

# The CRITERION

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## Deanery rallies set for seventh AAA

by Margaret Nelson

"Let's Do Together What We Cannot Do Alone" will be the theme of the 1987 Archdiocesan Annual Appeal (AAA), which will be launched on the weekend of May 2-3. The goal is set at \$2,050,000, the same as for the last two annual campaigns. Last year's pledges totaled \$1,771,719.

The appeal provides 66 percent of the ongoing operating funds of archdiocesan agencies, with the remainder coming from parish assessments. Special deanery projects, Latin American missions, and financially distressed parishes are among those also receiving funds from the campaign.

Regional rallies will be held throughout the archdiocese, beginning with Friday,

March 6 at 7:30 p.m. at the Columbus Holiday Inn for the Batesville, Bloomington and Seymour Deaneries. On Wednesday, March 18 at the Assembly Hall at the Catholic Center, Indianapolis North, South, East and West Deaneries will meet.

On Thursday, March 19 at the Holiday Inn in New Albany, the New Albany and Tell City Deaneries will convene. The Terre

Haute Deanery will hold a rally at the Ramada Inn on Friday, March 20. And on Monday, March 30 at the Connersville Inn, the Connersville Deanery will meet. All rallies will be held from 7:30 to 8:30 p.m. Parish chairpersons and auditors have been invited to the rallies, but others interested in attending should call the Office of Development at (317) 236-1425.

## Vatican link to bank fraud reopened

by John Thavis

ROME (NC)—The case of the failed Banco Ambrosiano, believed by many to have been settled when the Vatican paid \$240 million dollars to the bank's creditors in 1984, opened a new and potentially more serious legal chapter in late February.

The events have focused attention again on the Vatican bank's alleged role in Banco Ambrosiano's collapse, specifically in "letters of patronage" written by the Vatican bank in support of bad loans which resulted in the bankruptcy.

Italian investigators in Milan, nearing the conclusion of a 5-year probe, have reportedly issued arrest warrants for U.S. Archbishop Paul Marcinkus, Vatican bank president, and two of the bank's top officials, Luigi Menzini and Pellegrino de Strobel, for suspicion of being accessories to fraudulent bankruptcy. The Vatican, reacting to the news, expressed "amazement" that such warrants could be issued after so long a time and with no apparent "new elements" in the case.

Citing a treaty between Italy and the Vatican City State, it also indicated the warrants could never be accepted at the Vatican, where the three men live and work.

It also said that Archbishop Marcinkus had cooperated with investigators "from the beginning" by furnishing "numerous

memos and briefs, accompanied by copious documentation, in order to build a substantial and sincere collaboration with the Italian judiciary."

A source close to Archbishop Marcinkus said, "If it hadn't been for him, (the investigators) wouldn't have gotten anything."

The Vatican has maintained that its bank, formally called the Institute for Religious Works, was the victim of a "hidden project" by Banco Ambrosiano president Roberto Calvi. Calvi was found hanging under a bridge in London in 1982, shortly before his bank's collapse. An investigation was unable to determine whether his death was suicide or murder.

Investigators believe that beginning in the 1970s, Calvi secretly tried to gain control of Banco Ambrosiano by obtaining large loans for a network of dummy companies in Latin American, then using the money to purchase shares in the bank.

The Vatican bank, a minor shareholder in Banco Ambrosiano, wrote the "letters of patronage" Calvi needed in 1981 to assure lenders that the dummy companies could repay the loans. A year later, when it became clear the companies could not repay, Banco Ambrosiano collapsed.

The Vatican has said the "letters of patronage" were recommendations rather than guarantees of payment. The (See ITALIAN BANK, page 27)



Archbishop Paul Marcinkus

## Two represent archdiocesan laity at consultation

by Margaret Nelson

Marie Mitchell and Jim Roe represented the laity of the Archdiocese of Indianapolis on Feb. 20-22 at a consultation in Belleville, Illinois. This was the midwest gathering of 100 representatives from 42 dioceses, held to prepare for the Oct. 1-30 world Synod of Bishops on the laity, "The Vocation and Mission of the Laity in the Church and in the World."

Credibility and spiritual yearning within the church, the church's mission in the world, and the tension between unity and diversity were the issues raised, according to Archbishop Rembert Weakland of Milwaukee, one of four elected U.S. delegates to the synod. Cardinal Joseph Bernardin of Chicago, also a synod delegate and Auxiliary

Bishop Placido Rodriguez of Chicago, representing the National Conference of Catholic Bishops' Committee on the Laity, also participated.

Marie Mitchell's reaction was, "The people there just had such a deep sense of pride in being Catholic. They were so full of enthusiasm, so loving, so caring. Even people who had been deeply hurt (divorced, minorities, etc.) had risen above that." Marie was surprised that some of the younger ones could not understand the talk of pain.

Marie commented on the participation of Archbishop Weakland, "We were so lucky to have him. He listened to what we were saying, then told us what he heard us saying." Finally, at the plenary gathering, there was a general floor discussion: "Do We Want to

Fine-Tune What the Delegates Thought We Heard Us Saying?" Marie added, "It touched me that everyone gave the archbishop a standing ovation."

After a talk by Dolores Lechey, executive director of the Bishops' Committee on the Laity, the delegates formed small groups of seven, in which they stayed for all the work sessions.

Marie expected the delegates to be more representative of the "grass roots," but she found that most were highly educated, and serving in professional church positions. At her discussion table, there were two family life office directors and a full-time director of religious education. But she felt that their expertise "made the consultation process more effective."

Marie Mitchell said most of the women

were saying that the gifts of the feminine in leadership, ministry and spirituality are not being fully heard or utilized. She said that the women discussed how the men right there at the consultation did not seem to realize that some of them were treating the women in a patronizing manner. Though she feels fortunate to have been able to serve in so many ways, she believes that there is more that needs to be done about the role of women in the church.

Marie was a member of the archdiocesan liturgy commission for seven years (its vice-chairperson for two), and has served as a liturgy committee and choir and cantor programs in her own parish, St. Pius X, Indianapolis. Marie and her husband, John, also have been involved in the RCIA, and served (See MITCHELL, ROE, page 28)

### Looking Inside

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Jim Roe



Marie Mitchell

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

# Preparing bishops for the synod on the laity

by John F. Fluh

Dolores Lecty is in her 16th year as director of the Committee on the Laity of the National Conference of Catholic Bishops—the highest position held by a lay woman in the conference (Immaculate Heart of Mary Sister Frances Mlocek, director of finance, holds a comparable position). The mother of four grown children (two boys and two girls) and her grandmother of one, Dolores has the responsibility of preparing the bishop-delegates to this October's Bishops' Synod on the Laity. To do that she has to know more about the laity than anyone else in the U.S.



I've known Dolores for most of the 10 years she has had her position, she's visited with her during annual bishops' meetings, and once served with her on the board of directors of the Center for Applied Research in the Apostolate, so I didn't have to get to know her when I met with her in her small office at the U.S. Catholic Conference building in Washington.

She was remarkably calm about the awesome job she has this year. She told me at once that she had read every one of the questionnaires filled out in parishes throughout the Archdiocese of Indianapolis as part of the consultation that took place last November (and reported in the Jan. 9 issue of *The Criterion*).

She said that the *Criterion* article was a good summary of the questionnaires but she still read the questionnaires themselves to get actual quotations from various parishes. The results of the consultations in our archdiocese were among the first received and Dolores will be receiving results from all over the country till the end of May.

Meanwhile, she is also organizing and conducting five hearings in various parts of the country. Two of them—in California and Belleville, Ill.—have already taken place. (See article on page 1 about the Belleville hearing at which Indianapolis's representatives participated.) At these hearings the bishop-delegates are hearing directly from the laity about their concerns.

In June the delegates, along with experts that Dolores is selecting, will meet at St. Mary's College of Notre Dame for a symposium. It's at that time, she told me, that the bishops will undoubtedly plan just what each of them will do and say at the synod.

AS A RESULT OF what Dolores has read and heard so far, she said, certain concerns of the laity are surfacing most often. Not surprisingly, many of those concerns are those closest to the people—problems regarding family life, youth, women's issues. These are the issues that the laity has always been concerned about.

Another matter that comes up often, Dolores said, is the proper role of the laity in the church and, along with that, concerns about lack of cooperation by some members of the hierarchy and clergy that prevents members of the laity from carrying out their proper role.

She told me that, at the California hearing, after listening to the laity, a bishop (not one of the synod delegates) told them that he was "surprised" at how close the people feel toward the church, how dedicated they are toward it, how concerned they are about it. He was immediately answered by the laity that they were surprised that he was surprised because, after all, the laity are the church. They own the church just as much as the clergy, they said frankly, and one of their resentments is that too many members of the clergy feel that they should have a greater voice in what the church does simply by reason of their ordination. This is often manifested, Dolores reported the

laity complained, by pastors who make all the decisions or who overrule parish committee decisions.

Dolores said that she believes that small groups within parishes will get attention during the synod, not only because of the Christian base communities in Latin America and other Third World countries, but because of the widespread use of small groups as a means of renewing spirituality in U.S. parishes. She is finding many parishes, particularly inner city parishes but not limited to them, where small groups that gather to help one another improve their spiritual lives branch out to take action on particular social problems.

THE ROLE OF WOMEN in the church and society is sure to get synod attention, Dolores said. She tied this in with the small groups because, she said, women are taking leadership roles in these groups not only in the U.S. but throughout the world. Besides all the data about the role of women she is getting from diocesan consultations and from her committee's hearings, she said, they will also draw from the committee that is preparing the bishops' letter on women.

I asked Dolores if there might be a feeling in Rome that only the church in the U.S. is concerned about the role of women. She answered that many other countries are also concerned—most of the Western countries, those in Latin America where women are taking leadership roles in base communities, and African countries where the role of women has been particularly low in rural societies.

Lay spirituality is an area where there is wide interest, Dolores said. On the other hand, the laity seem harshest about ways to take their spirituality to the marketplace, how to put their faith to work in their jobs.

The U.S. bishop-delegates will be well-briefed when they get to Rome in October.

## Archbishop O'Meara's Schedule

Week of March 8

**SUNDAY, March 8** — First Sunday of Lent, Eucharistic Liturgy at St. Peter and Paul Cathedral, Indianapolis, 10:30 a.m.

— Blessing of the new building of St. Mary's Child Center, Indianapolis, 2:30 p.m.

**MONDAY, March 9** — Sacrament of Confirmation administered at St. Charles Parish, Bloomington, for the parishes of St. Charles, St. John, St. Paul Catholic Center, and St. Agnes, Nashville, Eucharistic Liturgy at 7:30 p.m.

**TUESDAY, March 10** — Meeting with the clergy of the New Albany Deanery, St. John the Baptist Parish, Starlight, 12:30 p.m.

— Sacrament of Confirmation administered at St. Joseph Parish, Corydon, for the parishes of St. Joseph, Most Precious Blood, New Middletown, and St. Peter, Harrison County, Eucharistic Liturgy at 7:30 p.m.

**WEDNESDAY & THURSDAY, March 11-12** — Catholic Relief Services Board meeting, New York City, NY.

## Blacks will benefit from weekend collection

The Native and Black Americans annual collection will be taken up in the Archdiocese of Indianapolis this weekend.

Sometimes referred to as the Home Missions Collection, it is the oldest national collection in the U.S., dating back to 1894.

Magr. Gerald A. Gettelinger, archdiocesan chancellor, said in a letter to pastors that "the assistance we receive back from the national office as our participation in the national collection goes to our

parishes that have a concentration of black Americans."

In anticipation of the 1987 collection, Magr. Paul A. Lent, executive director of the Black and Indian Mission Office, Washington, commented: "The year 1986 was the best ever for this Home Missions Collection. The amount of \$5,382,636.33 was contributed by the faithful of the United States to be used for the evangelization of the black and native American communities."

"However," Magr. Lent said, "this represented only 29 percent of what was basically requested by the bishops."

He also pointed out that over 60 cents of

every dollar donated to the collection in 1986 actually went to the missions—a record, he said, unsurpassed by any other charity.

In his letter to pastors in the Archdiocese of Indianapolis, Magr. Gettelinger also announced the other special collections from now through Easter. "To accommodate the people of your parish to plan for the giving of alms during Lent, you may wish to announce that this is the first of four such opportunities," he said. The other three are for Catholic Relief Services on March 20-26, for the Holy Places in the Holy Land on Good Friday, and for priestly vocation development on Easter Sunday.

## Cathedral announces schedule changes for Lenten Masses

Beginning on Ash Wednesday, the Mass schedule for St. Peter and Paul Cathedral, as central church of the archdiocese, changed. This is part of an effort to extend hospitality to guests and visitors in downtown Indianapolis, to unite community worship in the local parish and to ease the responsibilities of the clergy.

All liturgies will be celebrated in the cathedral church unless directed to the chapel. Daily Masses will be at 8:00 a.m., Monday through Saturday, and 12:00 noon, Monday through Friday. Holy day Masses will be at 8:00 a.m., 12:40 noon and 5:00 p.m. Sunday Masses will include the Saturday anticipation at 5:00 p.m. and the 10:30 a.m. Sunday Mass.

## New soup kitchen opened in Columbus

A second site for the distribution of free meals was dedicated in Columbus last Sunday, March 1.

Called Loaves and Fishes, it is located in the East Columbus Methodist Church, and is sponsored by the Ecumenical Council of Churches, composed of 12 churches that have pooled funds to feed the poor. The two Catholic parishes in Columbus, St. Columba and St. Bartholomew, are participating.

Loaves and Fishes will distribute free meals on Mondays.

The Ecumenical Council's first site for distribution of free meals has been in operation for three years. It is open on Tuesdays and Wednesdays.

## Pope's message for Lent

Here is the text of Pope John Paul II's 1987 message for Lent:

Dear brothers and sisters in Christ,

"He has filled the hungry with good things, and has sent the rich away empty." (Lk 1:10)

These words, spoken by the Virgin Mary in her Magnificat, are at the same time a promise of God the Father and a call which each of us can take to heart and meditate upon during this Lenten season.

Lent is a time for conversion, a time for the truth which "makes us free," (cf. Jn 8:32) since we cannot derive the one who searches "the inside and the heart." (Ps 7:9) in the presence of God our Creator, in the presence of Christ our Redeemer, in what can we take pride? What status or what talents could give us a sense of superiority?

As for true status, those which do not pass away, Mary teaches us that they come from God. We must long for them, we must hunger for them, putting aside what is artificial and passing, in order to receive those good things, and to receive them in abundance. Let us be converted, let us humble the old leaven (cf. 1 Cor 5:7) of pride and all that leads to inflation, conceit, and the thirst to possess for ourselves money and power.

If we recognize ourselves as poor in the presence of God—this being the truth, and not a false humility—we will have the heart of one who is poor, the open and humble of the poor, in order to share the riches which God has bestowed upon us: our faith, which we cannot keep solely for ourselves alone; hope, which does not deprive of everything need or need; and charity, which makes us love the poor as God does, with a professional love. The spirit of love shows open as a thousand good things to be shared; the more we seek them, the more we shall receive them in abundance.

If we are truly those "poor in spirit" to whom the Kingdom of Heaven (cf. Mt 5:3) is promised, then our suffering will be acceptable to God. Even the material offerings which are part of our Lenten observances are richer if they are made with the heart of one who is poor, because we are giving what we have received from God so that it may be distributed. We only receive as that we may give. Just as the young boy's five loaves and five fishes were multiplied in the hands of Christ in order to feed the multitude, so will our offerings be multiplied by God for the poor.

Should we come to the end of Lent with a converted heart, full of our own imperfections, but with empty hands for others? Or, led by the Virgin of the Magnificat, shall we find ourselves at Easter with the heart of one who is poor, sharing for God, but with our hearts filled with all of God's gifts to be distributed to the world which needs them so much? "Give thanks to God for he is good; his steadfast love endures forever." (Ps 137:3)



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# Holy Family Shelter continues to help homeless

by Richard Cain

It was not one of Franciscan Brother Joel Stern's better days.

He was in the process of evicting an unruly family from the Holy Family Shelter next to Sacred Heart Church in Indianapolis. Last night he had given them their third warning—this time for holding a loud conversation after the 11 p.m. quiet time. Twenty minutes later he found them talking loudly again. When he told them to be quiet, one of the women began screaming at him.

"I would have evicted them on the spot if it hadn't been for the children," he said.

Still Brother Joel is glad to be running the shelter. "It's a thrilling experience to help people directly without a lot of red tape involved," he said. He and Franciscan Brother Mike Ryan have been operating the shelter since last summer.

Together they and the six staff members and 10 regular volunteers provide one of the few places in the Indianapolis area where families suddenly without housing can stay for up to 30 days while they look for housing and work and put their lives back together.

Cases like the unruly family are rare. "There's a camaraderie here," said Brother Mike, who used to be in the Air Force. "Most of the people help each other or watch each other's kids."

For example, take Dede. She came to the

shelter after being evicted by her landlord. When she came, she was crying so hysterically she couldn't even talk. Brother Mike said, "We had to have her sit in the visiting room for three hours before we could do an intake." Then her ex-husband came in trying to get one of the kids. She went in to the kitchen and found a knife. The staff disarmed her and then faced the decision of whether she should stay.

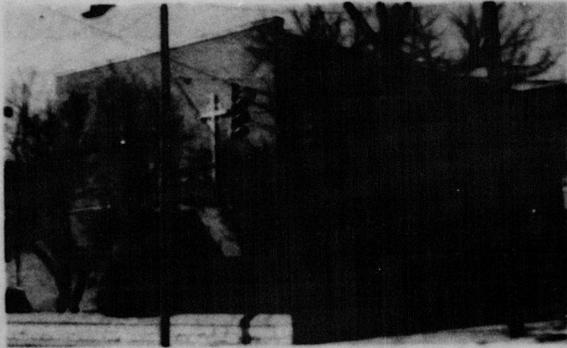
"We decided that she was going to turn around," Brother Mike said.

Within a few days, Dede had become a mother to all the kids. "She was a joy to have around the house," he said. Dede refused to go on welfare. Now she has two jobs, her own place to stay and is saving to go to school.

The Jacksons are another example. From the beginning they were a model family, according to Brother Mike. Originally from Michigan City, they decided to get away from an area of high unemployment by relocating in Indianapolis. But as soon as they arrived, they lost all their money and found themselves at the shelter. Both spouses found work and now the family has an apartment of its own.

"They were very kind, reliable and appreciative," Brother Joel said. "They said if it hadn't been for this place, they would have never survived."

The goal of the shelter is to provide a temporary haven for families who lose their housing because of fire, eviction, domestic



Holy Family Shelter in Sacred Heart Parish

quarrels, or as in the case of the Jacksons, losing all their money while traveling.

