life. The young man's statement about living better indicates that for him the Eucharist was a source of something powerful in his life.

The Eucharist is communal by its very nature. People gather to listen to the word. They share one bread. Together they commit themselves to be people of God. It makes sense, then, that the grace to live in community flows out of a eucharistic celebration. This sense of community can be the source of some interesting developments.

A group of women who attended a Thursday morning Mass together each week found themselves gathering at a local coffeehouse afterward. As the months passed, they started wanting to do more. So they organized themselves as a "helping hands" committee to reach out to those in their neighborhoods who were in need.

When these women asked me for direction on getting into social ministry, I was glad to give it. But I also added that one of the best things they could do is to continue celebrating the liturgy together. There is always the risk of developing a personal spirituality that becomes too individualistic. The community inspired by the Mass balances that tendency.

In addition to being the source of spirituality, the Eucharist also has to be a high point of the week. The whole week is a way of getting ready for the eucharistic celebration.

In a small way we participate in the mystery of Christ in our own dying and risings, and by sharing in the hurts and joys of others. These experiences of the week are a valid preparation for the dying and rising of Jesus that we celebrate the Eucharist.

A man I know spends his Saturday mornings visiting a nursing home where he helps bathe the bedridden men. It is a prayer in action. Moreover, it certainly must heighten his Sunday morning experience. Sharing in a neighbor's sufferings is an outstanding preparation for Mass where we share in the suffering of Jesus. These are the ways that liturgy and life experiences become connected.

Similarly, all the successes and failures, all the joys and miseries encountered at work, in raising children, in growing old, or in living out one's convictions really have to be brought to the liturgy.

These parts of human life are celebrated at Mass along with Christ's saving love; then God's people are sent out to continue living the mystery of salvation: Christ has died, Christ is risen, Christ will come again.

Close links between liturgy and life

by Katharine Bird
NC News Service

A friend told me once how difficult he found it to relate to the homeless people he encounters while walking to work. Sometimes he has to fight the urge to cross the street to avoid the outstretched hand and the plea for "a coin or two."

At the same time, he admitted that his reaction bothered him a lot. It didn't fit with his beliefs as a Christian. Gradually he learned to overcome his discomfort by reminding himself that every human being has dignity and deserves to be treated with respect. Now he looks homeless individuals in the eye when they approach him and keeps some coins in his pocket to help them.

My friend's experience impressed me considerably, perhaps because it hit a familiar chord. For many people, it is difficult to deal with those who are "different," whether it is a homeless or handicapped person, a drug abuser or a person of another race. Too often "different" people are ignored or avoided.

It also was apparent that my friend had grown in the process. He had become a more compassionate Christian.

His experience is an illustration of how people usually grow: not in isolation from one another but with each other.

That same lesson is taught at every liturgy.

"The key to growing spiritually as Christians is seeing ourselves as involved significantly in a journey with others," said Neil Parent. "It is by walking with them that we grow." He is representative for adult education at the U.S. Catholic Conference in Washington, D.C.

A number of symbolic actions at the Sunday liturgy remind the church's people that they "are linked to each other," he said. In his parish, for example, parishioners hold hands during the Our Father.

Celebrating the liturgy together tells people they "are committed to the same spiritual path of discipleship in Jesus and of loving service to each other," Parent said. The liturgy reminds them to support each other and that they can turn to each other.

"I've had lots of experiences where people in Renew or adult education programs refer back to the liturgy as an occasion of insight and grace and motivation," Parent added.

Most often people refer to the homily as the place in the liturgy where "their awareness of themselves as Christians is stretched," he said. People say they received an insight into Scripture that they had never thought of before. What can happen then, Parent continued, is that the rest of the liturgy helps people "to mull over how the insight applies to their lives."

Sometimes a simple notice placed in a parish bulletin can lead parishioners down unexpected pathways into occasions of grace and growth.

In one parish, two couples—long-time friends—responded to a notice that a Vietnamese refugee family moving into their midwestern parish needed sponsors. In the two years since, the couples have discovered how complicated, unsettling and time consuming it can be to help refugees adjust to a new home, new schools and new jobs.

But serving as sponsors also has brought some unexpected rewards: a deeper meaning of what friendship is and a sharpened appreciation for the richness in another culture. And in helping the refugees cope with numerous crises, the two couples have grown by learning to be more compassionate, resourceful and patient.

This Week in Focus

In many ways, what happens at the eucharistic liturgy is similar to what happens outside the church. The Sunday Eucharist sets the tone for what goes on the rest of the week.

In the first article, Father Herbert Weber writes on the two-way relationship between the Sunday Eucharist and daily life. Participating in the Mass should make an impression on one's values, prayer style and attitudes during the rest of the week. In this sense, the Eucharist is the source of life. But the way a person lives during the week also helps determine the way Mass will be celebrated on Sunday. So the Eucharist is also the peak of daily life. Father Weber is pastor of St. Thomas More Parish in Bowling Green, Ohio.

The meaning and the power of the Mass reach out to

touch life at every point. But this often involves pain and struggle, Katharine Bird writes. Bird is associate editor of the NC Religious Education Package.

Norbertine Father Alfred McBride says that the sacraments of the church touch people during the most significant moments. From birth to maturing to marriage to death, the sacraments accompany each person through the passages and stages of life. Father McBride is a consultant to the papal visit office at the U.S. Catholic Conference.

Father John Castelletti explains that, to the Jews, religion and especially the liturgy was their very life. That is why when tyrants tried to stop the Jewish people from practicing their religion, the Jews revolted. For these tyrants were robbing the people of their identity.

The Eucharist Speaking to the best in us

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

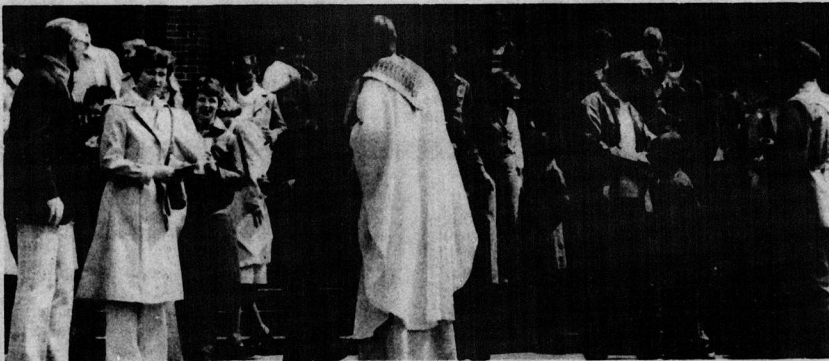
Like all couples, Joas and Mark of Wichita love to show their friends pictures of their wedding. They have a special affection for the scene showing them exchanging their vows at their wedding Mass. They enjoyed participating in preparations for their wedding Eucharist and still recall the details vividly.

In Dubuque, Lisa and Roy hosted a cookout for their friends after the baptism of their daughter, Bernadette. They are saving the baptismal candle and white baptismal robe to help her appreciate what her baptism means when she is old enough to know.

Father Pat in Florida was ordained at St. Mary Major's in Rome. He is fond of celebrating his ordination anniversaries with priest friends. He never misses a chance to attend an ordination. "When I see the bishop place his hands on the heads of the candidates, I relive my own ordination and am filled again with the mystery and the gift," he said.

Doreen felt lost when her mother died. It had come so suddenly that she had no time to absorb it or go through some of the grief stages. She said that the first time she came to grips with her mother's death was at the funeral liturgy. The chants, the ritual, the presence of friends, the familiarity with the Eucharist, the consoling words of the homily put death in a perspective of faith that had been hard to achieve up to that point.

The sacraments are there when Catholics are



"hatched, matched and dispatched." That may be too light a way of speaking about moments of divine love and care. But from birth to maturing to marriage to death, the sacraments accompany each person through the passages and stages of life.

The sacrament that touches all Catholics the most is the Eucharist. It is the Catholic's regular opportunity for worship and spiritual growth.

When the prophet Elijah became so discouraged with his work that he resolved to forget the whole thing, he threw himself against the trunk of a tree and went to sleep. He was tired, hungry, frustrated, as well as annoyed with God. The sleep refreshed him.

While he slept an angel placed a loaf of bread beside him. When the prophet awoke, he saw the bread that had come from the "heavenly bakery." He ate the bread and experienced a vigor he had not known for a long time. The future no longer looked so bleak. Then (as the biblical account so enthusiastically puts it) he walked 40 days and 40 nights empowered by the bread of God.

People today still derive strength from regular

participation in the liturgy. Churchgoing Catholics participate in 60 or more eucharistic liturgies each year. A typical Catholic may engage in more than 5,000 Eucharists in a lifetime.

At the Eucharist, Christ feeds us with his love. When a person feels loved, he or she also feels forgiven. That is why we speak of saving love when we speak of the Eucharist, for the celebration makes present the saving love of the cross and the resurrection.

It is common enough for preachers to urge people to love. Less often do they invite people to accept love. They forget that many people are afraid to be loved. People have been hurt too much, betrayed too often. Liturgy won't work very well if the participants don't participate, that is, actively go out of themselves to join the others in the community, to help open everyone's hearts to the love being offered.

Liturgical spirituality speaks to the best in what is human about us. Our need to be loved. Our hunger for community. Our desire for God. Our vocation to love in return. Weekly Eucharist is a practice session for daily loving and being loved.

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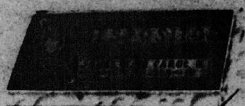
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The Bible and Us

The Jews: liturgy was their life

by Fr. John Castelet
NC News Service

Antiochus IV, ruler of Syria-Palestine in the second century, B.C., was in a rage. As a representative of the Greek empire founded by Alexander the Great, he was determined to impose Greek culture on all his subjects. He was generally successful, with one glaring exception: The Jews refused to become "Greek."

Oh, some Jews were only too happy to go along with the new trend. But there was a hard core of resisters and they infuriated Antiochus.

He was well aware that the Jewish religion was the reason for their obstinacy. So he launched the first religious persecution in recorded history. People who had their sons circumcised, observed the Sabbath or were found with copies of the Scriptures in their possession were executed. His agents went through the towns setting up pagan altars and forcing inhabitants to offer sacrifice to Greek divinities.

In one town, Modein, many Jews were terrorized into complying with the tyrant's orders. But Mattathias adamantly refused. He became so infuriated when a fellow Jew approached the pagan altar that he killed him on the spot, slew the governor's agent and tore down the altar.

Next Mattathias rallied a group of supporters and, with his sons as leaders, started a resistance movement which eventually defeated the forces of the oppressor. Most of his sons, the Maccabees, died in the struggle.

To many people these actions of the Jews seem like senseless fanaticism. Why didn't they just adopt Greek culture with all its greatness?

