

# the CRITERION

## Pope planning to travel to Central America, land of political upheaval

by AGOSTINO BONO  
NC News Service

When Pope John Paul II visits Central America and the Caribbean in March he will be stepping into turbulent political waters. Several of the countries are torn by domestic violence and controversies involving the Catholic Church, testing the ability of the pope to be an influence for peace in a region where 90 percent of the 26.7 million people profess Catholicism.

The trip (March 2-9) will take the pope to the Central American countries of Costa Rica, El Salvador, Nicaragua, Panama, Honduras, Guatemala and Belize. It also will include a stop in the Caribbean country of Haiti.

Four of the eight countries are in the throes of major political violence. El Salvador is in the fourth year of a civil war which has claimed more than 32,000 lives. The military government of Guatemala and the Marxist-influenced Nicaraguan government are fighting guerrilla movements. Honduras is getting the fallout of the neighboring violence. Tens of thousands of Salvadoran refugees have fled to Honduras and church and human rights groups have said they have been subject to raids by Salvadoran troops. The Salvadoran government says that some camps are being used by guerrillas. Most of the guerrilla fighting in Nicaragua has been along the Honduran border and Nicaragua says the guerrillas are based in Honduras.

In announcing his travel plans Pope John Paul said he hoped the trip to "countries so dear to my heart and, many of them, so tried" would be "enriched with abundant fruits."

THE CENTRAL American church already has been deeply involved in the political violence and in efforts to bring about the abundant fruits of peace.

In El Salvador Archbishop Oscar Romero of

San Salvador was murdered in March 1980 while celebrating Mass. The following December four U.S. female missionaries were killed. Five Salvadoran members of the National Guard are currently awaiting trial on murder charges in the case of the U.S. missionaries. No serious investigation has been made regarding Archbishop Romero's murder, as is the case in the overwhelming majority of Salvadoran noncombatants killed. Many of the uninvestigated murders are believed to be the work of paramilitary groups supporting the military's struggle against the guerrillas. The San Salvador Archdiocese has been active in documenting killings of noncombatants and other violations of human rights.

In Guatemala the bishops issued a statement last June saying rural Indians were facing genocide under the government of Gen. Efraim Rios Montt and that church personnel were being persecuted because of their social action work.

In Honduras church agencies have been active in providing aid to Salvadoran refugees and church officials have gathered evidence of massacres by Salvadoran soldiers of refugees trying to cross the border into Honduras.

IN NICARAGUA many of the people killed by guerrillas in the border raids have been local officials who are also Catholic laymen active in local church activities. Many priests, Religious and lay people support the Sandinista government which has been in power since July 1979 when the Sandinista-led revolution overthrew the regime of Gen. Anastasio Somoza. The bishops, who supported the overthrow of Somoza, have become, however, increasingly critical of the government, saying they fear the Sandinistas are moving toward a totalitarian regime. The Sandinista movement is a coalition of socialists, Christian Democrats and Marxists.

Criticisms by the bishops have caused church-state tensions. A key issue in these tensions is the presence of four priests in high government posts despite Pope John Paul's frequent statements that priests should not be involved in partisan politics.

In 1982 the pope addressed separate letters to the bishops of Nicaragua and El Salvador in which he discussed several of the controversial issues.

He supported the Salvadoran bishops' call for an end to hostilities and a negotiated solution. The pope's letter condemned guerrilla and military violence, saying neither can be justified according to Christian principles.

The calls by the bishops and the pope have yet to lead to negotiations, although they were favorably received by guerrilla representatives. The U.S.-backed government has offered an amnesty for guerrillas who lay down their arms but has rejected the idea of direct negotiations to end the fighting.

The letter to the Nicaraguan bishops reaffirmed the pope's displeasure with priests in government and criticized "popular churches"



**DONATES BLOOD**—Hazel Navarro, a student at Chatard High School, doesn't seem to be bothered by that needle in her arm as she gives blood for the recent blood drive at the school. Held Wednesday, Feb. 9, the drive was a community project sponsored by the senior religion classes. Related story on page 6. (Photo by Susan Micinaki)

which reject hierarchical authority. The criticism of "popular churches" was an allusion to the existence of pro-Sandinista Christian groups which have been critical of the bishops' political stands and which, in several cases, have refused to accept transfers of parish priests ordered by the bishops.

Another issue facing the pope is that although Catholicism is the dominant religion in the area, other religious movements are making major inroads.

In Guatemala many people are converting to fundamentalist Protestant movements as the result of heavy missionary activity by U.S.-based groups. One of the converts is Rios Montt, who describes himself as a "born-again Christian."

In Haiti Catholicism is the official religion but voodoo, based on a mixture of Christianity and African animist worship, is practiced by at least 50 percent of the population. This also has political implications since many officials in the authoritarian government of President-for-life Jean-Claude Duvalier are voodoo priests or practitioners.

## Bishops take stand on creationism

BATON ROUGE, La. (NC)—Louisiana's bishops, for the first time commenting on the creationism issue, said the Catholic Church rejects any teaching of atheistic evolution or any system of science which attempts to disprove the existence of God. In a joint statement which they issued for the general assembly of the Louisiana Catholic Conference Feb. 1, the bishops also said that "Catholic biblical principles of the teachings of the church do not require that we take the stories of creation as historical and scientific accounts, therefore we cannot draw from the Bible any scientific conclusions." The creationism controversy centered around Louisiana legislative efforts to force public schools which teach evolution to give equal time to the teaching of creationism. The bishops took no position on those legislative efforts.

the CRITERION

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# Potter's House an escape from fast-paced society

by SUSAN MICINSKI

Everywhere a person goes he is followed by noise and confusion. There is almost always some job to be done; be it at work or school. Little time is left for a person to go off and reflect. And even if the time is available, where can a person go to seek out this elusive solitude?

There is indeed a place to go to get away from it all, and this place is called the "Potter's House."

Operated by the Sisters of St. Joseph of Tipton, Ind., this house is based on the concept presented in the scripture quotation from Jeremiah: "Get up and make your way down to the potter's house; there I shall let you hear what I have to say! So I went down to the potter's house; and there she was, working at the wheel. And whenever the vessel she was making came out wrong, as happens with clay handled by potters, she would start afresh and work it into another vessel, as potters do. Then this word of Yahweh was addressed to me. 'House of Israel, can I not do with you what this potter does?—it is Yahweh who speaks'. Yes, the clay is in the potter's hand, so are you in mine."

According to Sister of St. Joseph Karen Van De Walle, director of the "Potter's House," the house was established because of "a need in

our fast paced society to have places where people can come and be quiet." She also mentioned that the house is available to anyone who has recognized a need for quiet time in his life.