Beyond that, Brother Joel and Brother Mike want to make the shelter as much like a home as possible. Since it is a family shelter, half of the residents are usually children. The brothers are trying to find someone to donate carpet to help keep the noise level down.

Other things the shelter needs include food (especially meat and baby food), baby

things, construction materials, bedding (especially twin-sized sheets), blankets, towels, an intercom, commercial wipers and dryers, personal hygiene items.

The shelter also welcomes volunteer help. Volunteers are needed to help do construction and repair work, housecleaning, food-raising, planning, painting and decorating, phone answering and clerical work, babysitting, driving, yard work, kitchen work and reading and tutoring children.

## Who are the poor?

# Case of battered mother: homeless, jobless, helpless

by Margaret Nelson

In November, the U.S. bishops adopted the pastoral on the economy and an accompanying message urging Catholics and all Americans to work to achieve economic rights for all. So that our readers can "hear" and understand the problems of the poor, we are giving this true account of an emotionally and physically "battered" wife and her children who reside in Marion County. The names alone have been changed. There are many with similar stories in the archdiocese.

When Martha and Jim were married six years ago in a north side Indianapolis Catholic church, the future looked rosy. Her husband had just received a promotion in his sales job. She had a good job in a ready-to-wear store.

The couple planned to have a family. Most of Martha's salary was to be saved for a down payment on a home. They reasoned that it would be loss of a check to the budget when she got pregnant if they did not count on her paycheck. Both agreed that it would be best for the children if Martha did not work until they were in kindergarten.

But Jim and Martha did not imagine that they would have a baby just before their first wedding anniversary. The couple celebrated the third and fifth anniversaries with new babies, too.

Even before the third child was born, there was a change in Jim's personality. It

was not clear whether it was the pressure of the job, jealousy of the attention Martha was giving to the children, the burden of financial responsibility for five human beings, or some other reason, but he became more and more irritable at home. On the job and at church, he was thought to be pleasant.

Jim began to constantly criticize everything Martha did from child care to housework. Because he was so thorough in berating her and since she had little contact with other adults, Martha sometimes thought he was correct in his low assessment of her. After all, she had no training or experience in these areas.

It wasn't until Jim started to sleep Martha that she realized he had begun to drink heavily on evenings and weekends. He was always very apologetic later when he realized he had hit her. But he was beginning to miss him. By the time he first hit Martha, she had been conditioned to believe that she deserved it—that she was guilty of being a bad mother.

Martha sought professional help when Jim hit the old car. When she suggested to Jim that he seek counseling or go to Alcoholics Anonymous, he became more violent. She tolerated the situation as long as she could and finally threatened to leave if he did not seek help immediately. Jim went into a rage, refusing to seek counseling. Martha left before he could. She prayed for guidance.

Though she had no place to stay, had been out of the work force for five years, and had no one to care for the children, Martha knew she had to get the children away from Jim. She collected the little money she had been able to hide away and took the children to an inexpensive motel.

The next day, Martha obtained housing for what has now become her "single-parent family." She is being counseled for job placement. When she is employed, child care will be obtained. She plans to attend Al-Anon meetings.

Since Jim does not have financial problems yet, attempts will be made to obtain child support from him, but Martha does not feel she can depend on him, even financially, until he seeks help with his alcohol problem. Martha still loves Jim, and is open to a reconciliation. But she knows that he is a different person when he is drinking.

When a woman in Martha's situation calls Catholic Social Services, she is guided immediately to Holy Family Shelter or one of the other housing centers. She is then put in touch with all available community resources to meet her specific needs. If necessary, she will receive counseling until the family is secure.

Those who wish to further pursue the command of Christ, "Love your neighbor as yourself," can help families like this financially or with offers of jobs, training, shelter,

child care, transportation, furniture, food, clothing, time, or skills. Such readers should contact the Catholic Social Services in Indianapolis or Birmingham, Catholic Charities in New Albany or Terre Haute, St. Vincent de Paul Society, Holy Family Shelter, Family Support Center, Seafarer Shelter for Battered Women, Alcoholics Anonymous, parish offices, the neighborhood multi-service centers, CENAP, or other agencies with which they are familiar. Those who need help should contact these same agencies.

## Gov't files suit to seize K of C property

by Richard Cain

The federal government filed suit last week in the U.S. District Court to seize property from the Knights of Columbus Holy Family Council in Indianapolis. The property would be seized in payment for \$103,763.50 in back taxes and interest on retro profits.

The case against the Holy Family Council is only one of several the government has initiated against four Indianapolis area Knights of Columbus Councils going back to 1983. The other three councils are the Holy Family, St. Pius X and Our Lady of Pillars councils. The claims totaled more than \$1 million dollars.

Assistant U.S. Attorney Charles Goodale Jr. said two of the cases remain unresolved, the ones against Holy Family and Holy Family. This was confirmed by John Goodale, Grand Knight of the Holy Family Council, and Gordon Phillips, Grand Knight of the Holy Family Council. Both declined further comment.

Officers of the other two councils could not be reached for comment.

The case against the Holy Family Council also comes as defendants the Knights of Columbus Holy Home Realty Board, Inc. and the Holy Family Council Federal Credit Union. They are named because they hold some of the council's property.

According to the lawsuit, the council failed to pay ongoing sales taxes and compensation on earnings from Jan. 31, 1978 to May 31, 1983. The unpaid tax is 9 percent of gross receipts. The compensation owing is in full a year for each person also selling gambling tickets and earning a commission.

## Indiana General Assembly AFDC-UP is still alive 'in concept'

by Ann Washburn

Legislators have passed the half-way mark as they debate what's good for the state and its citizens. But the hard decisions are yet to be made.

Many bills have been passed "in concept," i.e., without the money to implement the programs involved. When or if they are ever funded will depend on tax revenues and other commitments. That's when the state's priorities are set. What programs are funded? Who stands to benefit?

"In concept" also means that the issue is kept alive past the crossover deadline, when bills not voted through one chamber are dead. Then supporters begin the task of rebuilding a bill which has been seriously weakened.

The AFDC-UP bill, HB 1345, falls into the "in concept" category. AFDC-UP is a priority bill of the Indiana Catholic Conference

(ICC). It would provide help through the public welfare system to qualified poor two-parent families when the breadwinner is unemployed. Although HB 1345 was never given a committee hearing, the concept was kept alive through amendments to SB 659 and HB 1367. Both amendments are primarily training and job search programs and are less extensive than the AFDC-UP bill approved by the summer Public Assistance Committee.

The amendments call for a 6-hour-a-week training or job search program, limited to six months per beneficiary. On days when such a program is operating, the 6 hours are broken up into 32 hours of training or work experience and eight hours of job search. Spouses must also be involved in job search. For this, recipients receive \$10 a week for a family of four.

Merits of this and other AFDC-UP programs are expected to be debated first when

the amended HB 1367 reaches the floor of the House. Governor Robert D. Orr voted in favor of a welfare reform program supported by the nation's governors at their annual meeting. That plan calls for making all low-income two-parent families eligible for welfare. The governor said that he recognizes that there is support for AFDC-UP in the current state legislature, but he fears that funding the program would jeopardize his top priority, public education.

Inspired for the AFDC-UP program has come from religious leaders and individual concerned citizens, according to Dr. H. Desmond Ryan, ICC's executive director. Legislators have been deluged with letters urging help for poor two-parent families, denied public welfare assistance because of Indiana's low welfare aid to single-parent families.

Another AFDC bill, HB 1368, which would (See AFDC-UP, page 31)

# COMMENTARY

## Sex education: launching the gutter plan

by Richard B. Scheiber

Educators in South Bend may be onto something. They have finally figured out that no matter how much adults preach about the benefits of birth control to young people, out-of-wedlock births to teen-agers continue to climb, and so do abortions in the same age group.

Now it dawns on these teachers that one of the most powerful influences on young people is the attitude of their peers: other young people. So rather than trying to "educate" youngsters in traditional ways about the glories of artificial birth control, they have



taken another tack in South Bend public schools.

It's a plan called "Project Assist," funded to the tune of \$15,000 from a private foundation and sponsored and administered by Planned Parenthood. Here is how it works:

They pick out eight students at Riley and LaSalle high schools and tell them what can happen to them if girls get pregnant. They tell them where to go for help, and they tell them how to keep from getting themselves into such a condition in the first place. In other words, they tell them about how babies can be teen-agers down, they tell them about birth control; they tell them about abortion, and (high marks for this) they even spend one session telling them they can just say "no" to having sex. Imagine. Fifty hours of training in teen-age sexuality and a mere one, repeat, one session devoted, not to chastity, but to simple abstinence. That's like

Mom and Dad telling you "no," but not telling you "why not."

Using young people to influence other young people is an imaginative and admirable idea. You have to give these educators and Planned Parenthood high marks for that. Trouble is, the message is skewed. What comes across is that sexual activity is acceptable, it's pregnancy and babies that are bummer. Avoid these two horrendous consequences, and you'll be okay.

Curiously, these educators find themselves in the same position the Roman Catholic Church found itself accused of years ago: that of focusing on only one aspect of sexual activity, the procreative aspect. It was an unfair caricature of church teaching, of course, because the church's view always balanced the procreative with the nurturing side of sex, considering it the highest expression of love between two human beings. There may have been times when the emphasis was in the wrong place, but the teaching was always there.

Not so with Project Assist. What counts here is no pregnancies, no babies. Never mind the dignity of human sexuality, or the tremendous emotional damage that can come from abusing that God-given power. Rather, let's just find a way to stop pregnancy among teen-agers. The social costs are too high. They make our taxes go up. It's the "theology of the bottom line" applied to our most precious resource: our young people.

Actually, in a perverse sort of way, the "Project Assist" approach makes sense.



People are always saying youngsters learn most of what they know about sex from the gutter. If that's true, why not take over the gutter?

Frankly, I have a higher regard for our young people than that. I think they can learn self-respect and respect for others, both of which are in short supply in the Project Assist plan. They can also learn to respect human life, which barely gets a passing nod in that well-intentioned but wide-of-the-mark experiment.

## Be open to it What can we do for the coming papal trip?

The answer to conflicts in the church lies not with this or that group but with the whole church

by Dick David

What are you doing about the papal trip to the U.S. this fall?

Maybe you feel you have no part in it? Perhaps you're one of those Catholics who's perturbed at the pope because you don't like his position on (fill in the blank). Or maybe you don't realize how soon it's going to be.

First: Everyone has a part in his trip. The pope is coming to our United States. That is an important event not only because he is the spiritual leader for all of us



Catholics, but also because his visits always have a major effect wherever they are.

He is, for you and me, the unique link between Jesus Christ, who is God our Savior, and the present time in which we live. Millions of Americans who would never go to Rome or even to the closest Catholic church, will receive, through television and the other media, an experience of evangelization—a special invitation to hear the Christian message.

Second: There is something only you can do.

The very best thing you and I can do about his trip is to open ourselves to the experience. There are, in the United States, many folks who are envious over what Bishop Malone of Youngstown, Ohio has described as the "growing estrangement" between the Vatican and many Americans.

It does no good to say to these people, forget it. They can't or they won't. But I believe we can ask them to be open, considerate and patient—even if they don't understand or even like certain Vatican practices or programs.

I believe we should pray, not only for the pope, but particularly for each Catholic who says and does at him and call him nasty names. There is a delicate balance between disagreement and being disagreeable which some, I believe, have passed beyond in the way they speak of Pope John Paul II.

You can, then, promote a healthy discussion when the differences appear in conversation or print. You can point out that the papal role in the church is always subject to the man who is living that role. He is the architect, constrained, as Pope John XXIII found out, by tradition and responsibility—

but free to implement a Council which made dramatic turns in these traditions.

After the earth-shaking 600-year-old Council of Trent which began the counter-reformation (the church's response to the growing 16th century nationalism of Europe) it took hundreds of years before the stability and surety my parents and I know as the Catholic Church in the United States came to be. So today, a mere 20 years after the Vatican Council ended, we are in a time of turmoil for people and pope, priests and bishops.

Finally: Do not be afraid to pray. The whole church together is where the answer lies—not in one camp or another. We must not be afraid to pray for guidance both for our Holy Father and ourselves—especially on the occasion of his second visit to the United States this September.

## Attaining American dream Educate children in their religious traditions

by Fr. Eugene Heurich

A recent national study conducted for the Wall Street Journal indicates that the American dream is "alive and well." It is a dream of affluence and material comfort, of doing better than previous generations in a land of opportunity and of the self-made man.

It is the pursuit of life, liberty and individual happiness without fear of prosecution or intolerance. Financial security—but not always in terms of being rich—is considered vital.

Receiving a high school education and providing a college education for one's children are parts of the dream, as is the choice to live where one chooses and owning one's own home. Success is defined in non-material terms. It is having friends and a family, being one of the best of the job one does and being well educated.

Opportunity for upward mobility, self-fulfillment or to pursue one's own goal is fundamental to the dream, as is owning one's own business.

One of the most interesting findings of the

study reports: "Despite the public's strong belief in the American Dream and a high degree of optimism about their ability to attain it, there is concern about the future."

"Forty-five percent of Americans think that the dream is harder to attain today than



in the past; 35 percent think it will be even more difficult to attain a generation or two from now."

But how can Americans believe the dream is alive and yet believe it is more difficult to achieve? The study concludes that economic opportunity is only one side of the dream and not necessarily the most important one. There is the quality of life or spiritual side as well.

Americans feel the American dream is threatened by illegal drugs, crime, the declining quality of our educational system and our environment. This observation leads me to believe that as much as our government attempts to ensure a high quality of life, unless there is a complementary spiritual side to that attempt, it is doomed to failure.

One need only read the Second Vatican Council's Pastoral Constitution on the Church in the Modern World to realize that our religious tradition is very concerned about the quality of life.

It is a tradition that believes God has lent us this environment and that we are responsible for it because we are responsible to God. We believe in fostering talents given by God and we shun anything which can destroy the mind behind those talents. It is a tradition that leads us to reverence others because they mirror God's creation.

No matter how bad a person may seem this principle encourages us to look for good in him or her.

If our children are to achieve the American dream, we who come from a religious tradition would do well to upgrade their education in it. It is a tradition that holds what so many need but don't know where to find.

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# TO THE EDITOR

## Support for condom ads

Valerie Dilles is correct in observing that condom advertising is "not the best approach" to the situation (*The Criterion*, Feb. 29), but Msgr. Daniel Hoye's attitude is itself "shortsighted (and) self-defeating" in its blind insistence that restoration of moral principles will eventually solve the AIDS epidemic.

Every churchman likes to preach ideals because ideals are safe and secure. History teaches us that, in the long run, correctly founded ideals do indeed win out, but history likewise teaches that growth is precious, that we don't arrive at the ideal all at once.

The unique difficulty with AIDS is that it

is first and foremost a health issue of epidemic proportions that threatens the well-being of the entire population, not just those who engage in homosexual or "unsafe" sex acts. The moral issues which may underpin the disease cannot be allowed to cloud our responsibility to safeguard public health and stem the disease.

I reluctantly support the move to advertise condoms in the interest of public health and disease prevention—reluctantly because it would be far better for everyone to pattern their lives around solid moral principles. But if a large number of people are going to continue to be dangerously still-entrenched in their immorality—and evidently they are—the rest of us have a moral obligation to safeguard society's health and safety; in dangerous times, the ways of doing this can, yes, unfortunately, always be the best ones.

Yes, we must continue to preach the gospel of idealism lest we lose sight of what

we can become; but in the case of AIDS, we must also preach the practical gospel of prevention lest society bring about its own extinction.

Donald A. Laughlin, S.J.

Chicago

## The evils of abstinence

Msgr. Hoye says in *The Criterion* (Feb. 29 issue) that the use of condoms to stop the spread of AIDS "trivializes sex and marital relations." Actually, the Catholic Church trivializes sex when it insists that gay people live their lives with no sexual expression. Not only is this cruel, it is pointless.

Encouraging meaningless sexual relationships would be as beneficial to gays as it is to heterosexuals. For 50% of the majority who reject the church's recommendation on abstinence, they are life saving.

Abstinence towards God's will that we be sexual people. This is self-evident. Abstinence leads to frustration, lack of love, loneliness, nervous, unoptimism, bitterness, and alcoholism.

Gregory McDaniel

Martinezville

## Wants books for seminary

In 1980 I wrote to you asking your assistance in getting books for the library of our young missionary seminary. We asked for books in the following disciplines: spirituality, theology (all branches), scripture, philosophy, sociology, psychology, literature and liberal arts. We asked that the books be packed in sturdy packages and that postage should not be wasted on lettered or out of date publications.

You will be happy to know there has been

a tremendous response and we now count a total of 20,000 titles of our new campus of Georgetown, Abuja (opened in October 1984) and here at home.

However, there are still many gaps in our libraries. We have tried to fill these from small donations from various kind benefactors. I believe there are still many people who would be anxious to ensure that our seminarians are trained with an adequate library.

Last year we had 11 grants obtained. Three went on mission to Cameroon, three to Liberia, three to the Diocese of Gabon-Libreville to work in Janghite parishes with the Janghites. This year we have 10 seminarians in formation.

Books you sent to me at the address below:

Rev. James Shearin, SFC

The National Missionary Seminary of St. Paul P.O. Box 11, Igbo-Oma Ogoni State, Nigeria

## Perry Mason fan complains

This letter is written in comment on your review of the TV programs for the week of Feb. 22. I did not like your choice of words in reference to Raymond Burr's "Perry Mason: The Case of the Last Love." You talked like they were erasing the bottom of the barrel to find this story.

They have at least four more Perry Mason stories coming up. Are you going to degrade them, too?

I happen to think Mr. Burr is a fine performer as evident by his lasting popularity over the years.

I hope in the future you read what you write before you print it, as the printed word is how your paper is judged and you have a lot of competition.

Dorothy E. Eranos

North Vernon

# POINT OF VIEW

## We should not put poor first

by Kelly Ross

The ideal. The practical. "Be ye perfect," Christ said. But he also said, "The poor you will always have with you." How are these two statements reconciled? Perfection in Christ's view certainly includes raising the poor out of their poverty; yet, he predicted that effort would never be totally successful. Christ was (and is) an idealist. But he was (and is) also a realist.

The economy is one area where the struggle for the ideal versus the practical has been fought for years and years. Christians seek the ideal, the perfection Christ urged them to seek. Full employment and the absence of poverty are integral parts of this idealism.

In America, Christians must choose between a conservative or a liberal perspective as a means to attain this end. For a long time, the liberal philosophy has appeared to be more in favor of the poor than the conservative philosophy. After all, it was the liberal viewpoint that spawned welfare and other public assistance programs. And it is this same philosophy today that advocates the increase of these programs.

The conservative philosophy has always been at odds with liberal thinking in this area and, for this reason, many Christians do not espouse conservatism. Many members of the American Catholic Church, too, are conservatives as the enemy of the poor. This fact reflects a basic misunderstanding of conservatism and of the economic system of the United States, capitalism.