But what was at stake was the very identity of a people.

Antiochus may have been neurotic but he was no fool. He knew that the religion of the Jews and especially their liturgy was their very life. To crush it was to crush them. Their religion, their liturgy, was not

just something they did periodically; it was what they were.

Rooted in their national history, the liturgical celebrations, like Passover, Hanukkah, Tabernacles, kept that history forever alive. Their whole system of justice was based on the law. What they ate and drank was strictly regulated. To abandon all this would have meant self-destruction as a people.

The Old Testament prophets protested vehemently when there was any threat that liturgy and life would become separated among the people—when the people lived in ways that denied who they really were.

Jesus continued that prophetic tradition. Thus we hear him say in Matthew's Gospel:

"If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother and then come" (Matthew 5:23-24).

Or we hear St. Paul reminding his readers of the identity they took on through baptism: "All of you who have been baptized into Christ Jesus have clothed yourselves with him....All are one in Christ Jesus" (Galatians 3:27-28).

Education Brief

The Mass sets the tone for other days of the week

"The service of others through word and deed that marks the public life of Jesus is a reminder to us that the solidarity of the human family has been radically deepened. It has been given a transcendent aim that ennobles all our human efforts for justice and peace.... I appeal to all of you, wherever you are, whatever you are doing, to see the face of a brother or sister in every human being." (Pope John Paul II in his message for the 1987 World Day of Peace)

Often the church's liturgy is viewed as something "added on" to life. Like frosting on a cake, the Mass sweetens life and makes it more attractive. But viewed this way, the Mass remains outside the normal course of events; the Mass has the status of something extra—something extra good.

There is another way to perceive the church's liturgy, however. According to it, the liturgy is much more like yeast than like frosting. It works to form people from within and to make them what they are.

When perceived this way, the Mass is not outside the normal course of life's events. It is the action to which the church's people are naturally drawn and through which they naturally express themselves.

And viewed this way, the Mass is more than helpful, though it is certainly that. It sets the tone for the rest of the week's days.

► The exchange of peace during the celebration of the Mass sets the tone for lifestyles that create true peace.

► The goods of the earth's harvest—bread and wine—brought up to the altar and offered there set the tone for a life throughout the week that protects God's creation and attempts to make it fruitful.

► The spirit of sacrifice in the Mass sets a tone for a life in which one genuinely gives for the sake of others.

► The presence of Christ in the Mass sets the tone for a life given its focus by Christ.

Finally, think for a moment how the spirit of community during the Eucharist sets the tone for a lifestyle in which "the face of a brother or sister" can be recognized in every human being.

This ability to recognize the face of a brother or sister at every point has been given a "transcendent" aim, Pope John Paul II believes; it is Christlike. Moreover, it helps to create true peace in families as well as in whole societies.

"Look into the eyes of another person," the pope urges, and see there "the hopes and anxieties of a brother or sister."

What Do You Think?

- As you see it, how does the eucharistic celebration on Sunday set the tone for your life during the rest of the week?
- What are some ways that the spirit of sacrifice can make an impact on the ordinary events of life? Practically speaking, how does one give for the sake of others?
- What impact can be made on the rest of one's life by the spirit of community in the Eucharist?
- Why does Pope John Paul II encourage people to learn to recognize the face of a brother or a sister in others? Why does he say that doing so has transcendent meaning?
- Father Herbert Weber says that the Eucharist is communal by its very nature. What does he mean?

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Resource

"Emmanuel: the Magazine of Eucharistic Spirituality" is edited by Blessed Sacrament Father Eugene Laverdiere and published 10 months a year by the Blessed Sacrament Fathers. "Faith calls us to awareness of the whole Christ," writes Auxiliary Bishop Robert Morneau of Green Bay, Wis., in the December 1986 issue. "God comes in Jesus. Jesus comes himself and also through our sisters and brothers: I was naked, hungry, alone, abandoned, lost, afraid, sick, imprisoned." In his brief reflection, the bishop says that Jesus is "passing by now in the starving child, in the exiled, in the rejected wife or husband, in the despairing patient, in the artist alone in the loft, in the politician seeking the common good." The Christian has the task of looking for Jesus in others and finding ways to help. (Emmanuel, 5384 Wilson Mills Rd., Cleveland, Ohio 44143. Single copy, \$2. Annual subscription: \$18.)

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Children's Story Hour

St. Gregory lived to help other people

by Janaan Manternach
NC News Service

Gregory was born around 540 A.D. in Rome. His parents were rich and famous. Many members of his family had been senators. Two were popes and his mother Sylvia became a saint.

Gregory became a lawyer and dedicated himself to public service. By the time he was 30, he was prefect of Rome.

But Gregory kept longing for more time to study and pray. When his father died in 576, Gregory resigned from his powerful position. He gave his huge fortune to the poor and turned his large home into a monastery. He lived as a monk, reading, praying, working quietly. He was very happy.

Then the pope made Gregory his personal ambassador to the emperor at Constantinople. Gregory had to travel far from Rome and was again an important, busy, public official. But what he wanted most was to be a monk.

After six busy years Gregory returned to Rome and back to his monastery. But he was so well known and loved in Rome that when the pope died in 590, Gregory was elected pope.

Rome was in terrible danger at the time. People everywhere were dying of a deadly epidemic. Gregory acted quickly to help the sick and dying. At the same time, armies were marching against Rome. The emperor was unable

to send help. So the new pope led the defense of the city and saved it and all Italy.

People now looked to Gregory as their ruler as well as their pope. This became a step in the creation of the papal states which we now call the Vatican.

Pope Gregory taught that the pope was the successor of the apostle Peter as head of the church and that the church of Rome was the head of all the churches. His decisions and actions had an impact on the church and on governments all over the known world.

He took a special interest in church worship or liturgy. Pope Gregory insisted that bishops and priests preach homilies at Mass. He wanted them to help people to understand the Bible and how it related to their lives. He preached to the people each Sunday.

His work to improve church music led to the creation of Gregorian Chant, named after him. Pope Gregory also put the prayer, "Lord Have Mercy," into the Eucharist.

Pope Gregory fed the hungry and housed the homeless. He made sure people were treated justly. He used his great talents and power to serve, calling himself the "servant of the servants of God." Popes still use the title today.

Gregory died in 604. He was so important that people call him Pope Gregory the Great and honor his feast as a saint on Sept. 3.



What Do You Think?

Imagine Gregory turning his large home into a monastery. Why did he do that?

Children's Reading Corner

Sometimes life's events are so ordinary that they pass by hardly noticed, barely felt. Other times events are significant enough to make us courageous or fearful, joyful or sad. In "A Brown Bird Singing," by Frances Wosmek, 9-year-old Anego has been living with close friends of her father and deceased mother. Anego loves her foster family and fears the possibility of her father's return and having to leave them. What happens when her father returns is an exquisite experience for her and those she loves. (Lothrop, Lee and Shepard Books, 105 Madison Ave., New York, N.Y. 10016. 1986. Hardback, \$10.25.)

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The SUNDAY READINGS

Levit. 19:1-2, 17-18
Psalm 103
I Corin. 3:16-23
Matt. 5:38-48

7th SUNDAY IN ORDINARY TIME

FEBRUARY 22, 1987

by Richard Cain

The first reading is from Leviticus, the third of the five books associated with Moses, the great lawgiver of ancient Israel. This book is mainly a collection of regulations on Hebrew worship (which is why it's perhaps one of the least-read books in the Bible).

How sad! For there's a vital message behind all these regulations: It's the message found at the beginning of the reading: "Be holy, because I, the Lord, am holy." (Lev. 19:2)

To be holy means to be "set apart," to be identified in a special way with God. That's what God did with the Israelites. By giving them the Law, God set them apart to be a model of the kind of community life that God enjoyed and intended all humanity to share.

But knowing human nature, God decided to proceed slowly, step by step. First, God would set up one working example. Then building on this model, God would show each ethnic community how to adapt this kind of life to its own unique qualities.

Some of the rules in Leviticus seem picky, harsh—or just plain bizarre. However, it helps to keep in mind that these rules served a variety of purposes. Some, like the "Be holy..." message above are principles. They apply to many different times and situations. Others apply the principles to a particular time and cultural situation.

Take for example the laws against idolatry and images. Today we know a statue or picture of Jesus is just that and nothing more. But long ago it was widely believed that one could control spirits by making and worshipping images of them. In that situation it was best to stay away from trying to make any image of God until people outgrow that particular weakness.

The rest of the first reading, however, is another example of a moral principle valid for all times and places: "You shall love your neighbor as yourself." (Lev. 19:18) The reading also

includes several applications. But in this case, rather than beginning with the principle and drawing applications from it, the text starts with the applications and leads up to the principle.

For the past two Sundays, the gospel reading has been from the Sermon on the Mount (Matt. 5-7). Here, Matthew wanted to show Jesus as the new lawgiver, the successor of Moses.

Jesus, too, began with a principle: "Do not think that I have come to abolish the law and the prophets. I have come, not to abolish them, but to fulfill them.... Unless your holiness surpasses that of the scribes and Pharisees you shall not enter the kingdom of God." (Matt. 5:17, 20) In other words, the Law of Moses was good as a first step. But through Jesus, God was now going to move the people of God beyond it.

Having stated the basic principle, Jesus then went on to give six applications of it. This Sunday's reading contains the last two.

The first dealt with retaliation. Jesus began by recalling what Moses had said on the subject. The principle of "an eye for an eye and a tooth for a tooth" (Lev. 24:19-20) sounds harsh today. But actually it was intended to limit excessive retaliation, such as death in punishment for an injury. But the new covenant established by Jesus moved even further. The new principle was: "Offer no resistance for injury." After stating the principle, Jesus followed it with three applications.

The second dealt with love of enemies. Here the old principle was: "You shall love your countryman but hate your enemy" (enemy here meaning foreigners—Lev. 19:18). But Jesus elevated this by extending "countryman" to include all humans.

Again, Jesus followed the principle with several applications. But here, he drew out more clearly the purpose of the law: proving "that you are sons of your heavenly Father." Through the laws of the new covenant, we are guided in how to live our lives so that God will be made more visible.

the Saints

by Luke

ST. EUCHERIUS

EUCHERIUS WAS BORN IN ORLEANS, FRANCE, THE DATE OF HIS BIRTH IS NOT KNOWN. HE BECAME A BENEDICTINE MONK AT JUMIEGES ABOUT 714, AND OVER HIS VEHEMENT OBJECTIONS WAS ELECTED BISHOP OF ORLEANS ABOUT 721.