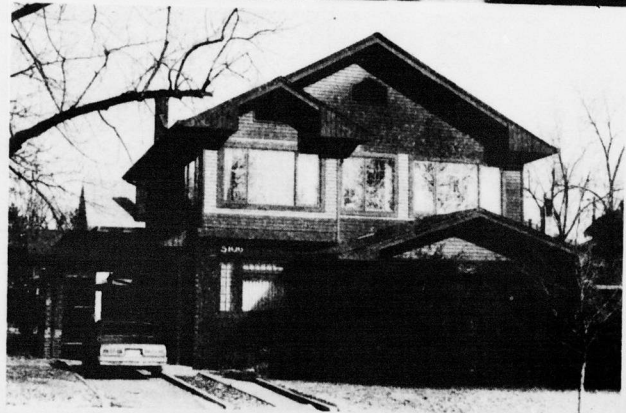
A PERSON GOING to the "Potter's House" has a choice of using it for the day, overnight or weekend. Two private guest rooms, a chapel, reading room, kitchen and dining room are available for guests. A person also has the opportunity to observe a professional potter at work (Sister Van De Walle). There are no schedules to follow in terms of meals or prayer. "Each person sets his own pace according to his own inner rhythm," Sister Van De Walle explained.

The Sisters of Saint Joseph have been at the house since July. They indicated that it has taken that long to get the house in order, accumulate the furniture and set the studio up. They are now accepting people who are interested in coming for quiet time. Although they previously have had lots of guests, these guests were coming for a visit and not quiet time.

Sister Van De Walle, who had the idea of starting the "Potter's House," was formerly co-chairperson of the art department at St. Mary-of-the-Woods College where she also taught ceramics. Last year before opening the house, she was on sabbatical at the University of Notre Dame.

While at Notre Dame, Sister Van De Walle who is originally from South Bend, was doing an independent art and theology study. "I was there to get an integration of art and theology in my own life," she continued. It was here that she lived at the Solitude of St. Joseph, a living situation on the campus that is very similar to that of the "Potter's House."

THE FIRST INKING of an idea for the house actually dates back three years ago when Sister Van De Walle was part of a renewal team. At that time, "I had been wanting to create an environment to integrate (myself) the artist with (myself) the religious



TEA TIME AT THE POTTER'S HOUSE—Sisters of St. Joseph Frances Wetli (left) and Karen Van De Walle take time out for some tea at the Potter's House. The teapot and all the dishes here were made by Sister Karen, director of the Potter's House, which is a place where one can "get away from it all" during the day, overnight or for a weekend. (Photo by Susan Micinski)

woman. It seemed a place like that would accomplish both of these things," she remarked.

The Jeremiah quotation that the house is based on is highly significant to Sister Van De Walle. "The quotation is significant to me because I am a potter. But starting over as a potter does with clay can be significant to anybody on a spiritual journey. Every now and

then we all need to stop and take a look around and make adjustments."

Sister of St. Joseph Frances Wetli assists Sister Van De Walle at the "Potter's House." She is also the full time vocation director for their community. Prior to coming to the house, Sister Wetli was teaching in Kokomo.

When asked whether or not she has experienced the "Potter's House" as a house of prayer and quiet, she indicated that there is a lot of "newness—a new ministry, new environment and I've been going out of the house a lot doing some investigating. I haven't experienced the place as a house of prayer yet. But once I'm more settled in with my job, I'm sure the house will help with interior quiet."

Sister Van De Walle expressed similar sentiments. "Here I haven't personally had the quiet time yet," she commented. "But hopefully it will fall into place. I am more aware now of a need for quiet time centered in prayer than I was five years ago."

Having this "Potter's House" is something totally new for the Sisters of St. Joseph to have. "But they have really been receptive and encouraging to us," Sister Van De Walle explained. The greatest fact to substantiate this, is the financial commitment made in buying the house. "There hasn't been a moment's hesitation."

What makes going to the "Potter's House" different from going on a retreat?

"As far as programs, there are none here. People can share their experiences with us, but neither of us here are retreat directors," Sister Van De Walle stated. Besides this, she said that normally a retreat lasts for several days, while a person can utilize the house for as short a time as a couple of hours.

A donation of \$6 for daytime use; \$15 for 24 use and \$30 for weekend use is requested. Call Sister Van De Walle at 317-357-3642 or write her at Potter's House, 5106 E. Pleasant Run Pkwy N. Dr., Indianapolis, IN 46219 to make arrangements or for further information.

## OFFICIAL APPOINTMENTS

Effective February 24, 1983

REV. JAMES BYRNE, from pastor of Holy Cross Parish, Indianapolis, to pastor of Immaculate Heart of Mary Parish, Indianapolis.

REV. DAVID LAWLER, resigned as pastor of Immaculate Heart of Mary Parish, Indianapolis, granted a temporary leave of absence.

REV. COSMAS RAIMONDI, from associate pastor of St. Thomas Aquinas Parish, Indianapolis, to pastor of Holy Cross parish, Indianapolis.

REV. KENNETH TAYLOR, from associate pastor of St. Monica Parish, Indianapolis, to associate pastor of St. Thomas Aquinas Parish, Indianapolis.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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## Increase in number of abortions may be leveling off

ATLANTA (NC)—The number of legal abortions in the United States has risen steadily since the 1973 Supreme Court decision striking down most restrictions on abortion, but the rate of increase seems to have leveled off, the National Center for Disease Control said Feb. 10.

The center is a division of the U.S. Department of Health and Human Services.

Nearly 1.3 million legal abortions were performed in the United States in 1980, the latest year for which figures are available. That number amounted to slightly more than one abortion for every three live births, the center said, but there was only a 3.6 percent increase in the number of legal abortions from 1979 to 1980.

The annual percentage increase in the number of legal abortions has declined every year but one since 1976, and the 1980 increase was the lowest since the center began keeping records on legal abortions in 1969, the center said in its morbidity and mortality weekly report.

"I think we've reached a plateau," said Dr. Pamela Lane of the center's Division of Reproductive Health. "We don't think it will

increase that much next year... The leveling off in the percentage increase is very, very significant."

In 1979, the 1.25 million legal abortions in the United States represented an 8.1 percent increase over the previous year. And in 1976, the number of legal abortions increased by 15.6 percent over the 1975 total.

The center's total count of abortions is probably lower than the actual number, Ms. Lane said, because it is derived from the cooperative health statistics system of the National Center for Health Statistics, and from hospitals and local health agencies, rather than directly from providers of abortions.

Women obtaining abortions in 1979 and 1980 tended to be young, white and unmarried with no previous live births, the center said. About 30 percent were 19 years old or under, 35 percent were between 20 and 24, and 35 percent were 25 years of age or older.