Many Christians in America look to the economic system—falsified by the government—to relieve the plight of the poor. They try to fashion that economic system so it will directly aid the poor. This is wrong. The United States' economic system does not work efficiently upon this premise, that of raising the poor out of their poverty, as the priority. Liberalism does not attend to this. Conservatism does.

In 1980, an editorial in the *Indianapolis Star* reported, "We threw more than a trillion dollars at poverty, but poverty did not go away. We had better concentrate on improving our aim." Throwing money at poverty is using capitalism as a direct means to relieve the plight of the poor. As the *Star* suggests, and as the history of public assistance programs suggest, this does not work.

Conservatives, keeping in mind the idea of capitalism, its goals and its method of working, take a different look at the plight of the poor. For example, the Reagan

administration, which espouses the conservative philosophy towards the economy, has shown how capitalism works best. As Christopher O'Connell of the Associated Press wrote, "Mr. Reagan held firm during a deep, debilitating recession that swung inflation from the American economy, resisting the temptation to prime the economic pump even when 10 percent of the work force was idle, then watched the economy take off on its second-largest recovery since World War II, four years and counting." America is still enjoying a healthy economy—health which was attained through conservative methods, a health it has never enjoyed by putting the poor first.

When the economy is healthy and sound, the majority of the people in America are comfortable. It is from this standpoint that the poor can best be assisted. This conservative view has become known as the trickle-down system. It has its faults, one of which is that the benefits never trickle down far enough to provide enough relief for the poor. However, the alternative does more harm than good.

The liberal view towards the economy advocates putting higher taxes on business. To offset this tax, business simply raises its prices—a burden felt by the middle and lower classes. These higher taxes also discourage investment, and the economy falters.

Which is better than? The liberal view creates an ailing economy by trying to help the poor directly. Conservatism creates a healthy economy for the majority, thus putting all in a better position to aid the poor. Furthermore, with a healthy economy, jobs will be more abundant; therefore, the poor need not be dependent on charity permanently.

Capitalism is not a direct means for relieving the poor. If it is determined that government must be the agent by which the poor are relieved, then the present system must be changed. Questions must be asked: What kind of system will replace the present one? Is it realistic to change? Is there substantial evidence that the optimal system would be more effective?

Government does have a role in helping the poor. But, as the hundreds of complaints against the ineffectiveness of the present welfare system suggest, the role it now plays must be altered.

Jesus said, "The poor you will always have with you." Perhaps there is a deeper wisdom here. Never should America become complacent with the fact that poverty exists, but neither can it forsake what is good for the majority in vain attempts to achieve the ideal. No economic system will do away with poverty—not unless it first goes away with original sin. Therefore, take what's best and work with it. And leave the charity of Christians and other humanitarians to take up the slack that government cannot, in the interests of the majority, fulfill.

## St. Vincent de Paul Society Memorial Program



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

CORNUCOPIA

# Playing Lent with big kids

by Cynthia Devos

We've always heard that Christianity is an adult religion. Kids can grow in their faith guided by their elders' example and instruction. It's true. But unlike Jesus at age 12, most of them could hardly hold their own in temple arguments, let alone sit still there. They are aware of abstractions but, generally, existing through school hours, peering a tooth through in the direction of their teeth, and avoiding just punishments are the most they can deal with on any given day.



Of course, there is one great time for kids on the Christian calendar, and that's Christmas. They can relate to the infant stories, the gifts, the camels and asses (always good for a sly grin). They're intrigued with the mysterious kings.

Even the Easter celebration, with its flowers and baby animals seems reasonable to them. They sense the joy and hope in these feasts.

Lent is another matter. After the solemn thrill of receiving ashes on Ash Wednesday, boredom sets in. "These 40 days of Lent, O

Lord," intoned as a dirge and punctuated by silent groans, becomes a dreary theme song for the duration of the season. Giving up favorite things or pastimes is hard. Trying to plan and carry out more positive exercises for Lent is even harder.

Kids are rarely big on self analysis or introspection. To them, interior preparation means saving room for dessert. Since concepts of sin and individual responsibility, largely foreign to them anyway, have become de-emphasized in our society, kids (and others) are hard put to participate intelligently in something like Lent.

There is a little mania in all of us that enjoys the mild effort of denying ourselves something we like: candy, booze, movies, dessert. Any aging child who's read "Elsie Dinwiddie" will recognize this pleasure. We can downright wallow in virtue if we further discipline ourselves to attend daily Mass, pray the stations of the cross weekly, or attempt some other special Lenten practice.

But the ultimate value of our efforts lies in making sacrifice positive. If it doesn't reflect reserved commitment to a spiritual journey, it's only a gesture. And if there's no joy in it, it's as dead as Jesus was on Calvary.

Instead of making us dwell on sin and despair, Lent should rather remind us that we're on a path to freedom. It's a time when we should realize not only that we are terri-

bly human, but also that we were made in God's image to be good, happy, loving.

Lent should be a special time to take stock, even for kids. Families can help each other to reflect on where they are, individually and together, on their road to the Lord.

To sense this pilgrim faith among family and their extended family of friends, parish or community is a powerful witness for children. It's from this kind of security that they emerge as whole-y (holy) and faith-full adults.

## check-it-out...

✓ The Academy of the Immaculate Conception (ICA) in Oldenburg will present its second annual Madrigal Dinner on Thursday, Mar. 12 at 6:30 p.m. and on Sunday, Mar. 15 at 5 p.m. The production is the joint effort of the fine arts department, including music, drama and art. Tickets are \$15 each and reservations are required. Call 812-324-4468.

✓ St. Jean Arc Parish, 62nd St. and Central Ave. will sponsor a series of Lenten programs entitled Come Follow Me from 7:30 to 9 p.m. in the rectory basement on Fridays during Lent. The series' topics will lead participants through a renewed Lenten conversion, helping them discern ways to respond to Jesus' call.

✓ Former lay and ordained students and graduates of Cincinnati seminaries (St. Gregory's high school and college, and Mount St. Mary's of the West) are invited to the triennial reunion on Monday, Apr. 20 at the relocated Mount St. Mary's Seminary campus, now part of the Athenaeum of Ohio. "Lost" alumni may call 513-231-2223.

✓ The Murat Shrine Chanters, the Indianapolis Monarcher and the Columbians of the Knights of Columbus will present their annual Triad Concert at 8 p.m. tonight, March 6 and Saturday, March 7 in the Murat Theatre. Free reserved seat tickets may be obtained from any performing member of the three choruses or by calling the Murat ticket office at 616-6785.

✓ Entertainers, food vendors, artists and craftspersons are invited to participate in the seventh annual Renaissance Faire to be held Saturday, April 25 at St. Mary of the Woods College. Dancers, musicians, actors, jugglers and fire-eaters will be needed to entertain fairgoers, and food suitable to the occasion will be sold. A craft show will be held on Sunday, April 26 in conjunction with the Faire, and cash prizes will be awarded to merchants who submit entries. Interested persons may contact the Renaissance Faire Office at Guerin Hall, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47576, 812-335-8212.

✓ The Spring Retreat sponsored by Channel of Peace Community will be conducted by Franciscan Father Charles Dabily on the weekend of April 24-25 at Beech Grove Benedictine Center. Send \$20 non-refundable deposit to Maria Durway, 2700 E. Midland Rd., Indianapolis, Ind. 46227. Call 763-1010 or 545-7228 for more information.

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## One way to be together

by Cynthia Devos

Diane and Jimmy Sitter of St. Mary's in New Albany are professional roller skaters. They are also firm believers in family togetherness. They've learned to mix the two—resulting in a family not only skating six days a week, but enjoying a common interest.

Three of the four Sitter children skate competitively. Jamie, 12, Alma, 7, and Shanna, 5. All are students of St. Mary's school. Baby Nadia, 4 months, has yet to make her debut on wheels.

"Skating is an art, our means of expressing ourselves. It keeps us together and keeps us busy," explained Mrs. Sitter, who with her husband, teaches skating to children at a Louisville rink.

The Sitter children skate 15 hours a week, after school and on Sunday. But the rink time hasn't affected their grades. The two older children managed a spot on the honor roll for the first semester.

The children's world revolves around skating and they wouldn't have it any other way. "Skating is fun," said Jamie, who learned to skate before he could walk. He's competed in more than 100 events and captured a first place rank in juvenile figure and a third place in juvenile freestyle skating in national events.

Alma, who has been skating since she was 3, has competed in 60 events. Over the past two years, she has been undefeated in the tiny but freestyle and figure skating categories in inter-club meets.

She dreams of being a skating instructor.

"And I'll probably be the best one," the petite blonde says.

Mrs. Sitter said her youngest skater, Shanna, now in kindergarten, isn't as competitive as her siblings. Nonetheless, she recently passed the first bronze level test in freestyle and figure skating. (There are three levels, bronze, silver and gold.)

"I watch them skate and I can't believe they're mine," Mrs. Sitter said.

While she is pleased that the children are perfecting their skating skills, she has another motive in encouraging their interest. "I want to keep them so busy that they don't have time to get into trouble," she explained. She stressed that she wants her children to do their best rather than concentrate on winning.

Besides making her family a close knit group, Mrs. Sitter has found that there are definite advantages to the children's lifestyle. "My kids have a lot of self-confidence," she said. The children are also learning to budget their time and set goals.

Isn't the Sitter schedule a bit hectic for the children? Not so, said Alma. She said the earliest day of the week is Saturday, the day the Sitters don't go to the rink.

But Alma has found a remedy to cheer herself up. "I take my shoes off and pretend (to skate)," she said.

Alma said skating is a gift. "God came down to earth and gave me 26 gifts," she said, quietly adding that skating is one of them.

And how would her life be without skating? "I think the world would crush down to the end," she said.



IN LANSVILLE—The Sitter children, dressed up in skating costumes, are (from left) Shanna, Alma, and Jamie. (Photo by David Kessler)



# Report says church harassed or restricted in many countries

by Barb Frase

WASHINGTON (NC)—The Catholic Church faces government harassment in Lithuania and Vietnam and severe restrictions in Czechoslovakia, according to a report released by the U.S. State Department.

In Cuba, "the practice of religion has been actively discouraged and in some cases is prohibited, in spite of an effort by the government to appear open to a dialogue with the Catholic Church," the State Department said.

Freedom of religion was one of many areas touched on in

"Country Reports on Human Rights Practices for 1986," released by the State Department in mid-February. The 1,366-page report covered 167 countries, many of which receive U.S. aid or belong to the United Nations.

The report said churches in Lithuania, a Soviet republic, are subject to "systematic harassment."

"Soviet authorities have apparently mounted a large-scale assault on all religious activists not controlled and sponsored by the state, with special emphasis on the Lithuanian Catholic Church," the report said.

"Soviet authorities reportedly have taken control of church

committees and excluded priests from some of these bodies," it said.

The government harasses children to discourage them from attending church services, and children of believers sometimes are forced to join atheistic organizations in schools, it said. "Catholics attending religious festivities have been interrogated and physically abused, and historic shrines and artifacts have been desecrated," the report said.

It added that because of the "difficult conditions created by government reprisals and threats," the Lithuanian Catholic Committee for the Defense of Believers' Rights was forced underground. Three committee members have been convicted of anti-Soviet activity in the last three years.

"Despite these convictions and continuous attempts to suppress its activities, the Catholic Church remains active and vigorous," the State Department noted.

It said the Lithuanian church was preparing for the 1987 celebrations marking the 900th anniversary of Christianity in Lithuania, but "there is fear that Soviet authorities might restrict or totally forbid" planned large gatherings.

In the Soviet-bloc nation of Czechoslovakia, "the government has followed an extremely restrictive policy" with the Catholic Church, the report said.

Catholic religious leaders "who manifest too great independence" often are denied permission to travel outside the country, the report said, and Pope John Paul II has not been allowed to visit the country, despite invitations from a leading cardinal and petitions signed by thousands of Catholics.

"Students in Czechoslovakia's two remaining Catholic seminaries (out of a prewar total of 13) need state approval to be admitted and ordained," the report said. "In addition, the state must approve each priest's assignment to a parish or higher office."

The result has been that priests must serve multiple parishes, and only three of 13 dioceses have resident bishops. Printing of religious literature is extremely restricted, it added.

Vietnamese refugees have reported "constant government harassment of the Catholic Church" in their country, the State Department said.

More than 100 priests are detained in "re-education camps," and "priests who do not follow government regulations are subject to confinement in remote villages, house arrest and incarceration."

The Vietnamese government limits the church activity of Religious by requiring them to work full time in secular jobs, and priests and nuns are subject to police surveillance, it said.

"In some areas, daily Masses must be celebrated before 6 a.m. or after 6 p.m.," the report said, adding that sermons must be cleared or monitored by local police.

In Cuba, despite "modest signs of greater official tolerance," the report said that "Cubans who practice their religion face serious discrimination."

"Parents fear, rightly, that teaching their children religious practices, even in their homes, will harm their careers," the State Department said.

It noted that in 1986 the Cuban government allowed the Catholic Church to hold a national conference, attended by representatives of other countries and the Vatican.

"Although the church believed it had government permission to circulate several thousand copies of the final conference report within Cuba, this has not yet been done," it said.

The State Department said Catholicism also met resistance in:

► **Bolivia**—Several bishops reported that government agents or police harassed Catholics in their dioceses.

► **Burundi**—"Informed observers" said the government was "actively reducing the influence of the Catholic Church" because the government wanted to establish its authority.

► **Cambodia**—Protestant and Catholic communities in Phnom Penh "reportedly are not authorized to meet."

► **Chile**—Church lay workers were "often the victims of intimidation and threats, particularly those working in the poorer neighborhoods." The report told of threats or attacks against three bishops. After the state of siege was imposed in September, three French priests were expelled and other clergy were detained briefly.

► **China**—Religious activities have been expanded "within the limits of official policy," but "authorities still react harshly to unsanctioned religious activity." The report cited stories in the Western press that authorities had raided an unofficial Catholic seminary in May and had arrested 40 Catholics, some of whom were released.

► **Latvia**—Catholic, Baptist and Seventh-day Adventist churches in this Soviet republic "appear to have encountered more difficulties with the authorities than the larger Lutheran Church, perhaps because of their outspokenness."

► **Mexico**—Although some people said the government was "selectively enforcing" its anti-clerical laws in favor of Catholics, other said the government was not enforcing those laws in favor of evangelists "so as to reduce the influence of the Catholic Church."

► **Nicaragua**—Government action against religious faithful "is reserved for those who are vocal opponents of government policies. Catholic charismatics and Protestant evangelicals appear to be at particular risk." The report noted that the government closed a church-run radio station, confiscated copies of a church bulletin and declared the Managua Archdiocesan Commission for Social Promotion an illicit organization. The report also noted that several high-ranking church leaders were exiled.

► **South Africa**—The government was often at odds with religious leaders, some of whom were critics of the country's system of racial segregation, apartheid. Among those listed was Archbishop Denis Hurley of Durban. It also said church workers had been detained, including U.S. Marienhill Father James Lee Casimir Paulson.

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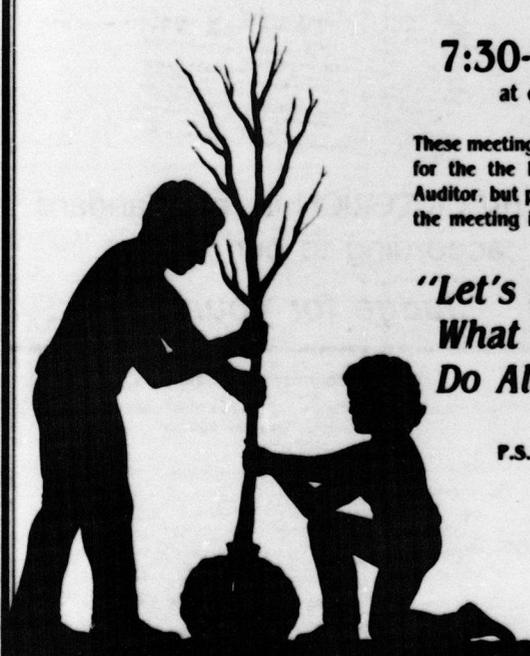
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# Milan's St. Charles' benefits from winery start-up

by Barbara Jachimiak

The dream of a southside Indianapolis couple 10 years ago has finally become reality and that reality has benefitted St. Charles Catholic Church in Milan, to the delight of the parish pastor, Father Robert Ulrich.

John and Dorothy Garrett moved to Milan from Indianapolis 10 years ago to start a vineyard and open their own winery. It was not easy for the couple who grew up in the city—John in Chicago and Dorothy in Indianapolis. Changing to a rural lifestyle was easier than producing their first wine product for sale.

After searching from Lafayette southward for the ideal acreage to start growing grapes, they settled on 27 acres two miles south of Milan. The search took two years, and producing the first wine for sale took 10 years more.

"We spent a lot of time looking for ground that was high, rolling, with a south slope," Dorothy Garrett explained. "If land is good for growing corn, it's not good for grapes." She added it was easier finding corn-growing land that it was finding that which would grow good grapes.

John Garrett added that they found excellent grapes could be grown in the Ohio River Valley area, which was the first grape growing area in the country. "Here we have one-third more heat and sunlight available for maturing grapes than the Finger Lakes Region of New York State, which is considered prime grape growing country. Our grapes mature about three weeks earlier and have July and August to absorb the sunlight and heat when it is strongest," he noted. Gar-

rett described the operation of a vineyard and winery as a year-around job. Only July is a light work month.

Garrett worked as a television news reporter for WTTV Indianapolis before he and his family moved to Milan. He now works as a tax investigator for the state of Indiana. He and Dorothy have two daughters—Linda, 16, and Judy, 17.

The Garrett family attends St. Charles Catholic Church and serve as lectors and Eucharistic ministers. John is on the St. Charles building committee and was parish council president for two years. His interest in helping St. Charles discharge a large debt for an addition to its hall was the reason he decided to combine his first wine sales with contributions to the building fund. Father Bob was happy to help them sell wine because it also helped his parish.

"We had several people who wanted to buy the first bottle from the first case of wine sold so Dot and I decided to offer it to the largest contributor to St. Charles' fund," Garrett explained. "The next highest contributor got the next bottle and so on through the first cases we sold. We held the sale during St. Charles' third annual fish fry on Feb. 21. The wine will only be sold at Villa Milan now but it can be shipped to Indiana residents."