THOUGH CHARLES MARTEL, MAYOR OF THE PALACE, HAD APPROVED THE ELECTION, EUCHERIUS' OPPOSITION TO CHARLES' SEIZURE OF CHURCH REVENUES TO FINANCE WAR EXPENSES CAUSED THE OFFICIAL TO EXILE THE BISHOP TO COLOGNE. WHEN HE BECAME EXTREMELY POPULAR THERE, EUCHERIUS WAS PUT UNDER VIRTUAL ARREST AT LIEGE BUT THEN WAS ALLOWED TO RETIRE TO SAINT-TROND MONASTERY IN FLANDERS. HE DIED IN 738. HIS FEAST IS FEB. 20.



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My Journey to God Night Prayer of a Physical Therapist

Lord, it is night. I have drawn away from the crowd to be alone with you in prayer. My body is glad to finally be at rest. Much energy has been spent in ministering to your dear ones. Is this how you felt when you went to your mountain after reaching out to the many who sought to be near you, touch you, be healed by you?

Did your feet burn and ache after treading the sands of Galilee spreading the Word? No sands for me today, just miles of life traveled in transporting those in need to the physical therapy department.

As you knelt on your mountain did your knees feel the wear and tear of the busy day? My knees have knelt beside many, Lord, to bring movement and strength back to weakened lower limbs. As I knelt beside them, did you listen to my prayer? My prayer was that soon the words, "Arise and walk" would be a reality to those confined to a wheelchair.

As you clasped your hands and arms in prayer on the mountain, did you recall the myriads touched by your healing power? As you healed, so do I heal through the physical means you have given me: water, heat, cold and massage. My hands were used to bring life-giving activity back to those no longer able to dress, groom or feed themselves. Help me to understand the frustrations of your disabled ones who can no longer zip a zipper or use a pencil. My greatest joy, today, was to enfold my lonely aged ones, embrace and caress them with the warmth of touch. May you always live in me, Lord.

—Sister Sharon Norman, O.S.B.

(Sister Sharon is a member of the Beech Grove Benedictines and a licensed physical therapist working at Our Lady of Grace Convent in Beech Grove.)

How do you pray? What has helped open the door between you and Jesus? Send your prayer experiences and tips to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

Question Corner

Hope for divorced

by Fr. John Dietzen

Dear Readers:

Only a couple of times through the years have I devoted a column to a letter from a reader. The one this week is special. I print it for the encouragement and support it may give to hundreds of divorced and remarried people who find themselves in something like the same situation. I am grateful to the woman who shares her happiness with us.

Dear Father Dietzen:

A mother wrote to you that her divorced and again separated daughter would like to return to the Catholic Church but was afraid she would not be allowed to receive the sacraments.

I hope she accepts your suggestion that she talk with her parish priest and follow his advice.

I am a divorced Catholic who remarried outside the church for the second marriage. The last two years of the second marriage (I am now divorced again) I attended Mass on a regular basis without receiving the sacraments.

Those two years of watching my fellow parishioners receive Communion while I sat were difficult

and humbling. I came to realize how much we can take this weekly God-given gift for granted.

After divorcing my second husband I tearfully approached an unfamiliar priest in an unfamiliar city. This priest was literally a godsend to me.

After a long discussion and tearful confession (my first in five years) I started annulment proceedings. The following Sunday I received my first Communion in five years! Before Communion the congregation read aloud "Footsteps." I could hardly see the words on the sheet through my tears.

As I approached Father for Communion he looked at me and said, "Cathy, receive the Body of Christ." I couldn't even respond as the tears were welling up in my heart again, as they are now reliving that day.

For the past year every time I receive Communion I feel the glory and peace of partaking in this sacrament.

Please tell this young woman and all people in the same situation to continue in their faith by going to Mass, whether or not they are able to receive the sacraments. I pray for them that they may find the peace that I have found through God's grace.

God has given me a very special gift, my fiancé. With God's help I plan to finally make a marriage work. I thank him every day. The priest is happily helping us through the preparations and, God willing,

will unite us this next summer in the sacrament of marriage.

(A free brochure outlining the basic prayers, beliefs and precepts of the Catholic faith 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

Is an affair the answer?

by Dr. James and Mary Kenny

Dear Mary: I have been married 18 years to an alcoholic and workaholic. We have no communication except small talk. Bowling once a week is our time together, and I'm inclined to believe it is because of his friends on the league that he goes. He has no time for me or our children, 15 and 17; no time to take our daughter for driving lessons or to take me anywhere.

If it weren't for money I might think of leaving him. I've been going on one-day trips and places to eat with girls from work to keep from going insane. I have been on retreats and belong to two 12-step programs trying to make myself happy.

But I need male companionship. My mind has started daydreaming about having an affair. I know it won't solve anything but maybe I'll be happier.

Don't tell me to join a church group. I don't have time. (Rhode Island)

Answer: You have written a very honest letter. You also indicate that you are about convinced that what you need to be happy is an affair. You seem to indicate that though "it won't solve anything," it will alleviate the sadness and loneliness. It appears you are virtually setting yourself up to have an affair.

We humans have great freedom. You can choose to have an affair. However, recognize that "you" are making the choice. If you say, "I got into an affair because my husband ignores me," you are rationalizing your behavior.

When you say "it won't solve anything" you are right. You do not mention that an affair may lead to destruction of your marriage, tremendous upset, potential harm for your children, guilt on your part, destruction of your partner's family and so on. If you entertain a notion that an affair will meet your needs for happiness and intimacy, you are kidding yourself.

You seem to see everything in negative fashion. Based on your letter, your life could be described this way: 1) You have the capability to hold a job. 2) You have friends at work with whom you go places and do things. 3) You have a date with your husband for bowling one night every week. 4) You have time for spiritual growth and reflection. 5) You have two support groups where you reflect on personal growth. 6) You have something which may not always seem a blessing but which truly is: two adolescent children.

In our book "When Marriage Goes Stale" (Abbey Press), we suggest three paths to fulfillment: 1) personal fulfillment, that you do on your own; 2) mutual fulfillment, the joy of an intimate relationship; 3) sharing a task, working with others on something of importance such as raising children, running a business or advancing causes.

In an ideal marriage both partners experience fulfillment on all three levels. Unfortunately, few marriages are ideal and no marriage reaches this ideal throughout the entire marriage.

Your life is lacking in the area of human intimacy. If you sincerely wish to have a happier and more fulfilling life (as opposed to having an affair), try to enhance your life in another area.

If your husband won't take your daughter driving, take her yourself. You will have a precious opportunity to share not only driving, but concerns and experiences in her life.

The "girls at work" are human beings with joys and concerns. Do you come across as a caring person? It is easy in dwelling on your own problems to become oblivious to those of your neighbor.

Try to focus on the other people in your life. Reach out to your children, co-workers, fellow church members, the persons in your support groups. You probably cannot change your husband, but you can make yourself more caring and loving, and open up many choices for personal fulfillment.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 672, St. Joseph's College, Rensselaer, Ind. 47974.)

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Carpet Column

JIM O'BRIEN

HOW TO DETERMINE WHAT CAUSED THE SPOT

FIRST OF A 2-PART SERIES

It is important to recognize that spots don't just happen. They are all caused by chemical action of some sort, whether or not the cause is apparent. Therefore, asking the right questions can often turn up the cause. A few following suggestions may be helpful:

1. Where is the spot located in the house. Kid's room? If adolescent's room — acne medications are suspect. Living or dining room? Housewives often have plants and finer furniture here meaning more waxing and cleaning. In front of TV? Many possibilities — a lot of benzoyl peroxide spots occur here. Green discoloration along baseboards suggest insecticide. If overall mixing has been used for flea control, entire rooms may be affected.
2. Was there a spill or was it tracked? Spills generally are larger in diameter near the backing than on the surface. Open the pile around the perimeter of the spot. Are just the bases of the tufts affected? If possible, look at the secondary back. Is it stained? Spills of small drops may not penetrate the pile much, but there should be some sort of pattern indicating a spill. Tracking usually limits the spot to the tips of the tufts.
3. Is there a pattern? A spill can often show a pattern resembling an explosion. Occasionally you can see perfect handprints from acne medications and some very nice footprints from swimming pool chemicals. Spots every 3 feet or so down a hall indicate a person tracked something on one foot. Are they only in traffic areas? Do they lead to or from any particular area?

More next week on trying to determine cause of spotting!

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Vatican Letter

Restoring brilliance of Sistine Chapel

by Agostino Bono NC News Service

The serpent winds around the tree four times before its body turns into that of a woman with outstretched hand giving some darkened substance to a naked Eve as Adam stands beside her.

"We won't know what it (the substance) is until after the cleaning," laughs Walter Persegati, secretary of the Vatican Museums.

Persegati was commenting on Michelangelo's painting of the temptation in the Garden of Eden.

The painting is atop the curved ceiling of the Vatican's Sistine Chapel and is part of the epic biblical frescoes of the 16th-century Renaissance artist. The frescoes, on the chapel walls and ceiling, illustrate the Bible from the Creation to the Last Judgment.

The works are artistic masterpieces attracting millions of visitors a year to the Vatican Museums.

Since 1980 they also have attracted controversy. That is when the Vatican began the delicate task of trying to clean the frescoes without damaging them.

The cleaning, a small section at a time, has gone on without closing the chapel to museum visitors.

The aim is to remove nearly 500 years of soot, dust, candle smoke, grease and salt deposits from rain seepage that have darkened the paintings. They have formed a dull gray "skin" over the frescoes, hiding Michelangelo's detailing and coloring. The task also involves removing the retouchings and varnishes of previous restorers.

But this has produced complaints that the cleaning process itself may endanger the long-term life of the frescoes.

The restoration also has produced some surprises about Michelangelo.

The bright reds, yellows and greens buried under the dirt give a new image of Michelangelo as a user of brilliant, vibrant colors.

Restorers speculate that Michelangelo made his colors so bright because they had to be seen through the dim candle and torch lights of his day.

Another criticism of the Vatican restoration is that it might produce long-term damage to the frescoes because of the cleaning solvent used and because the

cleaning is exposing the fresco surfaces to modern pollution.

Vatican officials say the criticism is unfounded.

"None of us wants to go down in history as the person who destroyed the Sistine Chapel," says Fabrizio Mancinelli, the museums' expert on medieval and modern art.

Persegati says the cleaning solvent used is a 20-year-old, well-used formula. If it were harmful to paintings, it certainly would have shown up during that time.

They add that criticisms of the project come from a minority. A majority of art scholars familiar with the project expressed satisfaction, the officials say. The Vatican has allowed scholars to witness and examine the restoration work.

Restoration of the entire 10,345 square feet of wall and ceiling frescoes is scheduled for completion in 1992.

Visitors to the Sistine Chapel, though, will know within a few months what Michelangelo thought the serpent gave to Eve.