About 70 percent of the women who had legal abortions in 1979 and 1980 were white, 75 percent were unmarried at the time of the abortion, and 58 percent had had no previous live births, the center said. Only three percent of the women had had four or more live births.



# School seeks community awareness

by LINDA TURK MANN

Although February 6-12 was designated Catholic Schools Week, St. Susanna School, Plainfield, has designated February as St. Susanna School Appreciation Month to highlight the activities of grades 1-6 and to invite the surrounding communities to observe St. Susanna School in action.

An all-school open house, the first open house in the 30-year history of the school, will be held on Feb. 23 and 24 from 9 a.m.-2:30 p.m. Visitors may observe a regular, instructional school day in any or all classes. The school children will plan and actively participate in a children's Mass on Feb. 24 at 8:50 a.m.

A night open house will be in session on Feb. 24 from 7-8:30 p.m. St. Susanna School teachers will give a short presentation in their classrooms with a question and answer period following.

St. Susanna School Appreciation Month was planned through the joint efforts of the People Interested in Children (PIC) Organization, the Board of Education, and the Parish Council as well as interested parishioners.

"The purpose of St. Susanna School Appreciation Month is to make total community awareness that there is a Catholic school in the area which offers a good, Catholic, academic education which is open to children of all faiths," explains Sandy Vaughn, PIC president. "The school is not open only for the children in our own parish but to children in the parishes of Mary, Queen of Peace, Danville, and St. Thomas More, Mooresville, as well as the general public."

Various activities have been planned throughout February. School children participated in the Sunday Mass the first weekend of February by doing the readings and petitions, leading the songs, and bringing up the gifts during the Offertory. Father Leopold Keffler, assistant professor of biology at

Marian College, gave a short talk concerning the values of receiving a Catholic education in a Catholic school.

"We felt that not enough people in the other parishes realized that children in the school not only came from Plainfield but Danville, Avon, Mooresville, Belleville and Clayton," states Parish Council president Larry Lindley, who organized speakers to speak at St. Susanna parish as well as the parishes of Mary, Queen of Peace and St. Thomas More.

"The neighboring parishes were very cooperative in allowing our speakers to address their parishioners," he continues. "They even allowed us to set up displays and information booths at their parishes."

A special first grade open house with a Sesame Street theme was given by the first graders themselves last week. The students wrote personal invitations to all kindergarten children in the parishes of St. Susanna, Mary, Queen of Peace, and St. Thomas More. Cookies were baked by the first graders and their teacher, Mrs. Kathy Hindman, planned

some fun activities to be enjoyed by all the participants. Parents of the kindergarten-age children were served refreshments in the parish hall.

A public relations campaign was also launched during February. School brochures were distributed to realtor offices in Avon, Danville, Plainfield, and Mooresville. Welcome Wagon groups in the surrounding areas also received brochures. The open house was "plugged" on community radio stations as well as flashed on "read-a-message" bank signs in Plainfield. Posters and flyers were also distributed in the surrounding areas.

"Hopefully we will have a much larger enrollment to start building up the school again, since I feel that the surrounding communities and the parish definitely need the school," says Mrs. Catherine Horn, who has been principal of St. Susanna School since January. "I am so grateful that while I am familiarizing myself with the organizational aspects of the school that there are so many hard-working people who believe enough in the school to promote the school so well."



**SCHOOL SPIRIT**—St. Susanna School sixth grade students Chris Pool (right) and Theresa Ratcliff (left) show their school spirit for St. Susanna School by "pitching in" and mopping school halls as the school prepares to have an open house on Wednesday and Thursday, Feb. 23 and 24, from 9 a.m. to 2:30 p.m. It is the first open house in the 30-year history of the school.

## Hunger problem discussed at CTS

by SUSAN MICINSKI

What can I do to help fight hunger? This question is one that many of us ask ourselves, and we are hard pressed to find an answer. This question, too, was addressed at a one-day conference entitled "Ending Hunger in the Eighties" at Christian Theological Seminary. It was held on Monday, Feb. 14, and its sponsors were the Hunger Action Program of the Indiana Inter-Religious Commission on Human Equality and associated organizations.

In his keynote address on global hunger, Dr. Ernest Loevinsohn, Bread for the World Issue

Analyst, indicated that there are three primary methods for fighting hunger. First, he said "we should support those programs that work." He cited UNICEF as an example. Next, "we should work to make other programs more effective. In other words, we should direct more aid directly to the poor to make them more economically effective." And lastly, we need to "work to cut military aid to oppressive regimes or dictators that are keeping hunger in place." According to him, Haiti, El Salvador and Guatemala would fall under such categories.

In his summary on how the war against hunger is going, Dr. Loevinsohn said that "over the long haul it is going well. Over the last 30 years, better nutrition and health care has become available to people in Third World countries. As a result, their life span which used to be 30 years, has now increased to over 50." However, he did indicate that there still is a "long way to go. But we are now in a position to make further breakthroughs in the struggle against hunger."

**HE ALSO BROUGHT** to light a misconception about hunger—that it actually kills people outright. Rather, what it does is break the body down, and let it fall prey to diarrheal diseases. Children under five years of age are especially vulnerable to this condition. This sort of situation just does not exist in our industrialized society over here, Dr. Loevinsohn mentioned.

To return to the subject of what one person can do—Dr. Loevinsohn told the audience that "we can get together for a major impact in one congressional district." He said that although the majority of people pay taxes in this country, there is a relative minority that is voicing its concern over how to spend that tax money. "It takes a relatively small amount of pressure to create a great impact on the United States Congress," he explained.

Rev. David Boothby, Mid-west Director of Heifer Project International, discussed the difference between short term giving versus long term development in the fight against hunger. He said that long term development "is the basis of helping people learn how to produce food for themselves." Short term giving can be good, too, but when the aid is cut off, "then what do the people do who have become dependent on it?"

According to Rev. Boothby, Heifer Project International sends animals to developing countries. "Livestock agriculture is an important component to feeding people. Animals

can be converted into high quality protein food," he explained. Animals can also provide draft power, manure for fertilizer, wool from sheep and hides for numerous uses.

**REV. BOOTHBY** reported that Dan West, an Indiana farmer, was the founder of Heifer Project International. Since its start in 1944, the organization has responded to requests from over 100 countries. Although not the total solution to ending world hunger, this project "is one small part in the attempt," he concluded.

Another panelist, Dr. Jesse Mugambi, from the University of Nairobi, Kenya, presented a viewpoint from a totally different perspective. He raised some rather thought provoking questions such as: "Do we have three worlds or one world? We only have one—the one that God created. Do we want to remain in a situation where one part of the world is overfed and another is underfed?" He intimated that there is an attitudinal problem present—that "we over here need to feed those poor people over there."