It was reported the wine sales added \$1200 to the building fund as a result of the generosity of the owner of Ripley County's first winery, Villa Milan. The dry, red table wine was produced from DeChausac grapes and is named "Vino di John (John's Wine)." The Garretts grow five varieties of grapes at Villa Milan. The others are: Vidal Blanc, Concord, Catawba, and Foch. Wine from the



**FIRST BOTTLE**—Chris Vels, Jr., (from left) and Rita Ester present a \$200 check for the building fund to Father Robert Ulrich, pastor of St. Charles Catholic Church. The two represented their father, Chris Vels, Sr., retired Milan farmer and businessman who is vacationing in Florida, in making the largest contribution to the fund at the third annual St. Charles Fish Fry on Feb. 21. John Garrett, owner of Villa Milan Winery, shows the first bottle of Vino di John (John's wine) produced by his winery, which the senior Vels will receive. The first cases of wine were also donated to be given to the other top contributors. The Garretts moved from Indianapolis two years ago to start a vineyard and open the winery. John and Dorothy Garrett attend St. Charles Church and serve as lectors and Eucharistic ministers. (Photo by Barbara Jachimiak)

DeChausac grapes is their first commercial product. The first bottle of Vino di John was sold to Chris Vels, Sr., a Milan businessman and

St. Charles parishioner, for \$600, considerably more than the actual price of the wine. It can be concluded this is one bottle that will not be opened for a while.

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# Father Jenco says Tower report makes him doubt Reagan's credibility

TORONTO (NC)—Servite Father Lawrence Martin Jenco, who was held hostage in Lebanon for 18 months, said President Reagan assured him that his release was not part of an arms deal but said the Tower commission report has led him to question the president's credibility.

Speaking in Toronto Feb. 22, Father Jenco said Reagan sent a personal telegram assuring him that the United States did not send arms to Iran to get his release.

"I want to believe the president," Father Jenco said in Toronto. "I would be shocked to learn that I, a single man with no children, was traded for arms that could cause so much death and devastation in the Middle East. If they'd come to me, I would have said no."

But Father Jenco told the Associated Press March 1, three days after the Tower

commission released its report. "Now, I'm very confused. I think (the Reagan administration) came to the conclusion that it was a mistake."

"I had to accept his word that I was not exchanged for arms. Now I read this and I have a deep question mark, a question mark of credibility," the priest said.

The Tower report found that Father Jenco was released two days after the Iranian government made a partial payment for missile parts.

The priest, who was working in Lebanon as director of Catholic Relief Services, was released by his Shi'ite Muslim kidnappers in July 1985.

Fulfilling a promise to his fellow hostages Thomas Sutherland and Terry Anderson, still being held in Lebanon, Father Jenco was touring North America to remind the public

of the grave situation in the Middle East and to help secure their release.

Speaking to the Slovak-Czech American Business and Professional Association in Toronto, Father Jenco asked his audience to stay informed and find out the truth about the struggle in the Middle East. He asked the public to pray for the hostages still being held in Lebanon and "for all hostages everywhere, whether they be Christian, Moslem, Jew, black or white."

If anything is to improve in the Middle East, the priest said, Christians and Moslems must build on what is common to both religions—a belief in one God and in a single community on earth with one and the same origin and end.

Although Father Jenco eventually made peace with the men who brought 18 months of pain to his life, he said he would never

return to the Middle East. He believes that Lebanon must solve its own problems and that the Palestine Liberation Organization, Shrites, Druze and all other groups must sit together and decide on a new constitution for the country before anything can be resolved.

The soft-spoken missionary described "the lonely, boring and frightening" time spent as a hostage. His ordeal began when he was kidnapped by an armed group, the Islamic Jihad, in Beirut apparently after he was mistaken for another American.

During his 18 months in confinement the priest was often chained and blindfolded but managed to make prayer books out of a piece of string.

He also talked at length with his captors about religion and politics, and shared their "joys and disappointments, marriages and deaths." The priest described his captors as "deeply religious and committed young men."

Father Jenco said later it was only his faith in God and his missionary training that helped him survive being kept in a closet for a month. He described standing gagged and bound, repeating the words, "Lord, Jesus, have mercy on us" hundreds of times.

# Court hears case on law requiring notification before abortion

by Lis Schevchuk

WASHINGTON (NC)—Time is of the essence in many matters—including the latest Supreme Court abortion case, which involves a parental notification law that requires a 24-hour waiting period.

The court is scheduled April 1 to hear arguments in the case, *Hartigan vs. Zharas*, involving an Illinois law that demanded a girl under age 18 wait 24 hours after both parents are notified before she gets an abortion.

Pro-life groups maintain that the 24-hour period allows time for discussing abortion and is essential if the parents are to help the girl make a wise decision regarding her pregnancy.

Critics say the law allows time for problems to arise, such as a medical difficulties due to delays in obtaining the abortion or the potential for physical or mental abuse directed toward the girl by parents upset about her abortion plans.

A federal district court struck down the law's provisions for both notification and the 24-hour waiting period. The 7th U.S. Circuit Court of Appeals ruled that the 24-hour waiting period attached to the notification was burdensome.

In a friend-of-the-court brief, the U.S. Catholic Conference argued that "a state may permissibly advance protection of the family through a parental notification statute that allows for a brief period for discussion between parents and their minor, unemancipated daughter prior to execution of her decision to abort her unborn child."

If the high court feels compelled by precedent to affirm the appeals court decision, it "should reconsider its abortion jurisprudence," a development "that would include overruling *Roe vs. Wade* if inconsistent with the result urged here," according to the USCC.

Americans United for Life Legal Defense Fund, a Chicago-based public interest pro-life law group which helped draft

the Illinois statute, argued in a friend-of-the-court brief that the waiting period helps parents fulfill their role.

"Not only does a 24-hour waiting period further important state interests in protecting minors from making imprudent choices concerning important decisions that have grave and long-lasting consequences, it also protects the fundamental constitutional right of parents to direct the rearing of the children," Americans United for Life stated.

"Parents cannot exercise this right without being notified prior to an abortion on their teen-age daughter."

"Meaningful notice," it added, "cannot be assured without a waiting period" since an abortion clinic could notify parents when the girl is already in the operating room immediately before the procedure.

Americans United for Life also reminded the court that it has already upheld requirements a girl get parental or judicial consent before an abortion, steps that "will almost certainly require that the abortion be postponed for more than 24 hours" and may prevent the abortion entirely should both a parent and judge be unwilling to allow it.

The Catholic League for Religious and Civil Rights also supported the law. "The waiting period found in the Illinois statute is virtually indispensable to guaranteeing the proper parental consultation about a minor child's abortion...." The league said in its friend-of-the-court brief.

It said the court has "long recognized" that the Constitution provides parents with the primary right to direct a child's upbringing. It added that "as part of this constitutionally protected right, parents ordinarily must be permitted the opportunity to counsel their children" on such matters as a child's abortion.

Another pro-life advocate, the American Life League, argued in its brief that the Illinois law "is constitutional within the parameters of *Roe vs. Wade*," the 1973 Supreme Court abortion ruling, but that "*Roe vs. Wade* is itself unconstitutional and should be overruled for the reason that the unborn child is a person."

Not surprisingly, backers of legal abortion said the court must rule the waiting period unconstitutional.

A friend-of-the-court brief representing various groups, including pregnant girls desiring abortions, chapters of the American Jewish Congress, and the Anti-Defamation League, argued that "at all stages of pregnancy, abortion is safer than childbirth" but that "delay is the single most significant risk factor for teen-agers who have abortions, and parental notification statutes increase delay."

The brief cited other court testimony that some pregnant girls fear to inform parents because of situations that include "religious or moral anti-abortion or anti-sex views of a parent" or, sometimes, the "likelihood of abusive verbal, physical or sexual response by a parent...."

After the April oral arguments the court will weigh the various sides and determine how much time for parental involvement the Constitution allows or demands.

## Issue will delay unity

LONDON (NC)—Unity between Anglicans and Catholics will be "further delayed" because the Church of England is moving closer to ordaining women priests, said Cardinal George Basil Hume of Westminster, England.

The general synod of the Church of England voted Feb. 28 to draft legislation for the ordination of women. Anglican Archbishop Robert Runcie of Canterbury said the legislation would not be ready for final approval until 1991.

Cardinal Hume said that although he considered it "essential" that Anglican-Catholic dialogue continue, "it is my view that full organic unity will now be even further delayed." "Developments of great theological significance and pastoral consequence should be undertaken only by a united church exploring together the mind of Christ," he said Feb. 27.

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# Today's Faith

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**FARM CRISIS**—Prist and farmer exemplify Bishop Sheehan's awareness of the farm crisis of which he said, "wherever people are hurting, the church needs to be."

## Every Christian is given spiritual gifts

by Fr. Eugene Laverdiere, SS

Most of us may not realize it, but what we do as Christians is really a gift of the Holy Spirit.

Sometimes, however, little relationship is seen between this "gift" and "what we do." Ministry is envisioned without charisma; charisma without ministry. The challenge almost everyone seems to face is to find the connection between ministry and charisma.

The word charisma never appears in the Gospels. We do find it in Paul's letters, but even there it is surprisingly rare. Most of the letters fail to mention the word even when the context seems to invite it.

It is especially from Romans and

from first Corinthians, and most especially when Paul writes of the body of Christ, whose diverse members are called to think and act as one, that we learn about charisms.

All this suggests that although there may have been nothing wrong with charisms in themselves, the early church struggled with the way these charisms or gifts were understood and manifested in the community.

A good way to approach charisms is to examine them very concretely as we find them operating in the life of some highly gifted or charismatic members of the early church. For this, the finest example is Paul himself.

Paul often spoke of himself as an apostle. For example, in his opening address to the Romans, he referred to himself as one "called to be an apostle and set apart to proclaim the Gospel of God" (Romans 1:1). We know from his letters and from the acts of the apostles how Paul directed all of his apostolic energy for the salvation of others and for building up Christ's body.

As Paul also said, being an apostle meant being "a servant of Christ Jesus" (Romans 1:1). So arduous was Paul in the exercise of his apostleship that he often risked his life to bring the Gospel to others. He followed Christ all the way and eventually laid down his life for others. Tradition has it that this happened at Rome.

As an apostle, Paul was a proclaimer of the Gospel, an evangelist. Based on the large numbers who heard the Gospel from Paul and formed the Christian community to whom he later

### Charisms build up the body of Christ

addressed his letters, we know that Paul was a very gifted evangelist. Charisms or gifts are not given to all in the same degree. In Paul we find an extraordinary manifestation of the gift of evangelization.

This gift was a distinct one, as we know from first Corinthians (1:10-17). There Paul said he was sent to preach the Gospel and not, for example, to baptize. Paul was an evangelist not a baptizer. Baptizing was someone else's gift.

Paul also had the gift of prophecy and teaching.

Once Paul had preached the Gospel, he taught those who received it. He shared the Gospel's background along with its implications—for example, that all those blessed in Christ had to learn to see one another as brothers and sisters in one family of God.

In his teaching Paul was prophetic. That is, he helped others see beneath the surface of things and recognized what was fully implied. For example, he showed the inconsistency of denying the resurrection of Christ's followers while maintaining that of Christ (1 Corinthians 15). He also pointed out the inconsistency of divisions in a community of believers who share in the one body of Christ (1 Corinthians 11).

The example of Paul, on whom the Spirit showered so many charisms for building up the body of Christ, helps us grasp the nature and purpose of charisms in the church today.

## Bishops try to be with people

by Cindy Liebhart

Bishop Michael Sheehan of Lubbock, Texas, recently teamed up with the local ministerial association, the League of Women Voters and the American Civil Liberties Union to work for better conditions at the Lubbock County Jail.

Among issues the coalition sought to address was the fact that "priests and ministers couldn't get into the jail" to meet privately with inmates, Bishop Sheehan said. "Inmates had to go to confession over phones in the visitors' area." It was "very degrading."

As a result of the coalition's work, the sheriff has promised that an inmate wanting to see a priest or minister may do so in a private place, Bishop Sheehan reported.

When Ohio's bishops endorsed a 6-year-old farm-worker-led boycott of Campbell Soup Co. in 1985, some Catholic farmers were angry, Bishop James Hoffman of Toledo recalled. It had been a long, sometimes bitter dispute involving strikes against tomato growers over migrant workers' wages, working conditions and right to organize.

"It was our farmers who were struck and our migrant workers who were striking," said Bishop Hoffman, recalling the dispute that now has ended. For many years, the needs of Hispanics and the farm workers had been a high priority in the Toledo diocese. But "Catholic farmers felt the church was unsympathetic to their plight. The farmers maintained they were caught between the processor,"

who sets prices, and the migrant workers.

In an attempt at reconciliation, Bishop Hoffman met with groups of farmers. He listened to their concerns, to which he felt "quite sympathetic... It's hard for them to make a go of it." But he also tried to explain why justice compelled him to support the boycott.

The roles a bishop plays are many. He is unifier, leader, teacher, listener, enabler, reconciler, evangelist. In the day-to-day work of a bishop, these roles unfold in a variety of ways, influenced by the region.

One can safely say, however, that a constant and vital element of any bishop's ministry is getting out among the people.

As Bishop Sheehan suggested, "If I don't get to know my people, I am like a man walking through a roomful of chairs with a blindfold on. I don't know what's really happening." He said he enjoys going out to parishes for Masses or meetings, and makes it a particular point to attend every Search youth retreat in the diocese.

After becoming bishop of Lubbock when the diocese was established in 1984, Bishop Sheehan became acutely aware of the suffering caused by the current farm crisis.

Based on his conviction that "wherever people are hurting, there the church needs to be," the bishop determined to do whatever possible to help.

As a first step he assembled a task force of farmers and farm workers to find out what they believed the church should do to help them survive.

Not only did the task force come up with recommendations reflecting the concerns of both groups; the dialogue also enabled farmers and farm workers to respect one another more, Bishop Sheehan said.

He said he believes in consulting with the people involved in a particular issue before making decisions. "I can't operate on a limb by myself."

One of the first things Bishop Hoffman did after becoming Toledo's bishop in 1981 was to hold a series of "town hall meetings" so that he could hear people's concerns firsthand. "It's a little different when you're out on their turf and territory," Bishop Hoffman said. Primary concerns were in the areas of marriage, child rearing and jobs.

Bishop Hoffman also established the practice of spending at least one week a year in every deanery. During these visits, he may attend a parish council meeting, sit in on a session of the Rite of Christian Initiation of Adults, visit the sick, meet with parents or hospital workers, pitch in at a parish soup kitchen.

The visits "are life-giving," Bishop Hoffman said. "As long as you stay in the office, you get a sense of what's going wrong... You don't see all the good."

The visits also help to "confirm our convictions about the struggles the church ought to stay with," he added. For example, when he sees 300 people show up at a soup kitchen, he realizes "that if it weren't for the church, these people might not have any food."

### This Week in Focus

What is the link between today's bishops and the apostles of the early church? This week "Today's Faith" takes up that question as it moves into its Lenten series on charisms in the church. These charisms are discussed in the fourth chapter of the Letter to the Ephesians.

Cindy Liebhart, associate editor of the Religious Education Package, has spoken with a number of bishops in preparation for this week's package. She introduces Bishop Michael Sheehan of Lubbock, Texas, and Bishop James Hoffman of Toledo, Ohio, in an article on the ministry of bishops in the 1980s. Then, in the Education Brief, she talks with Bishop Joseph Hart of Cheyenne, Wyo., a bishop who is almost constantly on the road—a traveler, much as the early apostles were.

Father John Castelot discusses the apostles of the early church in his biblical article this week. Father Castelot teaches at St. John's Seminary in Plymouth, Mich.

Father Eugene Laverdiere, SS, discusses the biblical notion of charisms in general and tells why St. Paul is a particularly good example of a charismatic person. Father Laverdiere is a scripture scholar and frequent retreat master.

Father Alfred McBride, O.Praem., presents a dialogue on the roles of apostles and bishops. The dialogue is based on one he prepared for the U.S. bishops' Papal Visit Office to be used the second week of Lent in parishes nationwide as part of educational preparations for Pope John Paul II's 1987 visit to the United States.

# A campfire conversation

by Fr. Alfred McBride, O.Praem.

(The following dialogue is designed to help readers think about the gifts and roles of bishops—leaders and pastors serving the committed and not-so-committed.)

Imagine a campsite in Yellowstone Park where six youths and their youth minister, John Paul, are huddled around a fire. Nearby, Old Faithful makes one of its regular appearances.

The group is talking about the election of Matthias to take the place of Judas as an apostle as told in Acts 1:15-26. "One of those who was of our company while the Lord Jesus moved among us, from the baptism of John until the day he was taken up from us, should be named as witness with us to his resurrection."

Now Lisa speaks. "From all I can tell," she says, "the apostles were a close-knit group right from the beginning. I'm not surprised. Jesus worked on them until they learned to be a community. Then he sent them the Holy Spirit to maintain the bond."

John Paul, the youth minister, is drawn to the figure of Peter and says: "Don't forget Peter's role in fostering community. Leadership is an important key for such unity. Like many leaders, he was often the first to act. The first apostle to see the risen Christ. The first to preach at Pentecost. Even the first apostle to convert a gentile, Cornelius."

Marie, who had just taken her college entrance exams, has the word "college" on her mind. "I think that is why I hear the church referring to the apostles as a college, a community of apostolic men, dedicated to a common goal with Peter as their leader."

The youths pause to watch Old Faithful. Someone adds word to the campfire.

Then Carl speaks. He also has plans for college and thinks he will enter the seminary after college. His uncle is a bishop.

"My uncle often would tell me about how the bishops are the successors of the apostles," Carl says. "I recall a magazine article that characterized my uncle



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**HOPELESS**—It is common for people in today's world to lose hope, but the bishop points out that faith is a gift that as a pastoral bishop. And he is. No one I know has a greater sense of caring than my uncle."

John Paul pulls on another sweater as the night air grows more chilly. "It is clearer now that a bishop can combine that approach with his administrative duties," he says. "The apostles preached the Gospel; they celebrated the sacraments and involved people in the needs of the world around them."

Thomas is the group's skeptic. "When it comes to faith, I find all of you more accepting than I," he says. "You have never had as much trouble accepting God's existence as I have. In my sophomore year I was really struggling. The campus minister said I was experiencing a faith crisis not unusual at my age. He loaned me an interesting pastoral letter by my bishop—at exactly the right moment."

"It impressed me when the bishop called faith a

has a capacity to stir hope. Thomas said, "God was not forcing faith on me; God was inviting me." (NC photo)

gift," Thomas says. "In other words, God was not forcing faith on me; God was inviting me."

Thomas adds that if nothing else, the bishop's words about a loss of hope among people in today's world, and faith's capacity to stir hope, have given him something to think about.

When Therese hears what Thomas says, she thinks for a long moment. Then she recalls some words of her bishop said at her confirmation about loving more deeply.

"Tom, I know you have struggled with faith," says Therese. "Yet you are always so kind to people. I think your loving manner is making your faith come alive."

The group grows still and wilderness sounds echo in the night wind. They say a prayer together. Old Faithful appears again as they retire for the night.