The Pope Teaches

Jesus fulfilled God's plan for the nation of Israel

by Pope John Paul II
remarks at his general audience Feb. 11

Jesus was called the Christ as well as the Messiah-King. We know that the title "Christ" is the Greek translation of the Hebrew word "Messiah," which means the "Anointed One." The coming of the "Anointed One" of God was awaited throughout Old Testament times. The Messiah was to be sent by God in order to fulfill Israel's vocation as the chosen people of the covenant.

Jesus of Nazareth was given the title "Christ" as a result of the testimony of the apostles and the early church. They recognized in Jesus the fulfillment of God's plan and of the expectations of Israel. On the day of Pentecost St. Peter proclaimed this truth about Jesus, when he was inspired by the Holy Spirit and spoke for the first time to the people of Jerusalem and the pilgrims there for the feast. He said: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

The Jewish practice of anointing certain persons with oil helps us understand the meaning of the title "Messiah." In the history of the Old Testament we know that individuals called by God to be kings, priests or prophets received this religious anointing with oil.

Jesus is presented as the Messiah-King from the moment of the Annunciation. And speaking to Pilate before his passion he explains that his Messianic kingdom is not of this world. It is in a spiritual sense that Jesus is the Messiah-King, the person in whom the promise made to Israel is fulfilled. At the Annunciation, the angel Gabriel tells the Virgin Mary concerning her son: "...The Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."



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ENTERTAINMENT

Viewing With Arnold Woody Allen's 'Radio Days' is fun

by James W. Arnold

Whatever else may be ailing the movies, it's not Woody Allen. For the umpteenth year in a row, America's premier filmmaker brightens the winter with another fresh, warm and witty entertainment sufficient to melt the heart of an Iranian arms dealer.



Allen's "Radio Days" is predictably unique and unexpected. Everybody knows by now Woody's affection for the movies, for New York City, and for jazz. Now he extends his embrace to the lost medium of radio and beyond that to the people and pop culture events of the year 1940s when he was a kid growing up in Rockaway. There are movie and city references, to be sure, but the focus is on the role of radio and the pop songs of the era in the lives of the lovably raucous Jewish family he purports to be his own, and on the rest of us as well.

Let's face it. Allen almost single-handedly is keeping this period (roughly 1930-40) and its popular culture alive in our collective consciousness. His love for it is an animating force like no other in contemporary cinema. If you love it half as much and are over 30 (Woody himself is 51), the nostalgic humor is heartcracking. If not, it's more like listening to your funny uncle tell hilarious (and sometimes touching) stories of what life was like before TV, rock 'n' roll, and acid and nuclear rain.

The structure of "Radio Days" is unorthodox. Essentially, Allen (in a

favorite role as off-screen narrator) tells humorous anecdotes connected with thinly disguised old radio shows and personalities. E.g., the movie kicks off with the apocryphal tale of the burglars interrupted by a phone call from "Name That Tune." They get the answers right in the name of the homeowner, then continue their heist. In the morning, the owner gets a truckload of free household goods to replace his stolen property.

The family is a familiar comic New York household not far different (though a cut less real) than Neil Simon's in "Brighton Beach Memoirs." There are bantering and bickering parents (Michael Tucker, Julie Kavner), uncles and aunts, cousins and in-laws, and the 10-year-old protagonist Joe (Seth Green), who is Allen's alter ego.

Their lives are subtly intertwined with radio events or songs, covering a period from roughly Orson Welles' 1938 "War of the Worlds" (which devastated a promising date for Aunt Bea) to New Year's Eve 1944 (the family listens to the famous partying at the Stork Club).

The major player for the family is Dianne Weist's likeable, manhunting Aunt Bea, who never finds the right guy but whose gallant efforts give Allen some of his brightest opportunities. Key scenes take place at a date at Radio City Music Hall, set to Sinatra's semi-classical "If You Are But a Dream"—40 seconds of film that encapsulate Allen's love, awe and amusement at the pop splendors of this city and culture.

Another narrative thread follows intermittently the rise of Sally White (Mia Farrow as a blonde with a tiny Judy Holiday voice) from cigarette girl to USO entertainer, radio commercial singer and finally Hedda Hopperish



AT THE MOVIES—Diane Keaton appears as a band singer in "Radio Days," a new film written and directed by Woody Allen. The film is "a heartwarming reminiscence of some of the best aspects of radio while providing a humorous perspective of what it was like growing up when radio was a dominant source of entertainment and information," the U.S. Catholic Conference said. It is classified A-II. (NC photo)

radio gossip reporter. This allows Allen a satiric exploration inside radio as well as on its impact on ordinary folks.

Sally is seduced by the male half of a husband-wife breakfast chitchat team, kidnapped and almost rubbed out by a genial Mafia hit man, and interrupted in her radio acting debut by the attack on Pearl Harbor. She finally becomes a radio star after laboring through a very funny diction class. ("Hark! I hear the cannons roar...!")

Among others spoofed, in one setting or another, are heroic adventure series (designated wimp Wallace Shawn is the unlikely actor playing the Masked Avenger), Carmen Miranda and Xavier Cugat lookalikes, dramatic sportscaster Bill Stern, counterspy Biff Baxter (Jeff Daniels), and the Court of Human Emotions (precursor of today's court shows). Woody also includes a tragic segment on a little girl lost in a well to suggest radio's power to move a broad mass audience.

In terms of music, Allen offers as always a perceptive collection, mostly of scenes set to songs I never thought I'd hear again: "You and I," "You'll Never Know," "Pistol Packin' Momma," among a score of others. Typically wonderful are Diane Keaton's cameo solo of Cole Porter's "You'd Be So Nice to Come Home To" and a poignant "I Don't Wanna Walk Without

You" sung by Farrow in a smoky, hushed USO.

The two worlds of the film touch physically only once—when Joe and his parents encounter an obnoxiously stuck-up Whiz Kid at the Central Park Zoo. Aunt Bea also wins 50 silver dollars on a quiz show and buys Joe a chemistry set destined to get him in trouble.

But all the characters are at least spiritually united in the sentimental New Year's Eve finale, in which the family members share new life and their mutual love and the celebrities gather on the nightclub roof and wonder if they will ever be remembered. Thanks to Woody, they are.

(Nostalgic fun to be cherished; some sexual humor; highly recommended for mature viewers.) USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Allen Quatermain and the	
Lost City of Gold	A-II
Street Smart	O
Dead of Winter	A-III
One Woman or Two	A-III
84 Charing Cross Road	A-I
Mannequin	A-III

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

Remake of Cinderella story probes injustice

by Henry Herz and Tony Zane

Delighting youngsters and other members of the family is a spirited retelling of the Cinderella fable in "A Little Princess," a three-part miniseries premiering Saturday, Feb. 21, 8-9 p.m. EST on PBS.

A presentation of "Wonderworks," public television's only prime-time family series, the remaining episodes air Feb. 26 and March 7 at the same hour.

Set in Victorian England, the first program begins with 11-year-old Sara Crewe (winnily played by Amelia Shankley) being sent to an exclusive boarding school for girls in London. Sara is afforded many special privileges, including the school's best room and her personal French maid, on the orders of her wealthy father (David Yelland), a British officer stationed in India.

A good-natured, unassuming youngster, Sara finds her rich wardrobe and favored treatment a source of resentment and envy on the part of the school's staff and pupils. Nicknamed "the princess" by her detractors and with only a few other disliked youngsters as friends, the poor little rich girl finds happiness mainly in her love of reading and lively imagination.

The episode ends with news of her father's death and loss of his entire fortune in a worthless investment. To protect its reputation, the school cannot afford to cast out a penniless orphan and so Sara is put to work doing general housekeeping and kitchen chores.

The second program details Sara's fall from upper-class ease to working-class drudgery. Her worst tormentor is the school's headmistress, Miss Minchin (Maureen Lipman), who feels perfectly justified in

making Sara's life miserable as punishment for her father's financial failure.

Like Cinderella, Sara copes with all the humiliations and injustices of her position. In the final episode, of course, fortunes will be once again reversed, Sara rescued from her ignominious poverty and her persecutors reprovved in the best tradition of the happy ending.

Jeremy Burnham's dramatization of Frances Hodgson Burnett's children's classic is well-suited to its three-part form. Each episode ends with the realization that a radical change is in store for its sympathetic young heroine. Functioning in the same way as the "cliff-hanger" endings of the old serials, it is the anticipation of how these dramatic turns will work out in the next installment that insures a returning audience.

Produced by Colin Shindler and directed by Carol Wiseman, the program's large cast of youngsters are convincing as children rather than as young actors, something that is not as easy to achieve as it may sound.

A production of London Weekend Television, "A Little Princess" is well-crafted with seemingly authentic sets and period costumes and artifacts. Filmed mostly in interiors, however, it tends to be a little claustrophobic, especially since its exteriors seem to have been created on a sound stage.

More importantly, however, the program's evocation of boarding school life is nicely balanced between sunny moments and those which reveal how cruel some people can be. Set in a Victorian London not far removed from Charles Dickens, the program makes an effort to show the misery and poverty that then ex-

isted, especially the city's abundance of streeturchins.

The result is a very entertaining story but one which also awakens in viewers a sense of injustice and a desire to set things right. That is a commendable accomplishment and one that recommends the program to the attention of the entire family.

TV programs of note

Monday, Feb. 23, 9-11 p.m. EST (NBC) "Perry Mason: The Case of the Lost Love." Starved for ideas, programmers offer yet another episode with Raymond Burr as the celebrated TV attorney whose former lover requests him to defend her husband in a murder case. It's a question of professional ethics in conflict with Mason's personal feelings about his client.

Tuesday, Feb. 24, 9-10 p.m. EST (PBS) "The Nazi Connection." The success of the U.S. manned space program was largely dependent upon the work of German scientists and rocket engineers who in recent years have been connected with Nazi war crimes. This "Frontline" documentary examines evidence that official records were altered in order to allow such scientists to come to the United States to live and work.

Tuesday, Feb. 24, 10-11 p.m. EST (PBS) "The Bombing of Osage Avenue." In May 1985, a confrontation between the city of Philadelphia and members of the group, MOVE, resulted in a blazing inferno in which 11 people died and 61 families lost their homes. This documentary examines the events that led to the tragedy and its aftermath.

THE ACTIVE LIST



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

February 20-22

A Total Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. from 7:30 p.m. Fri.-3 p.m. Sun. Call 287-7338 for information.

Jesuit Father Patrick H. O'Leary will conduct the Eneagram II: Spirituality Workshop at Beach Grove Benedictine Center, 1402 Southern Ave., Beach Grove. For information call 788-7681.