Another keynote address was given by Gerri Seifert, the Indiana state coordinator of the Women's, Infants' and Children's Supplemental Feeding Program. She explained that "interest in nutrition in the United States started about 15 years ago."

At that time, a research study was conducted by the Field Foundation. They discovered that chronic hunger and malnutrition were found throughout the whole United States. The problem was national in scope. They found teachers who reported children coming to school hungry, and doctors who reported cases of premature death. Aged people were living alone and were subsisting on liquids that were of no nutritional value.

According to Ms. Seifert, the Field Foundation did a follow-up study in 1977. They still found poverty, however, they did not find the same gross malnutrition as before. They did find subtle malnutrition which is still a form of malnutrition, but is not so easily distinguishable to the naked eye. They attributed the alleviation of the problem to the programs funded by the federal government. These did not exist at the time when the first study was conducted in 1967.

As it stands now, WIC is available in 48 counties in Indiana. It is not available in 44 others. Ms. Seifert said that the program "is not always able to serve everyone in need." It currently serves approximately 41,000 people per month.

## ICC urges that private schools be included in project

The Indiana General Assembly continues to look at ways to improve education—especially math and science—in Indiana schools.

The most recent part of Governor Robert D. Orr's "Excellence in Education" package, HB 1962, would establish an Indiana Consortium for Computer/High Technology Education which would provide training for 10,000 teachers per year. Projected budget for 1983-85 is \$7,888,500.

According to Dr. Desmond Ryan, executive director for the Indiana Catholic Conference, this is the most expensive part of the package aimed at readying teachers to prepare students for a high technology economy.

Testifying at a hearing in the education committee, an assistant to Orr said the bill is an attempt to respond to the "coming mandate for a computer program in each accredited school in the state so in the year 2000 students will be prepared to walk into a work place which will be entirely different than we know now."

Dr. Ryan has commended Orr for his forward-thinking educational plans but urges that he include those attending non-public schools in his concern—approximately 100,000 elementary and secondary students in Indiana.

Of the remaining bills in the Governor's package, two would give financial assistance to encourage students and current teachers to become certified in these shortage areas. Three would allow tax credits to companies who donate high tech equipment to schools, who hire math and science teachers during

summer vacations or who release workers qualified in math and science to teach in Indiana schools.

Through the efforts of the ICC and with the cooperation of the bill sponsors, Senators John R. Sinks (R-Fort Wayne) and Dennis P. Neary (D-Michigan City) non-public schools have been included in the Governor's bill which would give financial assistance to current teachers who return to school to be certified in these shortage areas and then teach. Original wording limited the financial assistance to those teaching in public schools. That bill, SB 575, now goes to the House for debate.

In other action: SB 418, called the Infant Doe bill, passed the Senate 47-3. This bill makes a handicapped child whose life is threatened by being deprived of nutrition or medical treatment a "child in need of services" under Indiana's juvenile law, hence the Juvenile Court would have authority to intervene.

HB 1201, called Workfare, would require AFDC recipients whose children were three and over, to "work off" benefits. Dr. Ryan testified in opposition, citing the importance of having mothers care for their young children.

Human Affairs Committee chairman, Richard L. Worden, (R-New Haven) asked the bill sponsor Thomas D. Coleman (R-New Castle) to draft amendments incorporating Dr. Ryan's suggestion.

ICC continues to lobby for about two dozen bills involving corrections, developmental disabilities, health, energy, the family, life, nuclear armaments and public assistance.

# POINT OF VIEW

## No simple solution to arms race

by J.A. HAYES

The real issue in the nuclear arms "race" is not this or that type of weapon, or how many are "enough." It is whether the free market Western way of life, or the communist-socialist way of life, shall prevail in the decades ahead. The continuing use, by the USSR, of its awesome military power to threaten and undermine the Free World, is a reality.

Most vital technical information needed to accurately assess that power is classified information. The public at large does not have, and cannot have, the facts about warheads, delivery systems, etc. The Russian public knows even less about these matters.

It should be obvious that even the most awesome nuclear weapon is, of itself, quite harmless. It requires the conscious decision of some humans to unleash its power. It must also

be clear that those who design, build, and deploy nuclear weapons are more aware of the consequences of unleashing them than is the general public.

Elaborate safety precautions are taken in all matters pertaining to these weapons. Self interest alone dictates this. The one "benefit" of nuclear weapons is that they are a two-edged sword. This alone is a powerful factor inhibiting their use.

What about a miscalculation? The probability of this grows less with the increasingly effective detection systems of both sides, making a sneak attack less likely.

The notion that as the weapons "pile up," some point will eventually be reached when a decision will be made to use them is fallacious.

In the first place, older less "efficient" weapons and delivery systems are continually being phased out and replaced by newer ones;

the total megatonage is not necessarily increasing. Secondly, the technical emphasis is not on more megatonage, but on more effective targeting, making less megatonage necessary.

The argument that the arms "race" alone is responsible for massive unemployment, inflation, higher taxes, etc. needs careful scrutiny. In the U.S., defense spending currently represents six to seven percent of the gross national product, with unemployment currently at 10.5 percent.

In 1960 the U.S. spent about nine percent of its gross national product on defense, while unemployment was in the five to six percent range. Currently all nuclear weapons and weapon systems account for less than 10 percent of the U.S. defense budget.

It seems that the anti-defense lobby, which of course includes the nuclear freeze movement, finds Pentagon waste everywhere, while all current government "social" or "welfare" programs have no waste, are all good, and must be continued at ever increasing levels from now on, regardless of outcome.

Yes, it would be wonderful if the world were rid of nuclear weapons. It would be even better if we could eliminate conventional weapons as well, and while we are at it, do away with

police, security personnel, insurance policies, and yes, even door locks.

The facts of life, in this latter half of the 20th century, are otherwise. The free market system, despite all its failings and injustices, has produced more material goods and services for more people than any other. Our church has invested heavily in it, and continues to draw income and dividends from companies exercising this mode of operation.

Some "compassionate" and "caring" politicians in this country are pushing hard for a nuclear freeze. Their real aim is to gut our defenses, raise middle class taxes drastically, ultimately to redistribute real income through "social" programs, all in the interest of "fairness."

Our free economy can far better afford an adequate nuclear deterrent than can that of the USSR. Until real negotiations can begin, our government has a moral obligation to maintain our deterrent, even at a far greater cost than is currently needed.

As loyal Americans, we should stop stabbing our military in the back. I believe it was H.L. Mencken who said, "Simple solutions to complex problems are simple, neat—and wrong."