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The Bible and Us

# Apostles: witnesses to the resurrection

by Fr. John Castelet

The election of an apostle was the first item of business on the fledgling Christian community's agenda, according to Luke. With the defection of Judas, the number of apostles had declined from 12 to 11.

So we hear Peter addressing the little group as follows: "It is entirely fitting, therefore, that one of those who was of our company while the Lord Jesus moved among us, from the baptism of John until the day he was taken up from us, should be named as witness with us to the resurrection" (Acts 1:21-22).

Here then are the requirements for being an apostle in the strict sense, one of the Twelve. The nominee was to have been a witness of Jesus' ministry from its beginning right through to its culmination in the resurrection. Only such a person could be an accredited witness, and the primary task of the group was precisely to give witness (Acts 1:8).

Obviously, these conditions could be fulfilled by relatively few. As the years went by, their numbers grew even smaller. In fact, this is the last we hear of any attempt to preserve the original Twelve, even though others will subsequently die, like James, the son of Zebedee (Acts 12:2).

Luke sees special meaning and function in the Twelve. Symbolically, they represent the 12 tribes of

Israel, foundation of God's people of old. Thus, the Twelve are the foundation of the renewed people of God.

This same idea is expressed another way in the New Testament book of Revelation. Describing the heavenly Jerusalem, its author writes: "Twelve names were written on the gates, the names of the twelve tribes of Israel." And shortly thereafter, "The wall of the city had twelve courses of stones as its foundation, on which were written the names of the twelve apostles of the Lamb" (21:12, 14).

For Luke, the Twelve were the apostles par excellence. When trouble arose between the Greek-speaking Jews in the Jerusalem community and the native Jewish Christians, "the Twelve assembled the community of disciples" and suggested that the Greek-speaking members select seven of their own men to protect their interests (Acts 6).

Later, when Paul sought official sanction for what was already his successful mission to the gentiles, he went "to see the apostles and presbyters in Jerusalem about this question" (Acts 15:2). In the first letter to the Corinthians, Paul singles out a special appearance of the risen Christ to "the Twelve" (15:5).

One gets the distinct impression that the Twelve functioned as a group. The only ones about whom we have any information are Peter and John.

Their sphere of action seems to have been Jerusa-

lem. Even when the persecution following the martyrdom of Stephen forced Christians to flee the city, "all except the apostles scattered throughout the countryside" (Acts 8:1).

Peter, of course, moved around a bit, to Caesarea, Antioch and eventually, as archeological evidence indicates, to Rome.

The Twelve were unique, their function as foundation unrepeatable. But others, too, were known as apostles. There were men like Paul, Barnabas, Timothy, Titus and countless others who were "sent out"—the literal meaning of the word "apostle." They were sent out by the communities to spread the Good News and found new communities.

They were constantly on the go, even more so than our modern missionaries.

These were people endowed with special gifts—charisms—by the risen Lord. As head of his body, he bestowed the gifts necessary for its growth, "all we become one in faith and in the knowledge of God's Son" (Ephesians 4:13).

## Bishops serve as symbol of unity

"The bishops are the principles of the unity of their diocesan communities, and with the diocesan community they are witnesses to Christian hope in the midst of all their people, so that the Gospel, by being proclaimed and lived, may appear there as good news, salvation." (Pope John Paul II addressing the bishops of Switzerland in 1984)

Bishop Joseph Hart of Cheyenne, Wyo., is on the road—or on the telephone—a lot. Spending an estimated three of every five weeks away from home visiting parishes and schools throughout the diocese, Bishop Hart says his job "is the same as in any diocese; just the distances are different."

Indeed, the Diocese of Cheyenne, with 60,000 Catholics, spans the entire state. Its nearly 100,000 square miles include Yellowstone and Grand Teton national parks as well as vast rural plains. Thirty-nine parishes with a resident priest and 39 mission parishes occupy this territory; the farthest parish is 400 miles from Cheyenne.

"I don't even have an office," he said. "There are only three parishes in Cheyenne. If I had an office, who would come to see me there?"

For Bishop Hart, it is necessary to perform many administrative duties by telephone. Some diocesan groups, such as the personnel board, meet regularly by conference call. When he is away from Cheyenne, the bishop calls home every morning to have his mail read to him. He takes notes, then calls back and personally dictates responses.

The almost constant travel in his ministry is difficult, Bishop Hart admits, but "it is vital for me to get out and talk to people."

Bishop Hart regularly stays at a parish in Casper, a more centrally located city. There he celebrates parish Masses, participates in parish programs and

frequently is invited to people's homes for lunch or dinner. "I try to operate as a pastor," he said. "A pastor gets to go to people's homes. He has a close association with the people—is on a first-name basis with all the people in the parish."

Bishop Hart said he thinks people look to him "to make the church a place where they can touch God through their parish community. They also want the straight teaching of the church, even if they don't agree with it."

In such an expansive diocese, Bishop Hart said a primary aspect of his role as bishop is that of unified within the diocese with the larger church.

### Food for Thought

"Resolve this Lent to model yourself after Jesus every time you sit down for lunch or supper. Bury all reasons for fault-finding and anxieties. Let mealtimes serve as a rest from troubles and a place for renewed enthusiasm about life." That is an action recommended by Father Isais Powers, CP in "My God Have You Forsaken Me? Scriptural Meditations for Lent." This booklet includes a reflection and recommended action for each day of Lent, as Father Powers helps readers "wrestle with the problem of evil." Since there is no simple answer to the question of why evil exists, Father Powers says this booklet "will not—cannot—provide a simple answer to the mystery of suffering. It will not solve the problem." But, he hopes, "when the weeks of Lent are over, we'll have a sense of God's complex presence in relationship to our complex experience of evil." (Twenty-Third Publications, Box 180, Mystic, Conn 06355. Single copy, 75 cents; bulk prices available for parishes.)

### What Do You Think?

- Think of a person—in your parish, for example—who is able to contribute in a special way to the lives of others. Do you think that person has a gift of the Spirit, a charism? Do you find it difficult to think of yourself as having a charism?
- In the New Testament Letter to the Ephesians we read: "It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ" (4:11-13). What point is the writer trying to make about the body of Christ and its members?
- Father Eugene Laverdiere thinks it is important always to keep in mind the link between charism and ministry. What does he mean?
- Can you think of two ways the activities of a bishop today resemble those of an ancient apostle?
- Father Laverdiere thinks that St. Paul is a good example of a person who has gifts of the Spirit. Why?



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# Children's Reading Corner Young Francis became good bishop

by Jannan Masternach

Young Francis de Sales wanted to become a priest. But his parents had other plans for him.

They wanted their oldest son to become a lawyer. They hoped he would have an important government position. So they sent Francis to the best schools in France and Italy.

Francis loved to read and study. He was bright and worked hard. But he wasn't very interested in becoming a lawyer or government official. He wanted to be a priest.

Finally, after he finished law school, his father agreed to let him become a priest. He was ordained in 1603 when he was 25.

Francis volunteered to work as a missionary in a part of France that was no longer Catholic. He went from village to village preaching and teaching. But few people listened to him. Some people beat him up and forced him to leave their town.

But Francis did not give up. He continued to teach and preach. He also began to write little leaflets about God, Jesus and the Catholic Church. His friends copied them by hand and spread them around the villages. Francis wrote hundreds of religious leaflets during two years. Later they were printed and published.

Francis was an inspiring speaker and an unusually kind man. He listened to people's problems and gave them

helpful advice. People of all kinds felt he understood them and cared about them.

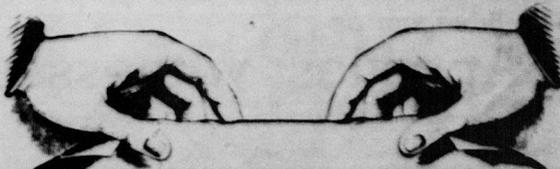
Pope Clement VIII was so impressed with Francis that he named him bishop of Geneva in 1602. The new bishop continued to touch people by his goodness. He believed that God loved everyone so he loved everyone as best he could. He preached each Sunday and crowds flocked to hear him.

Bishop Francis spent time helping individual men and women become better Christians. As a spiritual director, he counseled many people.

He also wrote thousands of letters of advice. One woman saved all his letters to her. She found them so helpful that she thought others also would learn from them. So she asked Bishop Francis to make them into a book. Called "The Introduction to a Devout Life," it became a best seller and still is read today.

Bishop Francis had a close friend named Jane Frances de Chantal. He was her spiritual director. With her, he began a community of religious women, the Sisters of the Visitation, which still exists.

People considered Bishop Francis a saint while he was still alive. Forty years after his death in 1662 Pope Alexander VII canonized St. Francis—publicly stated that he was with God in heaven. In 1933 Pope Pius XI named him patron of writers and journalists. His feast is Jan. 24.



## Write Your Own Leaflet

Francis de Sales wrote hundreds of little leaflets about God, Jesus and the Catholic Church. If you were to write a leaflet about God, what would you say? In the space below try writing your own leaflet about God.

## What Do You Think?

What was remarkable about St. Francis de Sales? What do you admire about him?

## Children's Reading Corner

In "Don't Hurt Laurie," by Willo Davis Roberts, Laurie's mother—Anabelle—becomes uncontrollably angry at times and hurts her. Laurie keeps what is happening to her a secret because she is afraid and because she thinks that no one would believe her anyway. In spite of Laurie's efforts to hide what is happening, others begin to notice and take an interest in her. Finally, both she and her mother receive the help they need. (Athens Publishers, 122 E. 42 St., New York, N.Y. 10017. 1977. Hardback. \$9.95.)

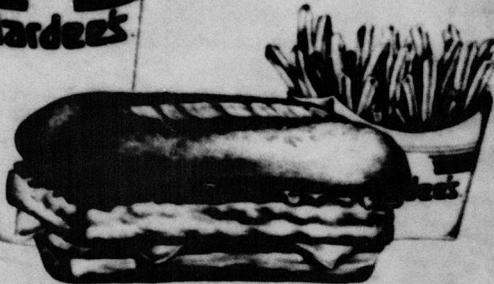
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# the sunday READINGS

Genesis 2:7-9, 3:1-7  
Psalm 51  
Romans 5:12-19  
Matthew 4:1-11

MARCH 8, 1987

FIRST SUNDAY OF LENT

by Richard Cain

My wife and I love to watch TV programs on science, for example Jacques Cousteau specials. These programs show how all things—the earth, oceans, atmosphere, animals, plants and people—are tied together in a complex set of relationships.

This Sunday's readings, the first in Lent, are like a Jacques Cousteau special on spiritual things. They show the complex set of relationships between God, humanity and all creation.

The first reading, is the Genesis account of the fall of Adam and Eve. It explains why life involves suffering. If we look closely, we see in this explanation a picture of God and creation as a vast spiritual system.

- 1) There is a fundamental ongoing relationship between God and each human being. The author states this symbolically by saying that God made humans out of the clay of the ground and then blew into their nostrils the breath of life. Breath does not last. It must constantly be replenished.
- 2) This relationship between God and humans is characterized by a balance

of dependence and freedom. Humans are created; moment by moment they depend on God for everything. At the same time they enjoy a limited independence from God; they can go against the way they are made to function. They can use the gift of life to damage, even destroy that gift. This is symbolized by the presence in the garden of the trees of life and of good and evil.

3) There is also a fundamental relationship among all human beings and between human beings and all creation. They are all dependent on and to a limited extent autonomous from each other. This is symbolized by humanity coming in the form of two sexes which together form one flesh and by their capacity to multiply and rule the earth that feeds them.

4) As God created them, all these relationships and the intricate balance of dependence and freedom among them is good, complete, whole. This is symbolized by the innocence of the man and woman, the idyllic garden setting, and the activity and presence of God in the garden.

5) However there is a monkey in the works. Another being or beings, created by God but now turned against God, seeks to turn others away, too. This is symbolized by the serpent.

6) Under the influence of this other being, human beings chose to exercise their freedom to go against their nature—the kind of relationship they have with God. At the core of this disruption is the choice to distrust God, to believe and act on the word of the serpent over the word of God. This injury we call sin, or more specifically, the original sin.

7) This injury has thrown the whole delicate system of relationships out of balance. Because the bond of trust between humans and God is broken, they are no longer in the necessary relationship with their source. As a result, all the other relationships are thrown out of whack. This is symbolized by the discord between the man and the woman, their sense of nakedness and their impulse to hide from God.

8) Like a huge building slowly crumbling once its foundation has been damaged, humanity continues to feel the mounting consequences of that initial disruption. We call the groans, the shivering and tearing of the building as it collapses pain, suffering, evil, death. God didn't tip the building over. But God surely must have known what would happen if it were tipped. The second reading tells us that God knew and had already taken this into account in the plan.

Like a virtuoso artist who takes the weak point in a piece and turns it into the greatest strength, God faced the problem by becoming human. God took on the consequences of freedom and used them to form a new and stronger link with humanity and all creation.

Through this new link, God harnesses this disruption or evil to accomplish good. God not only puts all the relationships back into balance but completes the building so it can't tip over any more.

In the gospel reading we see this process at work. We are back in the garden. Only now it is a disrupted garden—a desert. Jesus, the new human is facing the same temptation humanity faced. Trust God or trust this other being. Jesus chooses to trust God.

This experience is a preparation for the ultimate test in the disrupted garden of the passion and the cross.

# the Saints *by Luke*

## ST FRIDOLIN



FRIDOLIN WAS A SEVENTH-CENTURY IRISH PRIEST WHO PREACHED ALL OVER IRELAND AND THEN WENT TO GAUL. HE SETTLED AT POITIERS, WHERE HE REPORTEDLY RECOVERED THE BODY OF THE FOUNDER OF ST HILARY MONASTERY THERE THROUGH A VISION. HE WAS ELECTED ABBOT AND REBUILT THE CHURCH THAT HAD BEEN DESTROYED IN A VANDAL RAID. FRIDOLIN LEFT WHEN THE WORK WAS WELL UNDER WAY AND THEN SETTLED ON AN ISLAND IN THE RHINE NEAR SACKINGEN, GERMANY. HE BUILT A MONASTERY, OF WHICH HE WAS ABBOT, A CONVENT, AND LATER A SCHOOL FOR BOYS.

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## My Journey to God Prayer of the senses

by Richard Cain

"When they landed, they saw a charcoal fire there with a fish laid on it and some bread. 'Come and eat your meat,' Jesus told them." (John 21:9,13)

In a quiet place (my favorite place to pray is a nearby park), I collect my subject for meditation, maybe a passage from scripture. Then I close my eyes and relax.

Using one or more of my senses, I call the scene to mind. In this case I listen to the crackle of the fire and the clack of the fish over it. I smell the odor of charcoal and of the fish cooking. I feel the warmth of the fire. I feel pangs of hunger in my stomach. The fish really looks good!

There is the attitude of early morning. The water of the Sea of Galilee looks the glass. In the distance is a boat with six tired fishermen. Their feet vibrate occasionally, carried inland over the salt water. I sense the kindness of Jesus as he tends the fish still crackling and sizzling on the fire.

Gradually the scene of Jesus' care overwhelms me. Jesus is aware of all my needs. He is still "cooking fish" today, "cooking fish" for me. I spend some time appreciating the ways in which Jesus has "cooked fish" for me today.

(Richard Cain is author of "My Journey to God.")

Everything that God has made can be a means of prayer—especially things we enjoy: music, art, drama, nature, our senses, our language, our memories, an activity such as walking. How do you use what God has given you to spend time with God? Send your experiences to: My Journey to God, P.O. Box 1717, Indianapolis, IN 46204.

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## Question Corner

# Wedding problem

by Fr. John Dietzen

**Q** Our Catholic paper has had many articles on interfaith marriages but I haven't seen anything about Catholics attending them with no priest present. My grandson will be getting married at a Congregational Church. Should I attend this ceremony? (Massachusetts)

**A** One circumstance could make the answer to your question very simple.

As you obviously are a priest, normally a Catholic must be married before a priest (or bishop or deacon) for that marriage to be valid according to church law. This is true whether the Catholic is marrying another Catholic, or one of another or of no faith.

According to present church law, however, the local bishop may dispense from that obligation.

Several circumstances may motivate such a dispensation. Sometimes the non-Catholic partner has a special connection with his or her congregation. I myself have experienced two cases in which a close relative of the non-Catholic partner was pastor of the Protestant church to which that person belonged.

In some cases, the family of the non-Catholic partner may intensely dislike the Catholic Church, even to the point of refusing to come to a Catholic wedding ceremony.

This circumstance, of course, might present serious difficulties for the marriage itself. Nevertheless, for these or other reasons, the person preparing the marriage may present to the bishop a request for what officially is called a "dispensation from the form of marriage."

When such a dispensation is granted the couple may be married before a minister, magistrate, judge or anyone else officially recognized by civil law to officiate at marriages.

In these cases a priest may or may not be present; his presence is not required for a valid Catholic marriage.

If such a dispensation has not been requested and granted for the marriage, a wholly different kind of problem arises. If one party is still Catholic (for example, if he or she has not joined another church), the marriage would be invalid according to Catholic Church law.

Should you attend in that case? It is a difficult decision for a grandmother or parents to face.

I believe it is, first of all, important to acknowledge that there is no black and white, right and wrong answer. One can only weigh several factors and then make as prudent a judgment as possible, all things considered.

I'm sure you wonder, for example, about the possibility of scandal. What will your attendance say to

your grandson and to the rest of your family and friends about your own attitude toward what he is doing?

On the other hand, your love as a grandparent urges that you let him realize you are not shutting him out from your family and that you want your lines of communication kept open. He is, I hope, not acting in violation of his own conscience. But you have your own convictions, and you (as well as his parents, other relatives and friends) never need to apologize for them. You have as much right to your beliefs as your grandson has to his.

If you feel that simply attending the wedding would indicate approval that would compromise your own faith convictions, then perhaps you should not go. On the other hand, you may be able to make your position clear and still attend the wedding without being misunderstood.

As I have noted in this column previously, there is perhaps less danger today than formerly in attendance of relatives at such affairs because of the widespread confusion and religious searching in many of our young people.

Talk about it with others involved, think and pray about what you should do, decide and then don't fret over your decision.

## Family Talk Learning from children

by Dr. James and Mary Kenny

Dear Dr. Kenny: Today's youngsters are tackling challenges in elementary, middle and high school classrooms earlier than we did. In many cases, mom and dad can no longer sit down at the kitchen table, sputter the answers and send their children back to the classroom the next day on top of the academic world.

Rather, the kids are studying things and doing things with computers and other learning tools that are totally foreign to parents. Aside from pleading ignorance or declaring ourselves innocent victims of the information explosion, what can we do to help our children? (Indiana)

Answer: When our youngsters outdid us athletically, when they outran us, outdid us or outwitted us, we could haphazardly always fall back on the notion that we were still smarter than they were.