February 21

St. John Parish will sponsor its sesquicentennial Mardi Gras beginning with cocktails at 6 p.m. at Beech Memorial High School. Dinner at 7 p.m., dancing from 8-11 p.m. to Ray Churchman Orchestra. \$28/couple, \$15/single in tables of eight. Pre-sale tickets only. Call 287-9558 after 5 p.m. or 635-2821.

The Catholic Widowed Organization (CWO) will meet for dinner at 6:30 p.m. at Durbin Junction restaurant in the Marriott Hotel, 21st St. at Shadeland Ave.

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

St. Susanna Parish, Plainfield will hold a Mardi Gras Ball at West Side K of C. Gus Zupancic Band. \$15/couple. Call Wanda Floyd 839-0238.

St. Charles Parish, Milan will sponsor a Fish Fry featuring deep fried cod from 4-8 p.m. Everyone welcome.

February 22

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

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

A Prayer Evening on "Simple Ways of Praying Always" will be conducted by Franciscan Sister

Barbara Piller at Fatima Retreat House, 5385 E. 56th St. Call 545-7681 for information.

A Natural Family Planning (NFP) class will be held from 2-4 p.m. at St. Joseph Parish, Corydon. To register call Pat or Jack Merk 812-732-4768.

A Spanish Mass will be offered at 1:15 p.m. in St. Mary Church, 317 N. New Jersey St. for the eternal rest of the mothers of Franciscan Sister Rosanne Taylor and Providence Sister Mary Kay Duffy, helpers in the Hispanic apostolate.

February 23

Winter/Spring Religious Studies sponsored by New Albany Deaneary Youth Ministry for catechists and youth workers begin from 7-8:30 p.m. at the Aquinas Center, 707 W. Hwy. 131, Clarksville.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Catholic

Center, 1400 N. Meridian St. for a pitch-in dinner followed by games and small group discussions. For information call 236-1506 days or 250-8140 or 255-3121 evenings.

The Terre Haute Deaneary Religious Education Center will sponsor a "Justice in Ministry" Workshop featuring Jerry Goebel from 12:30-3:30 p.m. at St. Margaret Mary Parish hall, 2405 S. 7th St. \$3 fee includes lunch. Call 812-232-0400 by Feb. 21 for reservations.

The Terre Haute Deaneary Center will sponsor Jerry Goebel in concert at 7:30 p.m. in Hulman Center ballroom. Tickets \$5. Call 812-232-0400 for information.

February 24

The Family Enrichment Series co-sponsored by St. Maurice Parish, Napoleon and Immaculate Conception Parish, Millhouses continues at 7:30 p.m. at Immaculate Conception Parish with "Power in Parenting: The Adolescent" in Dr. James Dobson's Turn Your Heart Toward Home series.

February 25

The Workshop Sessions on Remarriage sponsored by Catholic Social Services conclude from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

February 26

The Office of Worship will sponsor a Seymour Deaneary Parish Liturgy Committee Training Session from 7-10 p.m. at St. Ambrose Parish gym, Seymour.

The Family Enrichment Series co-sponsored by St. Maurice Parish, Decatur Co. and St. John Parish, Ellettsburg continues at 7:30 p.m. in St. Maurice Parish hall with "Power in Parenting: The Adolescent" in Dr. James Dobson's Turn Your Heart Toward Home series.

February 27

St. Monica Parish PTO will sponsor an "All You Can Eat Chili Night" from 4:30-5 p.m. in the cafeteria, 6131 N. Michigan Rd. Advance tickets: adults \$3, kids \$1.50. At the door: adults \$3.50, kids \$1.75.

Feb. 27-28-March 1

St. Joan of Arc Parish will hold a "Tune" Revival in the gym from 7-9 p.m. Featured clergy include Fathers Don Schmidlin, Charles Daibhy and Glenn O'Connor.

A Weekend of Career Explorations in Service or Ministry facilitated by Father Jeff Godschner, Providence Sister Nancy Freeman

June 22-July 31, 1987

COURSES:

Liturgy: Survey of Roman Catholic Liturgical Documents

Religious Education: Issues & Concerns for the 80's

History: Survey of American Church History

Ethics: Modern Roman Catholic Teaching

Fundamental Theology

Canon Law: Principles and Practices in the Life of the Church

The Ministry of Spiritual Direction

Collaborative Relationships and Administration in the Church

Communicating in Groups

Intensive Journal Workshop

Pastoral Care of Families

Scriptures

FACULTY:

Thomas Richelatter, Thomas Walters, Isaac McDaniel, Mark Ciganovich, Guy Mansini, Nathaniel Reeves, Noah Casey, Bodo Glisco, Jan Becker, Marie Testa, Randall Frost, Brandon Scott

For information:

St. Barbara Schmitz, OSB

St. Meinrad School of Theology

St. Meinrad, IN 47577-1030

812-357-9599/0543



and St. Joseph Sister Fran Wetli will be co-sponsored by Butler Newman Center and IU/UI Catholic Student Center at St. John Parish, Osgood. \$10 cost. Call 632-4378.

A Scripture Retreat on "The Fifth Gospel" will be presented at Alverno Retreat Center, 8140 Spring Mill Rd. Call 287-7338 for information.

February 28

The Office of Worship will sponsor a Workshop for Organists conducted by Rev. Robert Schilling from 9 a.m.-4 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 236-1493 for information.

St. Benedict Parish, Terre Haute will hold a Mardi Gras Dance from 8 p.m.-12 midnight in Hellman Hall. \$5/couple.

The Terre Haute Deaneary Religious Education Center will sponsor a four-part workshop on "Praying With... Young Children, Middle Grades, Teens and Adults" from 9 a.m.-noon at St. Patrick Parish, 1807 Poplar St. \$2 fee. Call 812-232-0400 before Feb. 25 for reservations.

March 1

St. Margaret Mary Parish, Terre Haute will sponsor a Mardi Gras Dinner and Raffle at 6 p.m. in the Holiday Inn. \$100 tickets include social hour, dinner and chance on \$10,000 and other prizes. Dinner tickets \$22. Call 812-232-3612.

Chattard High School Athletic Club will hold its Annual Spaghetti Dinner from 3-7 p.m. in the cafeteria, featuring Dave Page's Italian spaghetti and Joe Leone's (Continued on next page)

THE HIBERNIANS, KEVIN BARRY DIVISION 3

ANNUAL 117th ST. PATRICK'S DAY CELEBRATION

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AND

PAT GRANT, BRIAN CUNNINGHAM, TERRY O'CAROLAND BELLNER, LESLIE KROM SELDEN AND LARRY EVERHART
IRISH SONG AND MUSICAL GROUP

SUNDAY, MARCH 15, 1987

SPECIAL MASS — 4:30 PM AT ST. JOHN'S
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FATHER WILLIAM STINEMAN AND FATHER JAMES BARTON

BANQUET 6:30 PM

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CHAIRMAN JOHN V. COMMONS

WORKSHOP FOR THE WIDOWED

Saturday, March 7th
8:30 AM to 3:30 PM

CATHOLIC CENTER

1400 N. Meridian Street, Indianapolis

— WORKSHOPS —

Session I (Choose One)

1. Loneliness is Only One Option
2. Communicating: I Need You to Talk to Me
3. The Two-Year Journey
4. Goal Setting in the Midst of Transitions
5. Taking Charge of Your Life

Session II (Choose One)

6. Loving and Losing
7. Conflict and Healing
8. We Are "Do-It-Yourself Projects"
9. Moving On — Thoughts from "Veteran" Widowed
10. Spiritual Aspects of Being Widowed

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Archbishop Edward T. O'Meara
\$15.00 FEE INCLUDES LUNCH

Registration Deadline: March 2, 1987

Name _____

Address _____

Phone _____

Workshop I _____ / 11

(Choose One Each Session)

Mail with \$15.00 check (payable to Archdiocese of Indianapolis) to:

Catholic Widowed Organization
Catholic Center, P.O. Box 1410
Indianapolis, IN 46206

Pope says confusion about laity has hurt church

VATICAN CITY (NC)—Pope John Paul II said in an Angelus talk at the Vatican Feb. 15 that misinterpretations of the Second Vatican Council have created confusion and "extremist positions" concerning lay Catholicism.

Those misconceptions have hurt the vitality of the church, he said.

He said the upcoming synod on the laity, scheduled for October, should evaluate the "painful concessions" made by some Catholics to a worldly mentality.

The pope said the overall picture of the laity is more positive than negative. But he said the synod should not "close its eyes to ambiguous or mistaken situations."

The council's documents, the pope said, have been met with "partial understanding, and ambiguous and fragmentary interpretations, (which are) frequently opposed to the spirit of the council. This has created 'confusion about the authentic nature of the lay vocation,' he said.

The pope identified what he said were "opposite extremist positions: either placing the lay role exclusively within the hierarchical structure or separating the laity's cultural and social task from religious faith." Both views, he said, have ended up by "humbling the vitality of the entire organism of the church."

The novelty of changes brought by the council and their

"impact with formulas of long tradition" have produced what some call a "crisis of identity" in the church, he said.

"Particularly sharp repercussions have been seen in the understanding of the relationship between the church and the world, with painful concessions to that spirit of the world condemned by the Lord," he said.

The pope quoted St. Paul's instruction to the Romans: "Do not conform yourselves to this age."

The council emphasized that the laity shares in the "priestly, prophetic and kingly functions of Christ." Lay Catholics should "work for the sanctification of the world from within," it said.

Condom ads protested

(Continued from page 1)

push for condom ads—to stem the spread of AIDS—but said the idea was "simplistic" and "could have far-reaching negative effects."

Condom ads won't decrease illicit sexual activity, he said. "It is more likely to confirm people and particularly teenagers in the view that such activity is to be taken for granted."

Magr. Hoye cited TV bans on liquor and cigarette ads because they offend segments of the viewing audience and said condom ads should be banned for the same reason.

Archbishop James A. Hickey of Washington also urged networks to continue to refuse the ads, which he described as "so repugnant to the Catholic community."

He said advertising condoms and distributing them "is not a morally appropriate response" to the AIDS crisis because it "trivializes sex and sexual relationships."

Church officials in other communities where condom advertising has been approved voiced criticism.

"America is determined to trivialize sex and this is one more example," said Father Miles O'Brien Riley, information officer for the San Francisco Archdiocese. He said, "We're trying to make sex as casual as shaking hands—wear a glove so you don't get germs."

He said the San Francisco Archdiocese "cares deeply for those who have AIDS and is fighting it with everything at our disposal," but not with condoms. "The real problem is with human sexuality, intimacy, relationships. To throw condoms at the problem is like giving clean needles to heroin addicts. It's giving up."

Detroit archdiocesan spokesman Jay Berman said Detroit's Catholics "are absolutely convinced that the whole concept of contraceptives cannot be discussed outside the moral dimension—and certainly the entertainment media and news media have refused to bring the moral dimension to the discussion of human sexuality."