## WASHINGTON NEWSLETTER

### Report predicts hard times for poor

by JIM LACKEY

As the budget battle begins again on Capitol Hill, church groups opposed to additional cuts are focusing not just on the Reagan administration's new proposals but also on the impact of the first two years of the administration's budget policies.

A new report issued by a coalition of those church groups paints a grim picture for the poor. It says programs aimed at benefiting the poor have felt the deepest cuts in the past two years and that because of those policy changes the poor are suffering.

The report also indicates that while cuts in individual programs may be having a harsh effect on the poor, the combined impact of the cuts makes the suffering of the poor even greater.

The report was released by the Interreligious Taskforce on U.S. Food Policy, a coalition of church agencies, including Catholic groups, focusing not just on food policy but on a variety of programs for the poor. The report itself was compiled by the Center on Budget and Policy Priorities, a Washington research agency whose director, Robert Greenstein, ran



the government's Food and Nutrition Service during the Carter administration.

The report says reductions to date include:

—Food stamps: One million recipients terminated from the program and nearly all others receiving lower benefits. About 80 percent of benefit cuts affect families below the poverty line.

—Aid to families with dependent children: Terminations for some 365,000 families and benefit reductions for 260,000 more. Single mothers working more than four months usually terminated though still in poverty. Decline in "real value" of benefits unadjusted for inflation.

—MEDICAID: Loss of coverage for many families terminated from other programs. Limits on number of doctor or hospital visits even if additional visits essential. Elimination of some services such as eyeglasses for poor children.

—Low income housing: Rents raised for all 3 million families in subsidized housing. Reductions in new units despite need for additional housing because of condominium conversions, rent inflation and abandonment.

—Employment: Elimination of public service jobs, putting 300,000 out of work. Reductions in number of weeks of unemployment benefits.

—Low income energy assistance: Funding only 6.8 percent higher than two years earlier despite hikes of 20 to 25 percent in energy costs.

The list goes on, the report says, but the point is that many of the cuts fall on the same families. For instance, many families who have had their food stamps cut, according to the report, also have lost AFDC benefits, have had to start paying for some of their children's medical services, have had their rents increased, and so on.

"It is not clear how a poor family can find the resources to pay simultaneously for increases in food, rent, medical care, heating bills, and possibly child care," the report states. "It is even less clear how a family can do this if its AFDC grant is being reduced simultaneously."

THE REPORT also takes on President Reagan's contention that the federal budget is not being cut and that its rate of growth is only being slowed. Noting Reagan's argument last spring that the 1983 budget would be \$32 billion bigger than in 1982, the report contends that the budget contained a \$34 billion jump in defense

alone and a \$13 billion jump in interest payments on the national debt. Funding for all other programs went down.

More specifically, the report says appropriations for low income programs, which totalled \$100 billion in 1961, have been reduced to \$82 billion in 1983, a 28 percent reduction when adjusted for inflation. The report also states that if the last two Reagan budgets had been passed intact, appropriations for the poor would have been less than \$62 billion, which would have been a 45 percent drop after inflation.

From that perspective the churches are arguing that the poor cannot afford any additional cuts. But the prospects of that happening are not very good. With the ad-



ministration committed both to its military spending increases and to preservation of previously enacted tax cuts, one of the few ways remaining to reduce the deficit will be continued cutting of domestic programs.

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## Committee studies education in inner city

An Education Issue Committee, one of seven committees of the Urban Ministry Study, is studying all phases of Catholic education in 22 Indianapolis center city parishes, pre-school through adult, non-school as well as school education. "Its purpose," explained project director Holy Cross Father Francis Kelly Scheets, "is to evaluate all Catholic education programs as they import on the pastoral ministry of the urban study parishes."

The committee, chaired by Providence Sister Lawrence Ann Liston, principal of St. Philip Neri School, consists of 14 members chosen for their experience in Indianapolis urban Catholic education. It is guiding the research required to answer the following questions: 1) What are the strengths and weaknesses of current programs? 2) What is the financial picture for the 16 urban schools involved in the study? 3) What are successful "education models" which other dioceses are using? 4) What is the effectiveness, quality and potential enrollment for all Catholic education programs?

The answers to these questions, according to Father Scheets, must be specific and timely "if the study is to provide guidelines for the future. Then each issue studied must reflect current concerns."

More than 100 people from the 22 parishes have been asked to assess current programs. Overwhelmingly, they have indicated the

greatest strength to be in the quality and spirit of the personnel and the greatest weakness in the lack of finances.

Opinions of additional parishioners will be sought in the coming weeks and a comparison will be made of standardized test scores of parish schools with area public schools. Urban parishes of five dioceses outside of Indianapolis will be visited and examined. Parish budgets will be looked at as well as alternative sources of funding.

The Urban Ministry Study, to be completed this fall, is funded through a grant from Lilly Endowment and will make recommendations for urban ministry in the archdiocese of Indianapolis into the 1990's.

## Campaign funds given for media projects

NEW YORK (NC)—The Catholic Communication Campaign has approved grants for 36 new media projects totalling \$1.6 million for 1983. The national grants, announced Feb. 10, include funding for a documentary on the life of Thomas Merton, a series on women in the church, and media materials for black evangelization. Campaign officials said the national collection for the 1982 communication campaign raised more than \$4.8 million, half of which dioceses retained for local projects.

the criterion

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Those are only two examples but they are far from rare. Providence Sister Monica Withem is in effect the administrator of Assumption Parish here even though Father John Ryan holds the title. Father Ryan is pastor of St. Anthony's and very glad that Sister Monica is there to manage West Indianapolis parish.

Too bad we don't officially recognize these women and the many others like them who—not only in recent years—but over many years have made contributions to the pastoral life of our parishes. I am reminded of the Religious woman I once knew who, as principal of an Indianapolis school, not only ran the school but spent many an evening listening to an alcoholic pastor pour out his troubles to her over the telephone. Because he was male and held the title of pastor, he was looked upon as the pillar of strength even though he derived much of that from her.

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This is not to compare men and women or to argue that women do jobs better than men, etc. It is an argument for a just recognition of women in the church. My experiences are that too often women—especially women Religious—do much pastoral work without being recognized for it. The priest often carries the title but it is the woman Religious who does the job. I'm not sure why we men need to feel we're in charge all the time but we seem to feel the need.

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The plain truth is that most of us male celibates have a sexuality problem in the church. Women often threaten us and we have countered by using our authority as a power base. The problems are not theological. They are emotional and psychological.

To Sister Jane Frances, I again say congratulations that you have a new pastor. But I also hope your service to the church is an example not only to women but also to men. I for one need to be "unthreatened" by your service. Your leadership role is not just paying the way for women in the future. It is teaching men that the church's work is to be carried out by all of us together.