What a blow to our parental egos to discover our sixth-grader is learning things and performing mental manipulations beyond us.

Well, cheer up, parents. Wisdom is different from intellectual skill. Wisdom comes only as a gift of age and experience. Parents, be wise!

Be wise enough to let your children teach you. That may take a little humility, but what a delight for the youngster to revel in the fact that she is teaching her mom or dad the "new math." As one youngster, who had studiously avoided doing homework before, told me: "I have to go home now and show mom how to do my math."

Teaching someone else is a good way to learn. You will be helping him master his lesson by requiring that he clarify it for you. That will also be a boost to his sometimes flagging self-confidence, to know that he knows more than his parents.

I am indebted to my high school son, a cross-country runner, who taught me how to jog and run in my early 60s. He was there on my 50th birthday, cheering me on, when I ran my first marathon with him. I will never catch or outperform him, but we are both richer for the skills he has given me, and what he has learned about running, and coaching, and dads in the process.

Let your children teach you the many manipulations of the computer, the sense of new math, how to draw, and/or all about Abe Lincoln. Your need to know can be their motivation to learn still more. You do not have to be the expert to help someone learn. Sometimes, it helps to be a "dummy" parent.

Another way parents can help their would-be prodigies is to set a time and place for homework. If you cannot provide all the expertise, you can at least structure the setting.

Agree upon a time. Immediately after dinner and before evening television is a fairly good choice.

Agree upon a place. Living room or kitchen table, but not in front of the TV set. Perhaps television should be off for everyone during homework hour.

Then give your youngster credit in some fashion for completing his homework time. You may keep a chart and give a bonus point for each half hour, to be redeemed with an extra privilege or some small token or gift. If he has no official homework, encourage him to read or write or draw during this time.

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## Carpet Column

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Vatican Letter

# Dealing with new life and death issues

by Agostino Bobo, NC News Service

In vitro fertilization, genetic engineering and embryonic experimentation have become household terms. And they have become important ethical issues for theologians. So has the question of brain death in determining when life ends. The Vatican is preparing a major bioethics document offering guidelines for judging modern techniques.

Although the techniques are modern, to judge them the church must answer three old and basic moral questions: (1) How is human life transmitted from parents to offspring? (2) When does human life begin? (3) When does human life end? Right now, the only clear and unequivocal church answer is to the second question. Church teaching, as often reemphasized by Pope John Paul II, is that life begins at the moment of conception.

This teaching, for instance, forms the moral basis for the church's staunch opposition to abortion. But it also would apply to such bioethical issues as fetal and embryonic experimentation.

The position was stated firmly by Pope John Paul II in 1982. "I condemn, in the most explicit and formal way, experimental manipulations of the human embryo, since the human being, from conception to death, cannot be exploited."

The moral answers to the other two questions are in a state of flux, to a large extent because of the rapid refinements of science and medicine in the latter half of this century.

Traditionally, in answer to the first question, the church has said that human life must be transmitted through normal sexual relations by a married couple. This has come to include fertilization of the egg inside the wife's body.

Theologians ask: if having offspring is a moral end of Christian marriage, why can't in vitro fertilization be used by married couples who physically cannot have children otherwise?

If the new Vatican document being prepared by the

Congregation for the Doctrine of the Faith, decides transmission does not necessarily include fertilization inside the woman's body, it could open the door to endorsing in vitro techniques in limited cases for married couples.

## The Pope Teaches Jesus was the perfect prophet

by Pope John Paul II  
remarks at his general audience Feb. 25

Today we continue our catechesis about the person of Jesus. We reflect on the truth that Jesus as the Messiah was also a prophet. During his trial before Pilate, Jesus denied that he was an earthly king, but he added: "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth." Here we find the essence of Jesus' prophetic mission as the Messiah: to bear witness to the truth. For a prophet is one who is called and sent to be a witness to the truth and to speak in the name of God.

The Old Testament shows us clearly that the prophet's task was a form of service, a service that was honorable but at the same time difficult. Jeremiah, for example, was a prophet who encountered resistance, rejection and even persecution when the truth he proclaimed was inconvenient to his listeners. In the prophecy of Isaiah we see the figure of the servant of Yahweh, a particularly significant expression of the Messianic tradition. The servant of Yahweh has all the characteristics of the Messiah-prophet and also the qualities of a priest and king.

Although written many centuries before Christ, the third and fourth songs of Isaiah in their description of the suffering servant foretell the passion and death of Christ, the Messiah-prophet. Through the prophet Isaiah, God says: "Through his suffering, my servant shall justify many, and their guilt he shall bear." And Jesus, clearly referring to the words of Isaiah, declared about himself: "The Son of Man... came not to be served but to serve and to give his life as a ransom for many." In the person of Jesus, the tradition of the Messianic prophet finds its fulfillment and perfect expression.



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# ENTERTAINMENT

## Viewing With Arnold Amoral thriller with feminine twist misfires

by James W. Arnold

In the age of computers, it's becoming increasingly difficult to get away with quietly killing your spouse. Or with any crime that could once be hidden in piles of anonymous statistics.

It's as if police agencies were suddenly gifted with sonar-detection equipment formerly reserved for the Recording Angel.

That's what happens to get things started in "Black Widow," a new would-be thriller that is what Hollywood might call a "concept movie." The concept here is that expected sex roles are reversed, and a smart beautiful female detective (Debra Winger) pursues a smart beautiful female criminal (Theresa Russell), while the men in the cast schlep around in minor roles as sex objects, clods, victims or potential victims.

Debbie's character is a man-ohy workaholic Justice Department analyst who runs across a series of improbable rare disease deaths of middle-aged urban millionaires. She soon suspects that the deceased were briefly married to the same widow (Terry) in various disguises, and that this woman is in the business of poisoning husbands and collecting inheritances.



Debbie can't get any police-types to believe her, and goes off on her own in a solo womanhunt that is clearly an obsession with some murky Freudian roots.

Does Debbie subconsciously admire or even envy Terry? Each is obviously neurotic about men. Are they sisters under the skin? Do they like each other better than their wimpy boyfriends? Does anyone care? Frankly, cops and crooks movies were much better when the phobias were less important and you worried about who was the better shot.

In any case, "Widow" is not a profound study of the morality of crime or sexual perversity. The screenplay by Ronald Bass, with its cross-cutting between pursued and pursuer, generates some basic suspense as Debbie tracks Terry to Seattle, where she has already seduced a millionaire anthropology buff (Nicol Williamson) into marriage. But Debbie can't get help from skeptical local cops until the poor guy is done in by a dose of penicillin in his toothpaste.

"Widow" is not exactly subtle in setting things up. When Terry and Nicol are smooching, she is almost hit in the teeth by an object on a chain around his neck. "What's that?" she asks. "I'm allergic to penicillin," he says. Hitchcock would have preferred fear of heights or enclosed spaces.)

When the chase moves to Hawaii, the film suffers a moral collapse. Terry's new target is a sleazy oddball



**MYSTERY**—Debra Winger (left) as a Justice Department data clerk who takes the field case and meets Theresa Russell as the "Black Widow," a woman who marries rich men and then murders them. "Mystery fans may find the film engaging," the USCC says, "but there's too much emphasis upon seduction." It is classified A-III (NC photo).

hotel magnate (Sami Frey) who wants to build a resort near a volcano. The women become pals when they join the same scuba-diving class, and director Bob Rafelson teases a lot to suggest that maybe Terry suspects who Debbie really is. Whatever, Terry invites Debbie to make a pitch for the millionaire, and both seem more than willing. Then she tries to frame her for his murder.

The competition is more brains and beauty than violence. But since we're in Hawaii, we get the inevitable scuba-diving will-she-cut-off-her-air supply scene, as well as some shadowy nude romancing in the swimming pool.

The moral level of all these characters by now is somewhere south of a TV soap opera, and the worst of it is the movie doesn't know it. Who loves whom and why is a bigger mystery than the somewhat complicated, "Jagged Edge"-inspired trick ending that may not defy human understanding, but sure requires a lot of it.

On the plus side, the leading ladies are attractive and dynamic, and the focus on female perspectives gives a

freshness to otherwise tried material. Theresa Russell (often featured in husband Nicolas Roeg's strange movies) has earned this career break, if that's what it turns out to be, and dominates the screen. Cinematographer Conrad Hall ("Cool Hand Luke," "Butch Cassidy") offers splendid views of the tourist locales in his first film in 11 years.

But suspense is hard to maintain if, basically, you don't believe in the characters or care very deeply about what happens to them.

(Misfired feminine-oriented chase yarn; amoral tone, sex situations; not recommended.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Beyond Therapy ..... O  
The Good Wife ..... O  
Hostlers ..... A-I

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

## New 'Ohara' series is Socrates in gumshoes

by Henry Horn and Tony Zinn

Pet Morita uses his heart as well as his mind in his work as a veteran detective in "Ohara," a new series which airs Saturdays, 9-10 p.m. EST on ABC.

A recent episode in which Ohara helps a bungling Japanese detective save face shows his uncommon compassion for both criminal and victim as well as for his fellow workers.

The Ohara character is a hybrid of the stoic and the wise teacher which Morita developed for the "Karate Kid" films. He's like a Socrates in gumshoes. As a veteran Los Angeles police inspector, Ohara is given special assignments to address with a minimum of muscle. He always manages to fulfill his obligations with grace and dignity.

As in "The Karate Kid, Part II," the program themes are often about honor and fair play. Ohara never misses the opportunity to cite a proverb or recant a wise values-based observation about life and human nature.

Morita makes even the clichés work because his character, a model of unswerving cleverness and even-tempered justice born of experience, is so worthy of respect. The program has created a rarely seen positive image of the elderly as keepers of the faith and sources of guidance, inspiration and wisdom.

In one episode, Ohara must shield a special witness from life-threatening danger. Working on intuition and logical deduction, he builds trust and offers words of consolation. Like a 1930s "Charlie Chan," he is cool, calm, collected and effectively non-violent.

Morita's character expresses his personal code of ethics and offers a general moral perspective on a wide range of situations.

This mid-season replacement has quietly asserted itself as a police form worthy of family viewing. With upcoming episodes—such as one in which Ohara goes undercover as a high school teacher in order to break up a drug ring—the show moves into the wider arena of social problems.

Ohara always emphasizes the right path toward a solution of a problem. It's a small victory for television that Morita's character manages to achieve this in the context of a realistic action-drama format without resorting to the trite and melodramatic.

### "Timetalkers," March 10, CBS

Those who like science fiction can enjoy William Devane as he takes on archvillain Klaus Kinshi in "Timetalkers," airing Tuesday, March 10, 9-11 p.m. EST on CBS.

The program features Devane as a history professor who buys a tintype taken in a frontier town of the Old West a century ago. When he blows up a shadowy figure in the background, he discovers that the revolver in the man's hand is not a 19th-century weapon but a modern .357 Magnum.

When scientific tests date the picture to 1885, Devane has no other explanation than that the man in the picture comes from the future. No one takes this seriously except the viewer, who has already been introduced to the time traveler.

Kinshi turns out to be a mad scientist from the year 2685 who has traveled back to 1885 to change history. Sent to track him down before he can implement his plan is a woman scientist (Lauren Flutton) who along the way picks up Devane to help in her mission.

Brian Clemens' script doesn't quite hang together but it is fun to watch the action unravel in past, present and future tense. The plot is secondary in this kind of entertainment. If one is willing to suspend disbelief, the program deftly directed by Michael Schultz offers neat twists and turns with a few surprises along the way.

European actor Kinshi is one of the best heavies in the business and Devane turns in a smooth performance as an intelligent family man who happens to be a history buff of the Old West. Miss Flutton's role is little more than a good-looking plot device.

All in all, not a bad mixture of old-fashioned Westerns and newfangled high tech. Although there is a lot of gunplay and some tense action, the program's fantasy is fanciful enough for family viewers.

### "The Magic of David Copperfield II," March 11, CBS

Magic shows, which used to be a staple of the television entertainment schedule, are now annual events. This year it is "The Magic of David Copperfield II: The Escape from Alcatraz," airing Friday, March 11, 9-9 p.m. EST on CBS.

If you haven't caught his eight previous shows, Copperfield is a class act. Combining a sense of showmanship with a flair for the dramatic, this engaging magician can always be counted on for some mystifying tricks and illusions, some amusing patter that misdirects the attention and a spectacular feat of legerdemain. Last year, for instance, Copperfield walked through the Great Wall of China. This time he breaks out of a cell on the "escape-proof" island prison of Alcatraz and makes it across the shark-infested water of San Francisco Bay to the mainland. It's a trick no prisoner ever pulled off in the 29 years that Alcatraz has held many of the nation's toughest criminals.

Although it is stressed that there are no camera tricks, it wouldn't matter even if there were. It's the dramatic sequence of events which keeps us unsure of exactly what Copperfield is doing that makes it worth watching.

Preceding this are a number of tricks involving members of the audience or Copperfield's pet duck, Webster. Some described as "death-defying" certainly look dangerous.

These last are a traditional part of any magic show, but in the context of Copperfield's presentation parents should have no difficulty in reassuring their young children that this, like the rest of the show, is a skillful, carefully managed trick and not anything to be imitated.



# Mitchell, Roe report on consultation

(Continued from page 1)  
as advisors on several marriage and clergy programs.

But she said, "There are all these places for women, but the attitudes still haven't changed in some parishes." Marie noted that Archbishop Weakland is a strong advocate of Christianizing through the arts. And he recognizes that this is one of the special gifts of women. But, Marie feels that it is important to educate the laity and some priests so that women leaders are not patronized.

James A. Roe, past chairman and presently executive committee member of the council at Immaculate Heart of Mary Church in Indianapolis, also felt that Archbishop Weakland "did a real nice job of bringing together what happened in terms of the issues." And he also felt a little out of place since "a lot of the people were very active at the diocesan level," while he is primarily active at the parish level. He has served in the planning, census, financial and constitutional work during his four years on

the parish council, and acts as lector and greeter for parish liturgies.

But Roe felt his contribution at Belleville was "in addressing issues personal to us as lay persons and, basically, where we are going." He agreed with the archbishop when he said that Rome's feeling about lay persons is not the same as the American Catholic feels about the role, and that this difference in attitude creates some tension.

"They didn't want this to be a congress," Roe said, adding that he did not go into it with a lot of information, though the two delegates from the Archdiocese of Indianapolis did have the surveys of the parishes to guide them. He thought the consultation was a very good process, in which personal views and experiences were shared before the groups started talking about the issues. Though a lot of people knew their archbishop, Roe said he had never sat down and talked with Archbishop O'Meara about the issues.

In fact, Roe said, "A lot of these issues were real new to me." The delegates were

asked to avoid discussing matters covered at the Feb. 6-8 Burlingame, Calif. consultation. He heard these lay people at Belleville talking about how the "marginalized" homosexuals, divorced members, and women need to be given more affirmation as persons from the church.

With these, Archbishop Weakland included racial minorities, youth, the elderly, and even the intelligentsia as other "hurting groups" that need to be integrated into the church.

Roe sees the actual mission of lay people to become better educated and to help those who are ordained to better perform their ministry of dealing with people.

"Now our work really starts," Roe commented. "We have to get the issue on the table so that it will be talked about. How are we going to minister to the marginalized? Let's talk about these issues at the parish level, then take them to the archdiocesan level. The biggest thing is to talk about these kinds of things."

Roe was pleased that Archbishop Weakland and the other bishops present were sitting at the tables with the discussion groups, mostly listening, but occasionally throwing in a comment. He imagines that when they are working in their own dioceses, they don't have much time to sit down and listen to lay people. He observed, "I'm sure that it affected their thinking. I know that it affected my personal growth."

As far as the impact this consultation will have on the Synod on the Laity, Roe remembers Archbishop Weakland's comments that the United States will have four of the 300 bishops who will attend. This country's comments on women, homosexuality, and divorce will not even be an issue to an African bishop who says he is struggling to feed his people.

But Roe said of his experience, "It is a good process for getting people to talk about the issues. Even though we could not be heard in Rome as much as we would like to, from the standpoint that we could get together and discuss issues, it was very important."

The remaining regional consultations will be held in San Antonio, Texas, on March 13-15 and in Holyoke, Mass., May 1-3.

# Bp. Gumbleton says U.S. officials 'pretend' contras respect rights

by Laurie Hansen

WASHINGTON (NC)—U.S. officials can only "pretend" that the contras in Nicaragua respect the human rights of those "they claim to be liberating," said Auxiliary Bishop Thomas Gumbleton of Detroit.

Bishop Gumbleton, at a news conference at the Capitol Feb. 25, pointed to three Nicaraguans who lost limbs as a result of an exploding land mine in October and alluded to a statement by President Reagan that he cannot remember

some specific details about his role in arms shipments to Iran. "Our president says he can't remember. But the three Nicaraguans here today do remember. They can never forget what happened—with our tax dollars, in our name," Bishop Gumbleton said.

At the news conference Bishop Gumbleton released a 65-page report on alleged human rights abuses by Nicaraguan contras.

The report was published by Witness for Peace, an interdenominational group opposed to U.S. policy in Nicaragua.

Bishop Gumbleton is a member of the group's advisory board.

Last fall Congress voted by a narrow margin to provide \$100 million to aid the contras. Opponents are trying to block the final \$40 million installment of that payment and an additional \$105 million proposed by the Reagan administration for the next fiscal year.

Bishop Gumbleton in an interview after the news conference said that as a result of continued revolutions in the Iran-contras area, the Reagan administration will have a more difficult time convincing Congress to approve the additional \$105 million.

"The scandal has severely damaged the credibility of the administration," he said. "Now when Reagan claims these human rights abuses didn't take place, people will be less likely to believe him."

Calling the overthrow of the Nicaraguan government "an obsession of President Reagan," Bishop Gumbleton said at the press conference that Reagan fears other Latin American countries will view Nicaragua as a model and follow suit in declaring economic and political independence from the United States.

If they do so, the bishop said, these nations will cease to be "backyard countries" of the United States. "And (the administration) doesn't want that. We think it's our hemisphere and want to control it." Demanding hemispheric control, said Bishop Gumbleton "is, of course, wrong. It violates all our principles."

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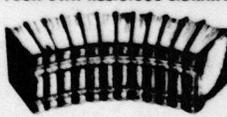
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**RIGHTS VIOLATIONS**—Carmen Pineda, 39, is in wheelchair, holds her 6-month-old daughter Marjorie at Washington press conference. The woman from Pontreux, Nicaragua, lost both legs last October when a mine exploded. Teenage people said the mine was rigged by contra rebels. At the press conference, where two other Nicaraguans lost limbs in the mine explosion were introduced, Auxiliary Bishop Thomas Gumbleton of Detroit said U.S. officials only "pretend" that the contras respect the human rights those "they claim to be liberating." (NC photo by E. Reibard)

# Father Curran sues university over suspension

by Jerry Fileau

WASHINGTON (NC)—Moral theologian Father Charles E. Curran has filed a civil lawsuit to overturn The Catholic University of America's decision in January to suspend him from all teaching.