Dr. Anthony Leon, pro-life director and spokesman on sexuality issues for the Cleveland Diocese, said the church "is opposed to use of TV ads as a means of addressing AIDS" and that the ads convey a message "that society has accepted sex outside of marriage as a lifestyle."

Leon cited one ad which features a young woman saying "I'd do it for love. But I'm not ready to die for it" as the kind of ad which "trivializes sex, love and responsibility" and "confirms what we have."

In Buffalo, diocesan officials criticized a local Unitarian minister for preaching on condoms during a sermon on AIDS at a Unitarian Universalist church. "I share the concern" for AIDS, said Bishop Edward D. Field of Buffalo, "but I strongly disagree with" the Unitarian minister's "methodology of disseminating condoms."

Indiana National
on the subject of tax deductions.



Rumors of their death are greatly exaggerated.

Contrary to what you may have heard, every wage earner can still contribute to an IRA and receive a full tax deduction for 1986. And you have until April 15, 1987, to do so.

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Let's say you save \$2,000 a year at a 7% yield. You'll have \$222,900.25 at the end of 30 years. And since IRAs are tax-deferred, you'll earn \$162,900.25, a lot more in tax-deferred earnings than if you had invested in a similar taxable account.

Very little has changed.

You can still contribute up to \$2,000 per working individual, up to \$2,250 if you are working but your spouse is not, or up to \$4,000 for working couples. For 1987 and beyond, IRA

contributions will remain fully tax-deductible if you or your spouse do not participate in an employer-sponsored retirement plan. Even if you do have such a plan, your IRA could still be fully or partially tax-deductible depending on your income level.

For example, if you're single and your Adjusted Gross Income is less than \$25,000, you can still deduct all of your IRA contribution. If you earn up to \$35,000, you can deduct part of it.

Or if you're married, filing jointly and your Adjusted Gross Income is less than \$40,000, you can deduct your entire IRA contribution. And if you earn up to \$50,000, you can deduct part of it.

Some things never change.

Your Indiana National Financial Services Center is still the best place to get the kind

of IRA that's right for you. Because we offer more and better IRAs.

You can choose from a range of interest rates, terms and degrees of investment flexibility. And when you consolidate all of your IRAs into an Indiana National tiered-rate IRA, you can earn even more. Because when you move up to a higher deposit level, you earn a higher interest rate.

Forget the rumors and get straight to the facts about IRAs and the new tax law. Talk to one of Indiana's best-trained bankers at your nearest Financial Services Center. Or call the Indiana National IRA Information Line, 317 266-6707.

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the active list

(Continued from page 18)
Hennepine Indian bread. Adults \$1.25; children \$1.00.

St. John Parish Board of Education will sponsor a public Parent Involvement Program on "Family Communication" by St. Francis Family Resource Center speaker Pat Barry at 7 p.m. in the school cafeteria.

St. Basilian Parish, Chicago will hold its annual Chili Supper and Card Party. Serving begins 1 p.m. \$2.50. Ticket \$2.00. 7 p.m. Quiz raffle.

St. Vincent Hospital Quilt Unit will meet at 8:30 a.m. in chapel for Mass followed by 9:15 a.m. meeting in cafeteria.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. John of Arc Church, 43rd and Central.

A Sign Mass for the Dead is celebrated at 10:30 a.m. every Sunday in St. Barnabas Church, 5300 N. LaSalle St.

Holy Angels Parish, 26th St. at Northwestern Ave., begins a four-day revival on the theme "Just a Clear Walk With Thee," featuring Father Gilles Cawill speaking at 7 p.m. nightly. Public invited.

A Natural Family Planning (NFP) class will be held from 9 a.m.-12 noon in room B-17 at St. Louis Parish, Bensenville. \$15/one time fee. For information call 815-494-4664.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until 5 p.m. in St. John of Arc Church, 4300 N. Central Ave.

Teens and adults of St. Matthew Parish will present a talent show called "Anything Goes!" at 2:30 p.m. in Moriarty Hall (gym). Live auction between acts. Tickets at the door: adults \$3; teens and under \$1.

St. Thomas Aquinas School, 43rd and Illinois Sts., will hold a free Mardi Gras from 1-4 p.m. Games, tickets available. Raffle for I.U. basketball signed by Bobby Knight and staff.

youth corner

French princess works with runaways

By Leslie W. Bertucci

NEW ORLEANS (NC) — For Princess Marie d'Orleans of France, helping runaway youths is the most natural thing in the world.

Since her graduation from the University of Paris in 1981, volunteer work with troubled as well as handicapped youth has taken her from France to Latin America to Africa and from Geneva, Switzerland, to New York and to New Orleans.

She was in New Orleans to help promote a branch of Covenant House, scheduled to

open during the summer. The New York-based Covenant House was founded by Conventual Franciscan Father Bruce Ritter for runaway and exploited children.

"As a Christian you have a mission: You must be an apostle in whatever you do. You must spread God's love," the princess told the Clarion Herald, newspaper of the Archdiocese of New Orleans. She has lived in the New York Covenant House since last June.

"As a Christian and a practicing Catholic I'm naturally

linked toward helping others. Besides, I love children," she said.

In 1981, she spent six months in Brazil to help abandoned children in the slums. She also worked in an orphanage and a project for street children.

Then, she went to an international movement for mentally retarded children and adults in Latin America called Faith and Light.

She also has given her time to the International Catholic Child Bureau for street children in Geneva, in addition to visiting projects and organizing seminars in Africa and Latin America.

"It's always been a tradition in my family to give our time and ourselves to help others," said the princess, whose ancestors include St. Louis IX, king of France in the 13th century.

New Orleans was named in honor of another ancestor, Duke Philippe II of Orleans, regent of France.

She said her grandfather, who is chief of the Royal House of France, operates a geriatric hospital and her mother works for a Catholic newspaper.

Although some relatives feel her work is too dangerous, she said, she considers it necessary work, even for a princess.

"Many people give



CELEBRATE SCHOOLS—Students at St. Monica dress during Catholic Schools Week to represent their future career hopes. Melissa Hardy (from left), 1st grade, hopes to be a nurse; Joetta Gutwein, 1st grade teacher, a dancer; Sara Schommer, 7th grade, an actress; Cathy Woods, 3rd grade, a teacher; Matt Ferris, 5th grade, a quarterback; and Ron Jones, 5th grade, a scientist. The background is a family tree with pictures of the students' families.

New Albany needs youth leaders

The New Albany Deanery is planning to search for new youth leaders to serve in the Deanery Youth Ministry Team, according to the deanery newsletter. A youth is also needed to represent the deanery on the Archdiocesan

Youth Council. Ray Lucas, chairperson of the deanery advisory committee, will chair a nominating/search committee. Contact Lucas or Jerry Finn, coordinator of youth ministry at the Youth Ministry Office, 812-945-6354.

Lock-in for Tell City Deanery

There will be a fun-filled night March 13 for all youth in the Tell City Deanery. The event is a lock-in to be held 6 p.m. Friday to 9 a.m. Saturday at the St. Paul Youth Ministry Center, Fulton and Ninth Sts. in Tell City. Last year's lock-in was attended by 75 people. Bring your friends, cards,

board games, basketballs, volleyballs, jam boxes and be prepared to party. The cost is \$3 in advance or \$4 at the door. The registration deadline is March 6. To register contact Rick Etienne at the Office of Youth Ministry, 101 Eighth St., Cannellton, IN 47520 812-547-2728.

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Music and life

It's human to make mistakes

by Charlie Martin, NC News Service

HUMAN

Come on baby dry your eyes/Wipe your tears/Never like to see you cry/Won't you please forgive me

I wouldn't ever try to hurt you/I just needed someone to hold me/To fill the void while you were gone/To fill this space of emptiness

Refrain: I'm only human/Of flesh and blood I'm made/Human/Born to make mistakes

So many nights I longed to hold you/So many times I looked and saw your face/Nothing could change the way I feel/No one else could ever take your place

Repeat Refrain

I am just a man/Please forgive me

The tears I cry aren't tears of pain/They're only to hide my guilt and shame/I forgive you now I ask the same of you/While we were apart I was human too

Repeat Refrain

Sung by: The Human League;
written by: J. Harris III, T. Lewis
© (c) 1986, Flyte Tyme Tunes Inc., (ASCAP).
From the album "Crash," Virgin Records Ltd.,
Distributed by A and M Records Inc.

We all occasionally hurt those we love. As The Human League sings, we're "born to make mistakes." So, even the best love relationship is likely to need the healing power of forgiveness.

Sometimes it's hard to forgive another. We might want to hurt them back or punish them in some way. Yet real love rises above this and stands ready to forgive.

Real forgiveness is more than putting aside our pain. It also invites the other to examine what went wrong and how both people might learn from the experience. Forgiveness, then, can lead to rebuilding love in a more honest and committed way.

The song gives the idea that we should expect some pain in our relationships since we're only human, made of flesh and blood. But being human isn't

an automatic excuse for hurting others.

Sharing love is not just a promise of forgiveness. It's a promise that each person will help the other find the best in him or herself.

At times, we might not be aware of how much hurt we are causing. In such situations, it is important for the one who has been hurt to take the risk of telling this to the other.

This is not easy. But it's a step that can bring new love and forgiveness into the relationship. Without this, the unsaid anger and hurt are likely to drive you apart emotionally.

We all make mistakes in relationships, even hurting those who are most important to us. Admitting these mistakes and learning from them, asking for and giving forgiveness are vital if love is to grow.

Indy West Deanery spelling bee

Thirty-six contestants from the fourth through eighth grades of the Indianapolis West Deanery schools participated in a spelling bee recently at Cardinal Ritter High School in Indianapolis.

Taking first place was eighth grader Peter Wilhite from St. Gabriel School. He won \$25 and a trophy. The runner up was sixth grader Nicole Wafford from Holy Angels School.

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Helping the homeless is a priority on Capitol Hill

by Liz Schevchuk

WASHINGTON (NC)—Homelessness is in as a congressional agenda item these days because so many Americans are out—out freezing in the gutters, out of shelter, out of hope.

Estimates of the numbers of homeless range vastly—from 600,000 to 6 million—with Los Angeles claiming some 31,000 alone, according to a 1984 federal study.

Mayors describe cities filled with more homeless: families, the unemployed, workers who can't afford housing, the mentally ill turned prematurely out of treatment centers (if they ever got treatment at all)—in short, more need for shelter everywhere.

Atlanta Mayor Andrew Young learned the extent of the problem firsthand when he spent 36 hours, in February cold, disguised as a homeless man. "I passed some of my good friends," Young reported later. "I asked one of them for a quarter for a cup of coffee. I knocked on his car window as he was leaving the church—and he didn't even want to look at me."