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In addition hundreds of other canons in the code allude directly to one of the sacraments or have a sacrament as a major frame of reference. For example:

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«Much of the juridical authority in the church is derived from pastoral authority, which is hierarchical, so large portions of the code involve distinctions between those who are ordained and those who are not.

«In practice the judicial system in the church, to which more than 300 canons are devoted, is involved chiefly in questions concerning the sacrament of matrimony.

Why do the sacraments have such a central role in church law that Pope Paul called them its "focal points"?

The answer lies in church teaching and a theology of the church and its law.

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reform of the Code of Canon Law has been aimed at getting rid of the tone of legalism which deeply marked the old code so that a sense of the law as an instrument of salvation, charity, justice and community as well as order would come through in the revision.

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In its treatment of matrimony, for example, it stresses marriage as a covenant or commitment of the partners to a community of life and responsibility for each other, as opposed to the old code's emphasis on marriage as a legal contract.

"Like every other part of the code," said Msgr. Frederick McManus of the Catholic University of America, one of the country's best known canon lawyers and liturgists, "the canons on the sacraments incorporate the basic revisions of the Second Vatican Council."

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For this reason, along with the fact that much of the law chiefly affects the way priests and bishops are required to carry out their responsibilities, "the new code on the whole will not touch very much the life of the ordinary Catholic," said another American canonist, Jesuit Father Ladislav Orsy of Georgetown University.

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## CORNUCOPIA

## Fatima pilgrimage marks new beginning

by MARY ANN BEALS

There are many different reasons for making a pilgrimage.

When I visited Fatima, Portugal, in 1977, it was the fulfillment of a dream, an attempt at grief resolution, and a plea for divine help. I had long dreamed of this but never expected it. But my sister's death the previous February brought many changes. She had been my closest friend and her death brought the feeling of the ground being pulled out from under me.

I was to begin a new life but did not know what it would involve. A nun, a close friend, wrote to me, "It is a new beginning, for Martha, and for you."

I mention these things because they colored my impressions of the pilgrimage and made

the sights and events sharper and more poignant.

We left New York late at night and arrived to a sunny Portuguese morning. It was my first experience with jet lag though more experienced travelers were tired and craving sleep. After breakfast at the Lisbon airport, our tour director told us we would be stopping at Santarem on the way to our hotels. If we gave in to the natural inclination to sleep, he said, we would not only lose time the first day, but would find it hard to adjust to the time change the rest of the trip.

At Santarem we visited the Church of the Holy Miracle said to house a host which has been miraculously preserved for centuries. It is reputed to be a divine response to an act of sacrifice. I watched the dark brown host seem to become bright red and appear to bleed. For me it was an experience of the supernatural. I prayed for Martha and all loved ones living and dead as well as all those who do not know about the Eucharist, who do not accept the sacraments.

Most of our group stayed at the Blue Army house in Fatima where both Latin rite and Byzantine rite Masses are offered. I was impressed with the Byzantine rite and regretted only that I had no translation to be able to understand its liturgy.

Entering the magnificent Fatima Basilica one passes signs reminding the visitor to be silent. I welcomed these. We visited the tombs of the child-seers Francisco and Jacinta Marto

where I prayed especially for the CCD children I soon hoped to teach.

Near the basilica is the Capilina (Little Chapel) built by the poor people of Portugal. When plans for the basilica were under way, it was requested that the Capilina be allowed to remain since it was the people's own sacrifice for Our Lady. It is a small, humble structure, yet seems to convey a sense of majesty.

I delighted in collecting Fatima water. At Adjustrel, the little seers' village, we met Mary of the Angels, sister of Lucia Santos. I asked our guide to have her pray for my loved ones. She promised that she would ask Sister Lucia to do so as well.

Some prayers were answered in this very lovely, but rather short, two weeks. I cannot entirely put my reactions to the trip into words even now. But perhaps one day I will make another such pilgrimage in thanksgiving.



✓ Mr. and Mrs. Thomas J. Spellacy will celebrate their Golden Wedding Anniversary with a Mass at 12 noon on Sunday, Feb. 20, at St. Michael's Church. A reception will follow immediately, hosted by the couple's children, Tom and Pat Spellacy, Art and Kathy Grob of Southport, Conn., and eleven grandchildren. Thomas Spellacy of County Clare, Ireland, and the former Edna Dathe were married Feb. 18, 1933 in St. Agnes Church, Chicago. They retired to Indianapolis seven years ago.

✓ Mr. and Mrs. Dan MacDougall will observe their 50th Wedding Anniversary on Friday, Feb. 25. They are members of St. Anthony's parish, Clarksville.

(See CHECK IT OUT on page 18)

### Archbishop O'Meara's Schedule Week of February 20

SUNDAY, Feb. 20—Mass at SS. Peter and Paul Cathedral, Indianapolis, 11:00 a.m.

SUNDAY, Feb. 20—Vespers at SS. Peter and Paul Cathedral, Indianapolis, 3:00 p.m.

SATURDAY, Feb. 26—Cathedral High School Sharmrauction, Indianapolis, 6:00 p.m.

## check it out...

✓ Charles Gardner will conduct a workshop at this year's Pastoral Musician's National Convention in St. Louis April 19-22. The workshop will deal with job details and their relation to musical and liturgical qualifications for pastoral musicians. Gardner has also written "Ten Commandments for Pastoral Musicians," which will appear in an upcoming issue of the national publication, Pastoral Music.

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## THE CRITERION

1400 North Meridian Street, P.O. Box 1410  
Indianapolis, IN 46206



## FAMILY TALK

## Parents adapt to toddler

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: You stress child-proofing the home for the child under three and I agree. But what about the times when the whole family goes visiting? You can't leave the child home all the time, but can you expect the hostess to child-proof her home for your child? I'm not talking about Grandma's house, but rather good friends who have no small children and have many pretty things around.

How can you teach this child not to touch other people's property without constantly telling the child, "Don't touch." Would it be good to put some unbreakable things out at home in order to teach him that this is your property and off limits to him?

Answer: You raise a good point. You can control the environment for your toddler at home but not when you're away visiting.

In our book, "Whole-Life Parenting" (Continuum, 1982), we recommend that toddlers under three be allowed to explore. From the time babies can crawl, they are off and into everything. This mobility is important for their development. They need to move about, climb up on, rattle pans and generally satisfy their curiosity about the physical world.

Better to modify their environment than to restrain them. Limiting their space by harnessing them, fencing them in small areas or putting them in playpens is less desirable than allowing them to roam free.