Father Curran was told by the Holy See last summer that he is not suitable or eligible to teach as a Catholic theologian. On sabbatical at the time, he was supposed to resume teaching in January. But he was suspended while awaiting results of an internal academic review of an order withdrawing his license to teach on the ecclesiastical faculty of the university's theology department.

Archbishop James A. Hickey of Washington, chancellor of the university, initiated both the withdrawal of Father Curran's ecclesiastical teaching license and the interim suspension order.

In his lawsuit, filed in District of Columbia Superior Court Feb. 27 and released to the press March 2, Father Curran said the suspension was a "breach of contract" which bypassed due process and denied him his rights as a tenured professor under university statutes.

The suspension has denied him a professor's right to interact with his students and caused harm to his "profes-

sional standing and reputation" in the academic community, he said.

Father Curran asked the D.C. Superior Court to order the university to let him resume teaching theology courses for students working for civil degrees.

He also asked the court to issue a declaratory judgment that Archbishop Hickey's

authority over him extends only to teaching in ecclesiastical-degree courses, and that the suspension from teaching courses for civil degrees was a breach of contract.

At the heart of the legal dispute over Father Curran's suspension are two different interpretations of special university statutes governing ecclesiastical-degree pro-

grams in the theology department. The statutes say that those norms do not affect the department in its non-ecclesiastical—or civil-degree—programs.

Professors on ecclesiastical faculties of the university must have a "canonical mission" or church license to teach, which comes from the chancellor and bishop-trustees

of the university acting in the name of the Holy See. Professors on non-ecclesiastical faculties are not governed by those rules.

In suspending Father Curran Archbishop Hickey contended that, while the theology department offers two different kinds of degree programs, it has only one faculty body, which is ecclesiastical,

and anyone on that faculty must have the church's teaching license.

Father Curran contended that, since three-fourths of the degree students in the department are working for civil degrees, it is possible for a teacher without the ecclesiastical license to offer courses for credit only in the civil degree programs.



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# the active list



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

Sent to: The Active List, 1409 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46205

### March 6

Our Lady of Fatima Council #3228, K of C, 1313 S. Post Rd. will hold a Lenten Special Fish Dinner. Reservations recommended. Call 897-1577.

A Lenten Fish Fry will be held from 5:30-7:30 p.m. at St. Bernadette Church, one block S.W. of English and Emerson Aves. Adults \$5; children \$3; pre-schoolers \$1; fish and shrimp \$4.

Channel of Peace Community will hold a First Friday Mass at 7:30 p.m. following soup and bread supper at 6 p.m. at Our Lady of the Greenwood Parish, 325 S. Meridian, Greenwood. Call 217-489-2881 for information.

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

### March 6-7

The National Players from the Catholic University of America

will present two free plays at 8 p.m. each evening in St. Bede Theater on St. Meinrad College campus. "Romano and Juliet" on Fri.; "Amadeus" on Sat.

### March 6-7-8

Sacred Heart School, 1320 Lafayette Ave., Terre Haute will hold a Fish Market from 3:30-4 p.m. Fri., from 9 a.m.-4 p.m. Sat., and from 10 a.m.-12 noon Sun.

A Women's Weekend Retreat on "Qualities of a Disciple" will be presented by Franciscan Father Noel Wall at Fatima Retreat House, 5555 E. 56th St. Call 546-7881 for information.

### March 7

Little Flower PTO will sponsor a Garage Sale from 8 a.m.-3 p.m. in the school cafeteria, 1409 N. Beart Ave. (780 E. Newland Ave.)

The Office of Worship will sponsor a pastoral musicians' workshop on Folk and Instrumental Ensembles by Grace Lang and "Today's Spirit" from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1409 N. Meridian St. Call 236-1463.

The Catholic Widowed Organization (CWO) and the Family Life Office will sponsor a workshop for widowed persons of all faiths on "Widowhood: One of Life's Transitions" from 8:30 a.m.-3:30 p.m. at the Catholic Center, 1409 N. Meridian St. \$15 negotiable fee includes lunch. Call the Office 236-1505, or Ann Wadleton 236-1466 or 252-7888.

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

Providence High School, Charleville will hold a free mandatory Placement Test for incoming freshmen from 8:30-11:30 a.m. For information call Rene Lippman 812-945-2538.

The Office of Worship will sponsor a Workshop on Church Renovations from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1409 N. Meridian St. Call 317-236-1463 for information.

### March 7-8

A Vacation Retreat Weekend for high school seniors and older girls will be held at Our Lady of Grace Convent, Beech Grove. For information call Benedictine Sister Marian Yube 317-787-3287.

### March 8

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

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

A Pre-Cana Day for engaged couples will be sponsored by the Family Life Office from 12:45-5:30 p.m. at the Catholic Center, 1409 N. Meridian St. \$15 fee. Pre-registration required. Call 236-1400.

Chataud High School and its Trinity Club will sponsor a Father/Son Mass and Breakfast at 10 a.m. in the gym. Chataud graduate and Butler University head football coach Bill Lynch is featured speaker.

### March 9

Winter/Spring Religious Studies for adult youth leaders sponsored by New Albany Deaconry Youth Ministry continue from 7-9:30 p.m. at the Aquinas Center, Clarksville.

The Children of Divorce Program sponsored by Catholic Social Services begins from 7:45 p.m. at the Catholic Center, 1409 N. Meridian St. Call 236-1500 for information.

### March 11

The Family Enrichment Series based on Dr. James Dobson's Turn Your Heart Toward Home films co-sponsored by St. Maurice Parish, Napoleon, and Immaculate Conception Parish, Millhouses continues at 7:30 p.m. in St. Maurice Parish hall with "The Family Under Fire."

St. Bernadette Parish will hold a 7 p.m. Lenten Service followed by Father John Powell's Jesus As I Know Him" videotape series at 7:30 p.m.

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

Fathers William Stineman and Jack Porter will begin the Lenten Series Downtown sponsored by St. John the Evangelist Parish at 11 noon in the clubroom of L.S. Ayres & Co. with "The Message of Jesus" Lunch available in adjacent Tray Shoppe.

"Journey Through the Old Testament" and "Clay as Meditation" Lenten Series begin from 9:30-11 a.m. and 7-9:30 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. \$5/session or \$25/6 sessions paid by Mar. 11. Call 783-7861 for information.

A Natural Family Planning (NFP) class will be sponsored by the Family Life Office at 7:30 p.m. at the Catholic Center, 1409 N. Meridian St. \$15 fee. Call 236-1500 for information.

St. Andrew Parish, Richmond will hold a Soup and Bread Supper at 5:30 p.m. followed by a Father Vince Dwyer film on spirituality at

### March 10-11

A Business Retreat for men and women on "Christians in the

Market Place" will be conducted by Franciscan Father John Oudish at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7888 for information.

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April 9 - Family & Friends  
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6:30 p.m. and Eucharist at 7:30 p.m. \*\*\*

**St. Simon Adult Catechetical Team** will present the first of four free talks on "Contemporary Insights of the Mass and Sacraments" featuring John Cannady at 7 p.m. in Fellowship Hall, 6809 Roy Rd. Debiting/setting up by calling 820-8287 two days before. \*\*\*

**Scout Parent Support Group** will present Dr. Jack Paddy focusing on "When Teens Turn On and the Parents Turn Off" at 7:30 p.m. in the school library. Call 256-2804 for information. \*\*\*

The Celebration '86-'87 and Adult Learning Committee of St. Lawrence Parish, 40th and Shadeland continue their ecumenical lecture-discussion series at 7:30 p.m. with Father Tom Murphy speaking on the "History of Eucharism." \*\*\*

**March 12**

**Emmanuel Walk Evenings** continue from 7:30-9 p.m. at Alverno Retreat Center, 6140 Spring Mill Rd. Call 287-7200 for information. \*\*\*

**St. Vincent Hospital Guild** will hold its 54th Founders Day Luncheon and Fashion Show at 11 a.m. in the Radisson Hotel Plaza Ballroom, 618/Victor. Call 256-2804 for information. \*\*\*

**Indianapolis Deaconry Council of Catholic Women** will hold a Spring Picnic-in at St. Barnabas Parish, 6200 Robbs Rd. Bring a dish and its recipe to share. For reservations call Mrs. John Kambal 647-4264 before Mar. 12. \*\*\*

**Soyuzny Deaconry DRE/CREs** begin their Out For Lent series at 7:30 p.m. with Fr. Mary Parish, North Vernon with Dr. Ernest Calamati speaking on "What Do We Do When Things Go Wrong? Healing Relationships." \*\*\*

**Channel of Peace Community** will hold a City-Wide Prayer Meeting at 7:30 p.m. in the Catholic Center, 1428 N. Madison St. \*\*\*

**Immaculate Conception Academy, Oldenburg** will present

its second annual Midwinter Dinner entitled "The Rite of Spring" at 6:30 p.m. \$16/ticket. Reservations required. Call 812-454-4449.

**March 13**

A **Jonah Fish Fry** will be held from 4-7:30 p.m. at St. Joseph Parish, 5th and Ohio Sts., Terre Haute. Advance sale: adults \$2.50, children under 12 \$1; at the door: adults \$4, children under 12 \$2.50. Eat in or carry out. \*\*\*

A **Lenten Fish Fry** will be held from 5:30-7:30 p.m. at St. Barnabas Parish, 6200 Fletcher Ave. Adults \$1, children \$2, preschoolers \$1, fish and shrimp \$4. \*\*\*

**St. Simon Parish** will sponsor its third annual St. Patrick's Day Dance featuring The Martins. \$10/couple, \$15/single. Snacks and set-ups available. \*\*\*

**St. Joan of Arc Parish** continues its Lenten Program from 7:30-9 p.m. in the rectory basement with Bill Morris presenting "God's Plan—Our Response." \*\*\*

**March 13-14-15**

A **Women's Weekend Retreat** will be conducted by Jenni Father Gerald Streeter on "Memory and Hope: Jesus and a Pilgrim People" at Fatima Retreat House, 5528 E. 46th St. Call 545-7881 for information. \*\*\*

**St. Anne Parish, New Castle** will sponsor a retreat conducted by Beth Ann and Ray Ruffo for adult lay people called "Called and Gifted" beginning at 7 p.m. Fri. in the parish hall. Free babysitting. Free will offering will be taken. \*\*\*

**March 14**

The **Office of Worship** will sponsor a Catholic Choir Workshop for

the **New Albany Deaconry** from 9 a.m.-3 p.m. at Sacred Heart Church, Jeffersonville. Call 317-226-1485 for information. \*\*\*

**Bishop Chatard High School** will offer a Placement Test for eighth graders at 8:30 a.m. \*\*\*

**Single Christian Adults** will hold their annual St. Patrick's Day Party and Dance for single and divorced Catholics and other Christians ages 21-45 at 8 p.m. in Wind Drift Apts. clubhouse, 2823 Wind Drift Dr. off W. 38th St. Food will be served; bring your own beverage. Admission \$2 at the door. \*\*\*

**St. Francis Hospital Center Auxiliary** will present its tenth annual fashion show "Picture Perfect!" beginning at 11 a.m. in the Hyatt Regency ballroom. \$16/ticket. Call 788-8182. \*\*\*

**St. Luke Parish Women's Club** will sponsor a St. Patrick's Day Celebration Dinner Dance featuring the Jimmy Cox Band and Jug's corned beef and cabbage. \$16/ person. \*\*\*

**St. Patrick Parish** will hold a St. Patrick's Day Dinner Dance beginning at 6-9 p.m. in the parish hall, 800 Prospect St. \$16/couple. Call 625-3477 or 625-2910 before Mar. 10 for reservations or raffle tickets. \*\*\*

The **Parents Club of St. Ann Parish in Indianapolis** will sponsor a St. Patrick's Day Dance from 8 p.m.-midnight. Live band, free beer and set-ups. \$6/ person advance or \$7.50 at the door. Call 655-6271, 656-4284 or 361-4578 for tickets. \*\*\*

**March 15**

**Kevin Barry Division 61, Ancient Order of Hibernians** will

sponsor its 117th annual St. Patrick's Day Celebration featuring Mary McGeough "The Voice of Ireland" at 6:30 p.m. in the Indiana Convention Center's 600 ballroom. Mass at 4:30 p.m. in St. John Church. Admission \$10/ person. Call 283-8274 after 6 p.m. for tickets. \*\*\*

**St. Francis Hospital Canteen Unit** will meet at 8 a.m. in chapel for Mass followed by a meeting at 8-9 a.m. in the cafeteria. \*\*\*

**St. Ann's Altar Society of St. Mary Parish, Navilleton** will sponsor its Annual Dinner Card Party at 7 p.m. in the activities center. \$2 admission. Door prizes, drawings. \*\*\*

**Immaculate Conception Academy, Oldenburg** will present its second annual Midwinter Dinner entitled "The Rite of Spring" at 6 p.m. Tickets \$15. Reservations required. Call 812-454-4449. \*\*\*



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youth CORNER

# Teens put bag on parents at talk

by Richard Cain

It was a golden opportunity for Amy Jakob.

Her mother had to wear a paper bag over her head and listen in silence for five minutes while Amy and other seventh and eighth graders talked about their priorities and lifestyles.

Of course, the teens also took a turn wearing the bags while their parents talked about what their priorities and lifestyles were when they were teenagers.

The surprising thing was how closely the two lists matched. "We were a whole bunch alike," said Jakob.

"It was really astonishing," said Kathy Jensen, Amy's mother. "They worry about the same things, family, friends, grades."

The exercise was one of many during a series of three parent-teen nights held at St. Christopher parish in Indianapolis. "It's to build better parent-teen communication," said Mary Ann O'Neal, junior high youth minister at St. Christopher's. The series was led by Joy Baumgartner, a private consultant who has done a number of workshops on family communications for youth events in the archdiocese.

The first evening looked at

listening and barriers to communication. Baumgartner said that 65 percent of the communication done in a family is sharing of general information such as: "What are we having for dinner?" Only five percent is a communication of feelings. Some of the things that hamper communication of feelings include:

- = not being specific,
- = blaming,
- = not listening,
- = lack of eye contact,
- = trying to discuss things when angry or highly emotional.

Baumgartner shared some ways to get around these barriers. One is called active listening. Active listening involves listening without trying to respond directly to what the other person is saying. "Just encourage them by showing you're listening," said Baumgartner.

The second way is called the "I feel" message. It takes the general form of: "I feel... whenever... happens... because..." The first part reveals your feelings, the second part describes the other person's behavior and the third part gives your reasons.

Jakob and her mother have already found the "I feel" message to be a big help. "Whenever we get mad, we

try to use the I statements," said Jakob. "She interprets what I am mad about better." Jakob's mother agreed. "It's really helped me to speak with her without criticizing."

The second session focused on the generation gap and building trust between parents and teens. Besides the bag exercise, they also tried a role reversal. Baumgartner brought up an issue familiar to parents and teens. The teen has a friend the parents don't like and the teen wants to have the friend over. Only the teen was to play the role of the parent and the parent was to play the role of the teen.

"You could see the kids closing the communication," Baumgartner said. "It was so interesting to watch the faces of the parents seeing how they look. It was dawning on them."

The third session dealt with questions the teens had about communications and family issues. It ended with the parents writing the qualities they really admired in their teen.

Both the parents and teens said the sessions have helped improve communications. "Normally, I would wait until my mother would ask me what's wrong," said Jeff Dallaghan. "Now I'll just come out and say it."

## CYO basketball scores

Our Lady of Lourdes in Indianapolis and Our Lady of Mt. Carmel in Carmel are the winners in the two archdiocesan-wide CYO Basketball tournaments.

More than 230 teams competed in the various leagues and tournaments, according to Jerry Ross, administrative assistant for the archdiocesan CYO. The leagues are 55 (fifth and sixth grades) A, B and C; Cadet (seventh and eighth grades) A, B and C; Freshman-Sophomore; and Junior-Senior. Archdiocesan-wide tournaments are held in the Cadet A and Junior-Senior leagues. Below are the results for each league and tournament. Unless otherwise noted, the teams are from Indianapolis.

League	Champion	Runner-up
Cadet A Archdiocesan	O.L. Lourdes	St. Joan of Arc
Cadet A National Deaneary	St. Joan of Arc	St. Barnabas
Cadet A American Deaneary	O.L. Lourdes	St. Jude
Cadet B League	St. Pius X	Mt. Carmel
Cadet B Tournament	St. Lawrence	St. Pius X
Cadet C League	St. Matthew	Mt. Carmel
Cadet C Tournament	Mt. Carmel	St. Luke D
56 A League	St. Barnabas	St. Ann
56 A Tournament	St. Barnabas	St. Andrew
56 B League	St. Matthew	St. Christopher
56 B Tournament	St. Matthew	St. Barnabas G
56 C League	Holy Spirit	St. Luke C
56 C Tournament	St. Pius X	Holy Spirit
Jr.-Sr. Archdiocesan	Mt. Carmel	Immaculate Heart
Jr.-Sr. A Deaneary	Mt. Carmel	St. Thomas
Jr.-Sr. B Deaneary	Immaculate Heart	St. Ann
Fr.-Soph. League	O.L. Lourdes	St. Matthew A
Fr.-Soph. Tournament	O.L. Lourdes	St. Malachy

## Mid-America Youth Conference

Excited about your youth group? Want to see it grow even better? The Mid-America youth conference is coming June 16-18 (Tuesday-Thursday). The conference is for lay youth leaders and adult youth ministers and volunteers involved with youth. The conference will feature speakers and workshops on topics such as peer ministry programs, youth retreats, sexuality, peace and justice, ministry to troubled and addicted youth and so on. It will be at St. Mary's College next to Notre Dame. The total cost is \$135 for

early registration (postmarked by May 15) and \$130 for registrations postmarked after that date. For more information or to register, contact your youth minister or

Carl Wagner, P.O. Box 308, Ft. Wayne, IN 46801. Include your name, address, phone number, organization and the number of information brochures needed.

### Music and Life

## Jets reach goal with 'You Got It All'

by Charlie Martin

YOU GOT IT ALL

I, I was a game he would play/He brought the clouds to my day/Then like the way of light/Just one look and I knew/You would make everything clear/Make all the clouds disappear/Put all your fears to rest/Who do I love the best/Don't you know, don't you know

Refrain: You got it all over him/You got me over him/Honey it's true/There's just you and me/You must have been heaven sent/Hearing me call you/You went out on a limb/And you're all that he's not/Just look what I got/Because you got it all over him.

Look, don't let him worry you so/Once I met you, I let go/You can surely see/You are so much more to me.