Churches plead that they cannot handle the influx of homeless besetting church shelters, rectories and other possible refuges.

Now, the House and Senate both seem inclined to support stronger efforts to solve the national crisis posed by lack of shelter.

This interest, however, comes after years of federal budget cuts and even housing boondoggles perpetrated with the blessings of Congress.

Father J. Bryan Hehir, U.S. Catholic Conference secretary for social development and world peace, noted to a Senate subcommittee Jan. 29 that Congress in 1980 appropriated \$30.8 billion of President Jimmy Carter's \$33.5 billion fiscal 1981 budget request for housing programs. For fiscal 1987, it appropriated only \$7.8 billion, which was nonetheless an increase over the \$3.3 billion that President Reagan said would be enough. "That is a 75 percent reduction in housing aid," Father Hehir said.

Meanwhile, developers of a luxury-class apartment complex in Chicago got Congress to change the rules so a low-interest federal mortgage would be obtainable and to waive a law requiring them to provide low-income units with the more lucrative apartments for the affluent. According to one report, the developers won at least \$87 million worth of local and national government favors.

All of that notwithstanding, this year Congress speedily passed and sent to Reagan legislation to transfer \$50 million of federal funds from one budget category to another to provide emergency shelter relief yet this winter.

"There is no doubt that this money is urgently needed, especially in light of the severe winter," Sen. Alan Dixon, D-Ill., said after the bill's passage. "At the same time, we need to put a structure into place which will bring some continuity to the programs which serve the homeless."

He introduced an Emergency Housing Act of 1987, to provide \$120 million for fiscal 1988 housing and shelter programs, including new efforts to provide transitional living arrangements for the homeless and efforts to help them live on their own in the future. Under his bill, further federal funds would be available as well if states or local jurisdictions provide matching allocations.

The House was drafting its own proposals, too.

On Jan. 6, the first day of the new Congress, Rep. Mickey Leland, D-Texas, a Catholic, introduced the Homeless Persons Survival Act of 1987. Leland said it would provide a variety of services, including food assistance; physical and mental health care facilities; permanent housing programs for the poor; community residences for the mentally ill; shelter for parents with babies, for youths, and for homeless of all ages.

Pope stress role of laity in fostering vocations

VATICAN CITY (NC)—Pope John Paul II stressed the role of the laity in fostering vocations to priestly and religious life in his 1987 vocations day message.

"In the face of the phenomenon of the diminishing number of those consecrated to the priesthood and the religious life, we cannot remain passive," said the papal message.

It asked special efforts by parents, catechists, teachers and lay organizations.

The pope tied the vocations message to the October world Synod of Bishops which will discuss the vocation and mission of the laity. The pope said fostering vocations is part of "the commitment and responsibility" of the laity.

The lay vocation "must not be isolated in the personal sphere of the self but must be the occasion of the development of other vocations too," the message said.

needing emergency housing; and education geared toward homeless children.

Various services of those types were recommended in testimony to a congressional subcommittee Feb. 4 by Father Edwin M. Conway, treasurer of Catholic Charities USA and administrator of Catholic Charities in the Archdiocese of Chicago.

The Catholic Church and other churches, of course, have been talking about the housing and homelessness crisis for a long time. Like Father Conway and Father Hehir, Auxiliary Bishop Eugene Marino of Washington, Cardinal John J. O'Connor of New York and Archbishop Philip M. Hannan of New Orleans all have urged government attention to the plight of the homeless or poorly housed.

"The problem of homelessness is growing," Bishop Marino said in 1984. "The (economic) 'recovery' is not reaching the homeless. Our resources are being stretched to the breaking point."

"Because of the magnitude of the resources required, the funding of low-income housing must be primarily a federal responsibility," Cardinal O'Connor informed lawmakers in 1985.

"Termination or reduction of funds for housing... will greatly aggravate a critical situation," Archbishop Hannan added in 1986.

Parents have a special role because in the family "most often of all, the seeds of priestly and religious vocations bud and unfold," said the message.

Parents must help their children "to discover and live out the calling," it said.

Catechists are important for vocations because many vocations "blossomed in the course of catechetics taught well during childhood and adolescence," it added.

Lay teachers in Catholic schools should provide an environment conducive to vocations, the message said.

"The Catholic school must be an educative community capable of teaching not only the purpose of human and Christian life, but also the value of consecrated life," it said.

Lay organizations "must be ready for a coherent and generous commitment in the vocation field," it said.

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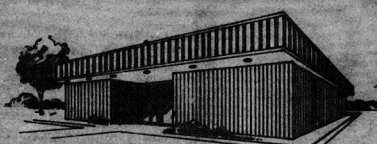
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Fr. Curran states his case

Faithful Dissent, by Father Charles E. Curran. Sheed and Ward (Kansas City, Mo., 1986). 287 pp., \$9.95.

Reviewed by Bro. Ronald D. Pasquariello, F.M.S.

Three cheers for Father Curran. With this autobiographical account of his long conflict with the Vatican's Congregation for the Doctrine of the Faith, he has produced a very helpful book for anyone trying to get a handle on what is happening in relations be-

tween the Vatican and the American Catholic Church.

At the end of it, I found myself yearning for a comparable volume from the Congregation for the Doctrine of the Faith. I do not expect to see that, because from what I can judge from the correspondence that has passed between Father Curran and the congregation—given in full as part two of the book—that is not the congregation's style.

In "Faithful Dissent" Father Curran addresses the controversy surrounding

Vatican reaction to his writings in sexual ethics. He presents his position in a straightforward manner.

He is also aware that his teaching has been wrong in the past.

He knows he is fallible, and admits he may be wrong. But he does not feel that his positions have been cogently challenged.

The real issue, according to the author, is whether any public dissent from authoritative, non-infallible hierarchical teaching can be justified.

The congregation also tags that as one of the major problems it has with his writings, and in fact raised it as a concern when it began its proceedings in 1979, which eventually resulted in Father Curran being barred from teaching as a theologian.

But a clear statement about the parameters for such public dissent simply must be forthcoming, out of respect for the dignity and worth of the individual believer.

Father Curran has stated his case well. In his view, his

mode of dissent has historical antecedents, his positions do not challenge the core of Catholic belief, many other theologians hold the same positions, and there is a need for due process in the proceedings.

The book deserves many readers for the theological clarity that Father Curran brings to bear on each of the issues, for the light it sheds on how the Congregation for the

Doctrine of the Faith operates, and for the insight it gives into the full range of issues at stake in the strained relations between the Vatican and the American Catholic Church.

(Brother Pasquariello, a senior fellow for urban and economic policy at the Center for Theology and Public Policy in Washington, came into conflict with Rome over dissent in 1984 when he signed a controversial ad on church teaching and abortion, but his case was resolved in 1985.)

More on peace

Peace in a Nuclear Age: The Bishops' Pastoral Letter in Perspective, edited by Charles J. Reid Jr. Catholic University of America Press (Washington, 1986). 426 pp. \$44.95.

Reviewed by Anne Bingham, NC News Service

This anthology of comment on the Catholic bishops' 1983 peace pastoral brings together the work of 24 theologians, policy makers and public thinkers. It is a significant contribution to the study of the pastoral, ranging from comment on the church's attitude toward military service in apostolic times to the response to the pastoral among modern-day military personnel.

The first section of the book includes seven essays on aspects of church tradition regarding war and peace. Louis J. Swift, for example, delves into Tertullian and Origen, Augustine and Eusebius for clues as to how early Christians grappled with the Caesar-God allegiance.

In the "public policy" section, seven essays by such commentators as Michael Novak and Father J. Bryan Hehir explore the different conclusions that "reasonable people, working within the framework of Catholic teaching" come to in their evaluation.

The "religious ethics" section comments from the perspective of other religious traditions represented in American culture: Jewish, Eastern Orthodox, peace churches (Quaker, Mennonite, Church of the Brethren) and mainstream Protestant. The section also includes discussion of non-combatant immunity (a phrase that means that civilians must not be killed in war) and nuclear deterrence.

The final section of the book looks at peace education, how the pastoral is being implemented—or at least taught—by various dioceses and institutions, and what the pastoral letter means in terms of, for example, conscientious objection.

The book includes a comprehensive bibliography and an introduction by Cardinal Joseph Bernardin of Chicago, who chaired the bishops' committee that drafted the pastoral.

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† BROWN, Marlene J., 51, St. Mark, Indianapolis, Feb. 4. Wife of Carl L.; mother of Michael L., Carla Henderson and Marnita Louzon; daughter of Jenny Ferrari; sister of Lorraine Hollingsworth; grandmother of two.

† FALCK, Walter William, 79, St. Philip Neri, Indianapolis, Feb. 5. Husband of Gertrude; father of Joseph W., Paul E., David G., James M. and Margaret.

† FOX, Mary Jane Scabill, 70, Little Flower, Indianapolis, Feb. 11. Wife of Carl R.; mother of Carol Jane Derge and Robert E.; sister of James Scabill; grandmother of four.

† HARTLEY, Elizabeth, 87, St. James the Greater, Indianapolis, Feb. 6. Sister of Marie Kelsey.

† HEGARTY, Holy Cross Brother Quenda, 74, formerly of Indianapolis, Jan. 24. Cousin of Marge Hegarty Miller.

† HOGGARD, Margaret B. Clancy Delton, 78, Little Flower, Indianapolis, Feb. 6. Sister of Marie Bastin.

† LOUGH, Charles, 74, Holy Name, Beech Grove, Dec. 23. Husband of Dorothy.

† McCULLOUGH, Grace, 73, Annunciation, Brazil, Feb. 5. Sister of Alvin, James and Earl Buzard.

† MOHR, Alfred William, 84, St. Philip Neri, Indianapolis, Feb. 1. Father of Patricia L. Lewis and David R.

† MORGENTHAU, Ralph, 81, St. Andrew, Richmond, Feb. 10. Father of Ivora Bundy; grandfather of Elmer Russell; great-grandfather of two.

† PARHAM, Lee Ross, 86, Holy Trinity, Indianapolis, Feb. 7. Father of Vickie Yolanda, Linda, Judy, Gwendolyn, Reggie, Dewayne, Rickie and Lidel.

† PERKINS, Frances R. (Perry), 67, Holy Name, Beech Grove, Feb. 6. Mother of Susan J. Patrick, Mary K. Kollman, Jerry L. and John E.; sister of Marie Zimmerman, Irene Eck, William, Robert, George, Joe and Julius Clements; grandmother of nine; great-grandmother of one.