So you need to put away your beautiful breakables, your fragile knickknacks and any

items which might be dangerous. Child-proofing the home for toddlers is good preventive discipline.

You ask if a child under three cannot be taught to distinguish between those items that can be touched and those that must be left alone. Yes he can, but the cost-benefit ratio is too high at this age. In other words, it is too difficult to teach him to make these distinctions himself. After he is three, when he has more knowledge of the world and can communicate well verbally, he can learn what to leave alone rather quickly.

Under age three, it is very difficult to teach a toddler why a toy may be pounded but a glass cup must be left alone. The time and psychological energy expended in saying "Don't touch," explaining reasons and keeping constant watch are prohibitive. Better to child-proof.

What then does a parent do when visiting? The parent should be prepared to do one-fourth visiting and three-fourths entertaining of the toddler. The parent can bring along some interesting toys of his in hopes that he will play with them.

A parent may need to sit on the floor with the child, to play with him and when necessary to control him physically. Holding him on one's lap is better than a constant nagging "no, no, no." A parent may need to keep visits brief, leaving before the toddler's curiosity and mobility cause trouble.

The age of the toddler (1-3) is really a very short time in a child's life. The best discipline

at that age is for parents to adapt by eliminating dangerous and breakable items from the environment.

When visiting friends, the parent may need to keep gentle but firm physical control. From age three on, there will be plenty of time to explain the difference between acceptable playthings and adult treasures. Words will have more impact then, and the child can be expected to obey a "no."

Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box #72, St. Joseph's College, Rensselaer, IN 47978.)

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## NOTES ON BLACK HISTORY

## Wells-Barnett was team player for black race

by VIRGIL T. MADDEN

Thomas C. Holt, author of the article "The Lonely Warriors," and Mrs. Alfreda M. Duster Barnett, daughter and editor of Ida B. Wells-Barnett's autobiography "Crusader for Justice," lead me to believe Ida B. Wells-Barnett was alone in her efforts for the struggle for black leadership and black equality for black Americans. But she was not.

Mrs. Wells-Barnett was a team player who had her own unique way of being a part of the black advancement. She was a most respected lady in the United States and England through her untiring effort to speak out against all discrimination—social, civil and in particular, lynching. Two of her most notable accomplishments were being a founding member of the NAACP and her ability to call to the awareness of the people the horrors of lynching.

Before being an activist, Idas Wells-Barnett was a noted journalist inspired by T. Thomas Fortune. It was Fortune who got Ida Wells-Barnett involved in the forerunner of NAACP, the Afro-American League. It was Fortune who began Wells-Barnett on the lecture circuit on anti-lynching.

Wells-Barnett, Fortune and other black leaders, emphasized economic accumulation and self-help. However, Mrs. Wells-Barnett believed "economic power was not reward achieved by accommodating to the status quo, but a weapon to use against it." She saw economic success as a means to force change in white behavior and had little patience with accommodation and conciliation. Like

Washington, however, she saw the key to social change through the white ruling class.

Ida Wells-Barnett continued to be a prominent national spokeswoman. She was a major figure in the ideological conflict between the accommodationism of Booker T. Washington and the protest tradition represented by W.E.B. DuBois. She was anti-Washington. However, her own thoughts were similar to that of Washington's self-help philosophy.

Her conflict was with Washington's strategy of quiet social diplomacy on the issue of interracial sexual relations in which she insisted upon exposure of injustice. Washington, in his Atlanta Exposition speech of 1895, stated "blacks and whites could be as separate socially as the fingers of the hand but joined in forging the South's economic progress... white men and their wives and daughters were safe."

Wells-Barnett kept an amicable relationship with Washington and Fortune. Fortune had lost motivation due to financial problems. She was described by Fortune as "a sort of bull in a china shop." Ida Wells-Barnett became a radical as a non-official member of the "Talented Tenth."

Ida Wells-Barnett's accomplishments as a club organizer and founder, a probation officer of Chicago and a mother don't go unmentioned, for she was a fearless woman of a black race who stood for justice and equality for her race. She was a woman of color who fought and thought and wrote for the civil laws of her people, the lonely warrior, the crusader.



# Pathways of the Spirit

## Thomas Aquinas was scholar and mystic

*Fresh views had lasting effect on direction of theology*

by Fr. ALFRED McBRIDE, O.Praem.

The spirit of scholars is that they love the truth because it is beautiful. The spirit of mystics is that they love the beautiful because it is true.

Not all scholars are mystics, nor are all mystics scholars. Yet a mystic like St. Teresa of Avila, though not a scholar, has been named a doctor of the church. Perhaps it is in St. Thomas Aquinas, however, that we can perceive the scholar and mystic in one person most easily, even if the scholar side seems to dominate.

No one would doubt that Aquinas was a scholar. He loved the truth because it was beautiful, so beautiful that he spent his years thinking about it and ever in hot pursuit of it. To a great extent his reputation rests on his scholarship, his masterpiece the "Summa Theologica," in particular. He is a theologian's theologian, a philosopher's philosopher.

Aquinas did the unthinkable in his lifetime: He broke the spell of St. Augustine on theological thinking.

Aquinas turned religious thinkers to the possible uses of Aristotle in their work.

For a thousand years the works of Augustine had served as the chief reference for studying theology. An original and creative thinker, Aquinas brought fresh views to religious thinking and became himself a reference point for future theological reflection.

Yet there is a spiritual and mystical side to the man. He loved the beautiful because it was true. Of course both approaches—those of scholar and mystic—ultimately center in Christ who is both beautiful and true.

The hints about the mystical side of Aquinas are just that—hints. Still, some surviving legends capture the insight.

It is said that when he completed the treatise on the Holy Eucharist he knelt before the cross and placed the manuscript at the feet of Jesus. The Lord said, "Very well done, Thomas. What can I give you in return?" Thomas replied, "Only yourself. O Lord, only yourself."

Aquinas' poetry also supplies hints of his mystical depth. He was asked to compose the texts for the feast day of Corpus Christi, a feast of the Eucharist. His public writings to this point were sparse prose, some would even say prosaic. His literary style aimed for clarity and courtesy.

Now he begins to produce lyrics for hymns like the "Tantum Ergo" that would be sung for centuries at the Benediction of the Blessed Sacrament, and the "Pange Lingua," which likewise would be sung for ages to come in processions of the Blessed Sacrament.

### Resources and Aids

"Revelations of Divine Love," by Julian of Norwich. Translated into Modern English with an introduction by Clifton Walters. Penguin Books. 7110 Ambassador Rd., Baltimore, MD 21207.

"Dark Night of the Soul," by St. John of the Cross. Translated and edited by E. Allison Peers. Image Books, Doubleday and Co., 245 Park Ave., New York City, NY 10167.