Repeat refrain twice

Recorded by The Jets, written by R. Balaban © 1987 by MCA Records Inc.

For a long time the Jets were just another unknown group trying to make it in the record business. Yet their hopes were high. Since the group includes members from a single family, their model of success was rock's most famous family act, the Jacksons. Now, given the Jets' recent hit, "You Got It All," they are well on their way to reaching their goal.

The song describes a familiar teen situation, moving out of one romance and into a new one. Apparently the guy is feeling insecure about his status in the new relationship. He doesn't know where he stands compared to the girl's old boyfriend.

She tells him to put his worries aside: "You got it all over him, honey. It's true, there's just you and me over him."

I like this song for two reasons. Not only does it have a great sound but the lyrics talk about how important it is to date around in high school and college.

Going steady too early in

life takes every valuable learning experience. We discover much about ourselves by dating several people. As we relate to different types of people, we learn how others respond to our emotional needs. We also learn more about meeting the needs of others and how to talk through expectations.

Without such experience, we know less about handling the problems and challenges that occur even in the best of romances.

Making a choice to date around has the further advantage of taking the pressure of one single relationship.

Take the time to get to know several people through dating. Doing so will help you enjoy this time in your life, as it will provide valuable experiences if you eventually decide to seek a marriage partner.

(Your comments always are welcome. Please address: Charlie Martin, 1220 S. Rutland Ave., Evansville, 47714.)

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# Youth, young adult news briefs

## Support group for teens who have lost a parent

"I thought that everybody was staring at me in the halls at school. Now I know that adolescents are so self-involved that they probably did not care that my mother had died. I just didn't know how I was supposed to act after she died."

The above quotations are

from a young woman whose mother died when she was 15. The death of a parent is a difficult time in anyone's life. But for teens it can be especially difficult.

St. Vincent's Stress Center is sponsoring a teen support group for teens ages 12-18. Any teen who has lost a parent or whose parent is dying may join. The group will be facilitated by social workers and nurses. Please note that this is a support group and not a therapy group. It will discuss

the grief process and other appropriate topics. If you know a teen who could use such a group, call Debbie Nelson at 317-875-8675.

## New Albany Deanery retreat for sophomores

Want to meet some friends and get closer to God? There will be a retreat for sophomores in the New Albany

Deanery April 4-5 at Mt. St. Francis. The retreat will begin Saturday morning at 9 a.m. and end Sunday around 4 p.m. The cost is \$32 and includes room, meals and materials. The registration deadline is March 27. Financial help is available. To register or for more information, contact Jerry Finn at the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

## Secina wrestler wins state championship

Jeff Beaton, a senior from Secina Memorial High School in Indianapolis, avenged his overtime loss in last year's state wrestling finals by win-

ning the state championship this year in the 185 pound category. He is the first wrestler from Secina to win this distinction. His season record is 34-1-1.

## College students to hold conference at Marian College

The Indiana Newman Student Conference will be held April 3-4 at Marian College in Indianapolis. This year's program is entitled "Called and Gifted." It is designed to help college students look at their God-given gifts and how to use them for others. The conference is sponsored by the Catholic Student Centers at Butler University, IUPUI, Marian College and the

University of Indianapolis. For more info, contact your campus ministry or Father Jeff Godecker at 317-632-4378.

## Cathedral wrestler extends record to 89 straight wins

Lance Ellis of Cathedral High School in Indianapolis, extended his record to 89-0 by beating John Faurote of Belmont in the 112-lb. category of the state wrestling tournament. But Belmont took the overall state title while the Cathedral team came in fourth. Ellis edged Faurote 3-2 in the tightly-contested match. This put Ellis' record at 44-0 for this year. He was the state champion last year in the 98-lb. category.



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Book review

# Catholic editor-diplomat is a modern-day Don Quixote

*Memoirs & Memories*, by Gary MacEoin, Twenty-Third Publications (Mystic, Conn., 1986), 277 pp., \$9.95.

Reviewed by James C. O'Neill

As many thoughtful men do, the author of "Memoirs & Memories" searches for meaning in his life as a whole by examining its parts which, he says, "swirled me rudderless from place to place and activity to activity."

Gary MacEoin's career certainly has been varied—press agent, teacher, lawyer, editor, United Nations representative of the International Catholic Press Union, human rights activist and a press service correspondent in the Caribbean area—but hardly rudderless. By his own account he is a man long driven by an acute sense of social justice.

His books and numerous articles have gained him a reputation as a tenacious champion of unpopular causes and a feisty challenger of the empowered and entrenched. Much of his

writing has been about the church and religious matters.

Born in 1909, MacEoin grew up in an Ireland that, after 700 years of enmity, finally overthrew British rule. At 18 he entered the Redemptorists to become a priest. But three weeks before ordination he was told he could not be ordained.

In the next 10 years he picked up a master's degree and a doctorate in Spanish without attending classes, married and won respect in Dublin as an able editor and writer. In 1944 he left Ireland for good to become a newspaper editor in Trinidad.

Soon smarting again under British colonial rule and its air of superiority, he began working out what he called MacEoin's Law: "The more consistent the level of the mediocrity of functionaries, the more solid and long-lasting is a bureaucracy." All that is needed, he says, is "the genius to create machinery that fools can operate, combined with a training system that ensures that only fools will operate it."

In 1949 MacEoin settled in the United States. But like an

Irish tinker, his career as writer and observer often has taken him far from home. Recalling his visits to Central and South America, Europe and Africa, MacEoin traces his growing disenchantment with many of the institutions of the modern world, especially capitalism and American foreign policy. Both, he maintains, have steadily and deliberately widened the gap between rich and poor.

Multiple references and observations abound in this book regarding the Roman Catholic Church and the Vatican. He suggests that the British are second only to the Roman Curia in demonstrating the truth of MacEoin's Law.

He argues that the church is rapidly losing ground in today's world because it has failed to grasp the import of modern sociological data. He suggests sociology replace philosophy as "the primary source of input for theologizing."

If anything swirls around MacEoin it is controversy. His humor tempers but never dulls the steel of his convictions. This autobiography is rich in arguments though a bit sketchy on the more personal details of a man's life. Nevertheless, it draws a portrait of an unusual person, an itinerant journalist-preacher, a modern-day Don Quixote willing to do battle with one and all for the cause of justice.

(O'Neill is a free-lance editor and writer and former home bureau chief for National Catholic News Service.)

## REST IN PEACE

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

† **GOODWIN**, David C., 84, St. Margaret, Mary, Terre Haute, Feb. 18. Husband of Betty, father of Donald and Jerry Arney, Charles, Carlton, Laurie Gregory and Donetta Clymer; brother of George; son of Elva.

† **MCMECKEN**, Virgil M., 78, St. Columba, Columbus, Feb. 20. Father of Robert, Wayne and Marvin; brother of Kathryn Bonister; grandfather of eight; great-grandfather of nine.

† **KNERBERG**, Mildred L., 77, Annunciation, Brazil, Feb. 22. Mother of Edward J., Robert A., and Kathy Anne Weaver; sister of Harlan M. Trackwell; grandmother of three.

† **MOHRER**, Rose Marie, 73, Little Flower, Indianapolis, Feb. 17. Sister of Mar Joseph, Agnes Szege and Lillian Frederick; aunt of 13.

† **PRENATT**, Paul M., 83, St. John the Baptist, Osgood, Feb. 16. Father of James P.; brother of Esther Carry, Katherine Mahoney, Rosamary Cleveland and Alice Beach.

† **REINARD**, George F., 71, St. Lawrence, Indianapolis, Feb. 18. Husband of Myrthyl J.; father of David V., Joseph F. and Benedictine Brother James (Michael); brother of Josephine Kristie.

† **ROBINSON**, Howard, 76, St. Michael, Brookville, Feb. 10. Husband of Thelma; father of Christine Brown; stepfather of Evelyn Meyer.

† **SCHENCKELER**, Paul E., 85, Little Flower, Indianapolis, Feb. 11. Uncle of Fred Lawler.

† **VITVORSO**, Mantle L., Oregan, St. Little Flower, Indianapolis, Feb. 21. Wife of Ray H.; mother of Susie Whyson, Rita Hurst, Michael, Anthony E. and Ray Mickey, Jr.; sister of Robert Oregan; grandmother of eight.

† **WILSON**, Guthrie H., 81, Little Flower, Indianapolis, Feb. 20. Father of Bernice H. Kelly; brother of Gertrude Pflaui; grandfather of eight; great-grandfather of 13.

† **WITTE**, Barbara, 61, St. Michael, Brookville, Feb. 21. Mother of Howard.

† **SCHENCKELER**, Richard L., 70, St. Mary, Greensburg, Feb. 19. Husband of Collette; father of Daniel, Julia Louise, Jean Harding and Jean Howard III; brother of Margaret Helen and Della.

† **STURMIG**, Robert J. (Percy), 63, St. Mary, Greensburg, Feb. 21. Husband of Rose Ann; father of Jim, Joe and Kathy.

† **VITVORSO**, Mantle L., 85, Nativity of Our Lord, Indianapolis, Feb. 21. Wife of Ray H.; mother of Susie Whyson, Rita Hurst, Michael, Tony and Ray Mickey; sister of Robert Oregan; grandmother of eight.

† **WITVORSO**, Mantle L., 85, St. Joseph, Greensburg, Feb. 21. Sister of Margaret Pflaui, Collette, Mary Weber and Gertrude Schneider.

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# Italian bank fraud case, thought closed, is reopened

(Continued from page 1)

Vatican has also noted that the letters were written after the loans were made, and thus were not directly responsible for the indebtedness.

The Vatican bank, it was discovered, was also the legal owner of the dummy companies. The Vatican said it did not know it owned the companies until after the indebtedness was established because it had been misled by Calvi.

The Vatican has denied reports that its bank received up to \$20 million in commissions in exchange for the letters of patronage. It has defended its dealings with Banco Ambrosiano as normal banking practices carried out in "total trust," which was secretly abused by Calvi.

When the Italian bank collapsed, it had about \$1.2 billion in debts, and some Italian officials said the Vatican should bear some responsibility. Part of that issue was apparently settled when the Vatican paid \$50 million to 120 former creditors of Banco Ambrosiano in 1984, calling it a "volun-

tary contribution." A Vatican bank lawyer said the agreement precluded further claims by the creditor banks against the Vatican.

The criminal case was not closed, however, and the lengthy investigation conducted in Milan has now reached what one magistrate called a "conclusive phase." The extent of new evidence which may have been uncovered in the investigation is not known.

Two separate commissions have already attempted to shed light on the case. A Vatican-commissioned panel of outside experts in 1985 said Calvi had misled the Vatican bank and that the Vatican had no financial responsibility for the bankruptcy. The Vatican said, however, that those findings were not "completely conclusive," and announced plans for a joint Vatican-Italian commission to study the same question. That commission's report was never made public, reportedly because of disagreement between Vatican and Italian members on the extent of the Vatican's responsibility.

The Vatican bank's involvement in Italy's worst banking scandal has led some church leaders to call for tighter control over the institution.

Some have called for lay experts to direct the bank. Italian

officials have suggested that the Vatican bank make itself more open to scrutiny by Italian banking authorities, possibly by opening a branch office in Italian territory.

But the Vatican has announced neither institutional nor personnel changes at the bank, which has retained a relative autonomy. Archbishop Marcinkus, a native of Cicero, Ill., recently began his 18th year as bank president.

It was reported that police attempted to serve the arrest warrants on Archbishop Marcinkus at his former residence outside the Vatican walls, but were told he had moved. He, Mennini and de Strobel are now living within Vatican City, the latter two in St. Martin's Residence, a guest home.

Mennini and de Strobel are both Italian citizens and there is an agreement that the Vatican would return outside citizens to Italian authorities for prosecution—but only when both sides agree that a crime was committed.

Are the three bank officials virtual prisoners of the Vatican? Would Archbishop Marcinkus risk arrest if he crossed the Vatican City border into Italy? Adolfo Gotti, a lawyer for the Vatican bank officials, said even that issue is not completely clear. "According to Italian authorities, yes. According to Vatican authorities, no," he said.

## Film classifications

- NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.
- The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:
- A-I—general patronage;
  - A-II—adults and adolescents;
  - A-III—adults;
  - A-IV—adults with reservations;
  - O—morally offensive.
- Some films receive high recommendation by the USCC. These are indicated by the \* before the title.
- |   |       |
|---|-------|
| Abound Last Night                           | O     |
| Alien                                       | A-IV  |
| Alison                                      | A-II  |
| Alison Quatermain and the Last City of Gold | A-II  |
| *An American Tail                           | A-III |
| Amazons                                     | A-III |
| The Bedroom Window                          | A-III |
| Betty Blue                                  | O     |
| Beyond Therapy                              | O     |
| Black Moon Rising                           | O     |
| Black Widow                                 | A-III |
| Blue Velvet                                 | A-I   |
| *The Boy Who Could Fly                      | A-III |
| Brighton Beach Memoirs                      | A-III |
| Children of a Lesser God                    | A-III |
| *Christine                                  | A-III |
| The Color of Money                          | A-III |
| Crimes of the Heart                         | A-III |
| Critical Condition                          | A-III |
| Crocodile Dundee                            | A-III |
| Dad of Winter                               | A-III |
| Dead Before Dishonor                        | A-III |
| Death by Law                                | A-III |
| Die Hard                                    | A-I   |
| Die Hard 2                                  | O     |
| Die Hard 3                                  | O     |
| Die Hard 4                                  | O     |
| Die Hard 5                                  | O     |
| Die Hard 6                                  | O     |
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| Die Hard 100                                | O     |



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# Theologians debate morality of in vitro fertilization

by Greg Brindman  
First in a two-part series

ROME (NC)—*In vitro* fertilization is at the center of debate as theologians discuss the morality of introducing modern technology into human conception.

The *in vitro* technique has attracted theological attention not only because it enables scientists to pursue controversial research into embryo freezing and experimentation, sex selection and genetic engineering, but also because it involves conceiving human life outside the body.

Some theologians argue that violates the concept of married love. Others argue that it is good because it allows couples to conceive who otherwise could not.

Pope John Paul II has warned against modern procedures that he said could turn humans into "manipulable instruments"—and included *in vitro* fertilization in the list.

While the technical process involved—first successfully completed in 1978 with the birth in England of "Baby Louise" Brown—is complicated and expensive, the idea behind it is simple.

One or more eggs are collected from a woman. With sperm collected from a man, the eggs are fertilized in the laboratory, allowed to develop, then transferred to a uterus for implantation and pregnancy.

The chance of a live birth resulting from *in vitro* fertilization is estimated at 10-25 per-

cent. In less than 10 years the process has spread to most industrialized countries.

Most Catholic theologians—relying on previous church teachings—find fault with *in vitro* fertilization when it utilizes sperm or eggs donated by a third party or involves the production of "spare" embryos.

However, when the process involves a sterile married couple using their own reproductive cells, theologians are divided about its morality, said Magr. Carlo Caffarra, director of Rome's John Paul II Institute for Marriage and the Family.

According to John Finnis, who with Magr. Caffarra is a member of the International Theological Commission, *in vitro* fertilization "is morally unacceptable" even with severe restrictions. But some theologians disagree, among them Jesuit Father John Mahoney, a former member of the same commission.

In his book "Bioethics and Belief," Father Mahoney concludes that "there is nothing morally wrong in principle" with *in vitro* fertilization within a marriage when the genetic material is provided by husband and wife."

Magr. Caffarra, Finnis and other theologians in their camp raise three objections to the *in vitro* process.

The first is that it separates the unitive and procreative functions of the marital act of intercourse.

As Magr. Caffarra told the Pontifical

Council for the Laity in 1985, "The conjugal act bears within itself two meanings, the unitive and the procreative, and between the two there is an inseparable connection."

This is the main thesis of Pope Paul VI's 1968 encyclical, "Humanae Vitae" (Of Human Life), he said. By separating the unitive and procreative aspects of conjugal love, *in vitro* fertilization violates this teaching, Magr. Caffarra argues.

"For conjugal morality it is of decisive importance that procreation—the birth of new life—come in connection with the same act that expresses love," sexual intercourse, said Magr. Elio Sgreccia, the head of the Center for Bioethics at Catholic University of the Sacred Heart in Rome.

Some theologians say *in vitro* fertilization turns procreation into a "production process."

In October Pope John Paul II told Italian health workers that modern technological mentality threatens to turn humanity into a "manipulable instrument of production and consumption."

One sign of this tendency cited by the pope was *in vitro* fertilization.

Magr. Caffarra has asked about conception in the laboratory: "Which act is worthy of giving origin to a new human person? Which act adequately corresponds to his dignity?"

From this follows a third objection, that the *in vitro* process turns the child into an object and distorts the parent-child relationship.

In a Dec. 13 article published in the Italian Catholic daily *Avvenire*, Dominican Father Georges Cottier—also a member of the International Theological Commission—wrote that the mentality of "a baby if I want it, when I want it," links contraception and *in vitro* fertilization.

A human being has rights to things or actions, he said, but "he does not have the right to possess and use another person."

"I cannot have a right to a child because a child is a gift of God," said Magr. Caffarra. Finnis argues that a child produced by *in vitro* techniques is "in a status of radical inequality with its parents," who "choose to put themselves in a position of domination which is foreign, indeed opposed, to the conjugal good."

Besides these objections, opponents also criticize *in vitro*'s normal process of collecting sperm—masturbation—and the risk that embryos are placed in a situation in which a number are likely to be aborted, as well as the procedure's high cost.

For all these reasons, *in vitro* fertilization may be judged illicit.

(Next: The argument for *in vitro* fertilization)

## AFDC-UP is still alive 'in concept'

(Continued from page 3)

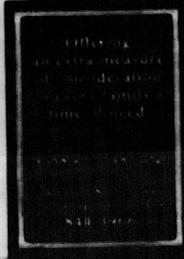
increase benefits from the current 36 percent to 45 percent of the poverty level, was approved by the Ways and Means Committee. Deleted from the bill was a provision that would have removed rentable reduction, an automatic 10 percent decrease in the benefits level determined through a complex needs assessment. The benefits level would still be based on a standard-of-need set in 1969 and never updated.

Also approved in Ways and Means was HB 1367 which mandates training and job search for many recipients of AFDC and food stamps.

ICC supports two other bills which were passed without funding. HB 1399 would

establish community and home options to institutional care for the elderly and disabled. Pay would be on a sliding scale basis. The concept was approved by the Aged and Aging Committee but without the \$7.6 million funding. That was part of an agreement with the committee to allow the bill to be transferred to a "friendlier" committee for hearing.

HB 1399 would require the state department of public welfare to establish a program of medical assistance to certain medically needy persons, pregnant women and children under 18 years of age who need assistance to pay for certain medical costs. The bill was approved by the Public Health Committee, but without funding.



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