† REYNOLDS, Robert B., 68, St. Michael, Indianapolis, Feb. 6. Husband of Elizabeth A. Bodel; father of Mary Beth Langkatt, Patricia Ann, Sharon Sue, Robert J., William J., Gregory J., Thomas P., Steven S., Michael K. and Matthew M.; grandfather of four.

† SHERWOOD, Lillian A., 82, Little Flower, Indianapolis, Feb. 11. Mother of Sue A. Murphy and Richard M.; sister of Opal Hoffman; grandmother of seven; great-grandmother of seven.

† SIMKO, Irene N., 77, St. Michael, Indianapolis, Feb. 5. Wife of Joseph S.; mother of Mary Ann Bellach, Joann Ball and Janet Williams; grandmother of five.

† SMITH, Philip E., 32, St. Jude, Indianapolis (attended St. Susanna Parish, Plainfield), Feb. 11. Husband of Linda Beard; father of Philip James; son of Mr. and Mrs. Ralph Smith; brother of Richard, Thomas, Michael and Ralph Smith and Linda Dunn; grandson of Mr. and Mrs. Otto Hudson.

† STANFIELD, Michell Lynn, 16, Holy Trinity, Indianapolis, Feb. 8. Daughter of Leonard and Hortense; sister of William; granddaughter of Carl and Virginia, and William Mathews.

† STEIGERWALD, Rosella M., 79, St. Mary of the Immaculate Conception, Aurora, Feb. 7. Wife of Harry Willard; mother of H. Walter; grandmother of seven; great-grandmother of one.

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Reagan abortion bill gets praise, condemnation

by Liz Schorvick

WASHINGTON (NC)—Pro-lifers have split over major new legislation proposed by the Reagan administration to bar federal funding of abortion and to bar funding of family planning agencies that support abortion. The proposal also states that the Constitution provides no right to abortion.

The proposed legislation, released by Secretary of Health and Human Services Otis R. Bowen Feb. 11, is considered to carry President Reagan's specific endorsement and contain his own views.

Although drafted by the administration, like all legislation it must be introduced by a member of Congress, expected to occur sometime in mid-February, according to the Ad Hoc Committee in Defense of Life.

Specifically, the bill declares that Congress "finds" that:

- "Scientific evidence demonstrates that abortion takes the life of an unborn child who is a living human being."
- "A right to abortion is not secured by the Constitution."
- "The Supreme Court erred in not recognizing the humanity of the unborn child and the compelling interest of the several states to protect the life of each person before birth."

It also mandates that:

- "No funds appropriated by Congress shall be used to perform abortions except where the life of the mother would be endangered if the fetus were carried to term."
- "No funds appropriated by Congress (under the Title X family planning program) shall be awarded by grant or contract to any organization... that provides abortion procedures or referral for abortion procedures, unless the life of the mother would be endangered by carrying the fetus to term."

Grants and contracts directly administered by the state or other local jurisdiction would be exempt from the ban on Title X allocations.

Some pro-lifers say the measure is a long-needed breakthrough. Others deride it as a worthless measure better described as "Otis' (Bowen's) abortion."

The Ad Hoc Committee in Defense of Life said the Reagan-Bowen proposal "is great. It's what we're promoting."

"We're calling it the White House Initiative. It's President Reagan's bill," said Robert McFadden, director of the committee's Washington office. "We're definitely backing this. We'd hope that everybody backs us on this."

He said one highlight of the bill is that "it gets rid of the Hyde battle every year," referring to the annual congressional vote on the Hyde amendment banning federal funding of most abortions.

"But to be honest, one of the problems is it does have that really strong language," said McFadden. Its finding on the constitutionality of abortion "definitely conflicts" with the Supreme Court and hence is likely to prompt a court battle, he noted.

Douglas Johnson, legislative director of the National Right to Life Committee, criticized the bill.

He acknowledged the bill's denial of Title X family planning funds to abortion providers and agencies that refer for abortions, a step which could mean an end to funds to Planned Parenthood.

However, "the Department of Health and Human Services already has authority to do that under existing law," Johnson

said. "Thus new legislation on that matter is not necessary."

"Furthermore, this bill will be referred to dead-end committees" controlled by congressmen sympathetic to legal abortion, Johnson said. "Thus it appears that the bill is being used by Secretary Bowen as an excuse to continue funding Planned Parenthood. This is not acceptable."

"We're 110 percent opposed to it," added Jim Kappus, an official of the American Life League who termed the proposal "Otis' abortion."

"It's horrible," he said. "Nobody's supporting it." The bill incorporates elements of previous right-to-life proposals, including the Hyde amendment; the Hatch amendment, a proposed constitutional amendment intended to allow states to reinstate bans on abortion; and various versions of the proposed "human life bill," which noted the "personhood" of the unborn child, thus making the unborn eligible for protection under the Constitution.



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Pope: protect youth from 'vices' of the media

VATICAN CITY (NC)—Pope John Paul II has asked French bishops to protect youth from elements of the mass media which "tempt vices."

"They carry messages of death causing youth to become cynical, indifferent and discouraged," the pope said Feb. 13 to a group of French bishops.

The pope criticized "certain comic strips, films and magazines which depict violence, promote violence, revolt and death and which do not hesitate to vilify moral values and sacred persons."

"The mass media are not innocent," and they "undermine the foundations of faith and the morality of the church," he said.

Condemning television, the pope has a tendency to promote a better image of the church, he said.

The pope also told the bishops to continue supporting pro-life movements.

"I need with me today and a few favorable to abortion. The church never ceases to defend all human beings from the moment of conception, giving rise to a pro-life movement," he added.

The bishops were also encouraged to promote a Catholic school system which, besides providing education, offers a Christian environment.

Students, teachers, parents and administrators should make "each establishment a visible sign of a church community," the pope said.

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by John Thavis
First in a two-part series

VATICAN CITY (NC)—The election of Pope John Paul II, the first pope from a Soviet-bloc country and a strong critic of Marxism, was expected by some to slow down the church's dialogue with East European regimes.

But nearly nine years later, Vatican officials say the policy of negotiation, or "Outpolitik," is going strong, in part demonstrated by the pope's recent schedule.

Since the beginning of the year, the pope has met with Polish leader Gen. Wojciech Jaruzelski and Polish church leaders at the Vatican; sent a special envoy to Czechoslovakia and conferred with him afterward; met with Hungarian church leaders in anticipation of a visit to the Vatican by Hungarian government officials in February; and met with Lithuanian Archbishop Linaas Pivonius.

The Polish-born pope has surprised observers who thought he would reduce contacts with governments in Eastern Europe, where about one-tenth of the world's Catholics live. He has continued his strong criticism of Marxist atheism—comparing it to blasphemy in a 1985 encyclical—but without making that a barrier to negotiation.

One Vatican official, who worked under Pope Paul VI and Pope John Paul, said that "in essence, there has been no change. This pope is 100 percent for dialogue."

Pope Paul's special envoy to Eastern Europe was retained. Regular church-state meetings have continued—even in places like Czechoslovakia, where the regime has shown some hostility toward the Vatican and continued its repression of the local church.

The results, as outlined by Vatican sources familiar with individual countries, have been most impressive in areas of hierarchy appointments, catechetics, travel and church publishing. While they said suppression of church rights has continued to some degree in all the countries, they cited several recent developments to illustrate the progress made under this pope:

► **Soviet Union:** With government approval, Pope John Paul has made five important appointments in Lithuania's six dioceses, where most of the country's Catholics live. He also named the first cardinal in the Soviet Union, Cardinal Julius Vokrova, and appointed an eventual successor for him in the Latvian See of Riga.

In 1985, Soviet authorities allowed Lithuania's four apostolic administrators to make their first visit to the Vatican. Since then, bishops in the country have visited Rome regularly and attended the 1985 extraordinary synod.

► **Hungary:** Under Pope John Paul, changes have included lay catechetics courses in mandatory religious instruction outside of state schools; a spiritual retreat house near Budapest; approval of a new women's religious order; church-run centers for the aged, blind and handicapped.

Vatican officials cite the changes as examples of the "small steps" policy of dialogue promoted by Cardinal Laszlo Lékai of Esztergom, who died last year.

Vatican and Hungarian authorities have held talks on Cardinal Lékai's replacement, but so far have not come to an agreement. Two other heads of dioceses died last year, and another two reached retirement age. Several observers said that when the pope fills these Sees, he will give a good indication of how he wishes church-state relations to proceed.

► **Romania:** Typically, for this pope, the breakthrough in Vatican-Romanian relations came in 1983 with the beatification of a Romanian monk. Shortly afterward, two diocesan administrators were named, and in 1984 Archbishop Ioan Robu was appointed apostolic administrator of the Bucharest Archdiocese—a See that had been empty since 1964.

The country's two seminaries are overflowing. The government, which has a limit on new vocations, "looks the other way" and allows much of the overflow to study for the priesthood in church-run music academies, according to a Vatican source.

Since 1985, about 12 Romanian priests have been allowed to study in Rome at pontifical universities. Pilgrim groups led by priests have been allowed to travel to Rome too.

In 1985, West German Catholics presented the Romanian church with modern printing machinery which will be used to publish prayer books and other liturgical literature on a large scale.

► **East Germany:** This year, East German authorities have, for the first time, allowed the church to organize a national Catholic congress, scheduled for Dresden in July. The bishops there consider this a breakthrough, a Vatican source

said, but at the same time have discouraged a papal trip to Dresden for the event.

The reason, he said, was that such a visit would upset the "silent arrangement" between church and state, which has in many ways been to the church's advantage.

Although it has no legal recognition, the church runs retreat houses, hospitals, kindergartens and some charity centers. Catechetics is allowed in parishes. Most priests are graduates of the country's central seminary in Erfurt.

► **Czechoslovakia:** After Albania, the Czech government conducts the "most infamous" campaign of church repression in Eastern Europe, a Vatican official said. Nevertheless, under this pope, limits on new seminarians have been slightly raised, and in 1985 a high-level Vatican delegation was allowed to participate in Czechoslovakian religious celebrations that are marking the 1,100th anniversary of the death of St. Methodius.

► **Poland:** Vatican sources said the papal meeting with Jaruzelski opened up real possibilities for progress on obtaining legal status for the church in Poland—something that has been sought for years.

The Vatican sources noted that in many of the countries, harassment of Catholics persists. The church's right to own property, educate and propagate the faith is still severely limited in many places.

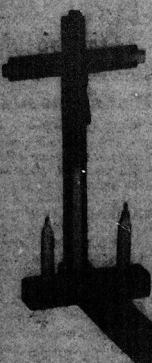
But they said the general picture has been one of improvement under Pope John Paul. The policy of dialogue, they said, has done more than merely keep the church alive in communist countries.

(Next: Vatican experts watch Soviet leader's "openness" campaign.)

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