British author, G.K. Chesterton, described the hymns with these comments: "The Corpus Christi Office is like some old musical instrument, quaintly and carefully inlaid with many colored stones and metals. The author has gathered remote texts about pasture and fruition like rare herbs.

"There is a notable lack of the loud and obvious in the harmony. His words are difficult to translate into English. How is anyone to render the sound of the 'Pange Lingua' when the very first syllable has a clang like the clash of cymbals?"

Like all true mystics, Thomas was filled with a passionate love for God, for creation and for his brothers and sisters in the human family. The very courtesy in his writings was a sign of his steady and tender affection for people.

Toward the end of his life he seems to have acquired a special love for his companion, Reginald, upon whom he depended so much. It was to Reginald he confided why he could no longer continue his writing of the "Summa," which he never completed.

Why? To Reginald, he said, "I can write no more. I have seen things that make all my writing look like straw."

The implication is that Aquinas reached a point in his perception of God, his loving union with the Lord, that he could no longer find words to contain the experience. Like St. Paul, Aquinas had an experience of heaven and no grammar or logic would contain the meaning.



**MYSTICAL GIFT**—Mystics have been given a special gift of prayer which unites them in the deepest possible way with God. But mystics also exhibit a deep desire to serve other people because of their heightened sense of who God is. At a charismatic service a man raises his hands in prayer. (NC photo by Scott Sanders)

Like John the Evangelist, Aquinas became an eagle taking to flight, passing his final days in contemplative union with God until he left this life for the final union.

His death meant not only that the great

mind of a scholar was stilled, but also the great heart of a mystic who had been born again.

His confessor at the last rites commented, "His confession was like that of a child of 5."

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## Mysticism leads to greater awareness

*Augustine one of first to combine mysticism and scholarship*

by CHRISTINE ALLEN

Can a mystic be a scholar? In the history of the Catholic Church, this question is answered many times by the lives of those who were both.

I want to tell about some of them here.

Sometimes people wrongly suggest that mystical experience leads a person away from serious study and scholarship. Another equally false suggestion is that mystical experience leads to the disappearance of individuality because the mystic is lost in God.

The study of the lives of Catholic mystics, however, proves that authentic mystical life leads to a deep desire both to know the world and to serve other people with a heightened awareness of one's individual gifts to the Christian community.

A mystic is a person who has been given a special gift of the prayer of union with God. A scholar is a person whose intellect has been trained for study, research, writing and teaching.

In the history of the church, St. Augustine, the fourth century bishop of Hippo, stands out as one of the earliest men to combine mysticism and scholarship. His "City of God" is said to have inspired Charlemagne, crowned emperor of the Holy Roman Empire in 800 A.D. by the pope, to establish a Christian civilization throughout Europe.

Later, Herrad of Landsberg wrote the first encyclopedia for women, titled, "The Garden

of Delights." This 12th century Benedictine abbess combined mystical visions with a careful study of philosophy and theology to teach her nuns about Christianity.

At the same time, another Benedictine abbess, Hildegard of Bingen, (Germany) joined mystical union with Christ to a talent for science. She wrote several books on the classification of stones, on the healing capacities of herbs, on the different psychology of women and men, and on the relation of humanity to the rest of the world.

A similar combination of mysticism and science also was found in the writings of the 13th century Dominican, St. Albert the Great. His discoveries in natural science led to a new system of classification of animal life.

A student of St. Albert became the most famous man to combine mysticism and scholarship in the Catholic tradition, St. Thomas Aquinas. This Dominican priest wrote more than a hundred books and taught for years at the University of Paris.

St. Teresa of Avila is probably the most famous woman to combine scholarship and mysticism. The 16th century Carmelite author became the first woman ever named a doctor of the church. St. Catherine of Siena is the only other woman with that title.

A friend of St. Teresa's, St. John of the Cross, wrote that the goal of all mystical prayer ought to be the increase of charity. He developed this view in his writings. "The

Ascent of Mount Carmel," "The Living Flame of Love" and "The Dark Night of the Soul."

Two contemporary scholars and mystics lived out this goal of charity in the shadow of Auschwitz. The Carmelite philosopher, Edith Stein, and the Franciscan journalist, St. Maximilian Kolbe, gave their lives for their neighbors in the holocaust of the concentration camps during World War II.

Finally, North America has several examples of Catholics who combined scholarship and mysticism. Sister Marie of the Incarnation, the 17th century foundress of the Ursuline Order in Quebec, Canada, wrote dictionaries and catechisms in several native tongues.

Thomas Merton, the Cistercian monk from Gettysburg, Ky., dedicated his life to make the contemplative tradition accessible to the general American public.

From all these examples, it is easy to see that authentic mystical life, or true union with Christ in prayer, can release women and men into a wonderful variety of vocations. Christian mystics have been philosophers, historians, scientists, teachers, reformers, poets, theologians, linguists and journalists.

Even more, many Christian mystics also have sacrificed their lives for others. In this way, mystics have not only been scholars, but also saints.

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# Hezekiah succeeds father to throne

by Fr. JOHN CASTELOTT

Toward the end of the reign of King Ahaz, Isaiah predicted the coming of a king who would be a true representative of Yahweh among his people.

That king was Ahaz' son and successor, Hezekiah. No one could have been more unlike his father. Hezekiah was solidly pious. With the encouragement of Isaiah and his fellow-prophet, Micah, Hezekiah instituted a thorough religious reform.

The same spirit guided his political administration, and the country enjoyed a long spell of blessed peace. True, Hezekiah had to pay tribute to Assyria; he had his father to thank for that. But it was a small enough price to pay for the peace, prosperity and religious freedom it ensured.

Not that serious temptations to adopt a different policy were lacking. In fact, the Middle Eastern area was seething with unrest. When Salmansar, the new king of Assyria, died, Babylon, a power which hadn't been heard from for a long time, decided to get back into the act.

Babylon found strong leadership in Merodac-Baladan II. He managed to maintain his independence for the next 12 years—quite a feat, when one remembers that Babylon lay just south of Assyria. The new leader found eager adherents among the restive little Mediterranean states, including Egypt, and they decided to form an anti-Assyrian league.

Assyria, however, crushed them. Again, in 711 B.C., a similar league took shape, but once more Isaiah prevailed on Hezekiah to stay clear of it and Judah avoided devastation.

For 25 years Hezekiah followed the prophet's advice and resisted all temptations to get entangled in dangerous alliances. Therefore, it is hard to understand why he

suddenly switched to a foreign policy which had proved disastrous for all who tried it.

But that's just what he did. The death of Assyria's king, Sargon, triggered more general unrest and intrigue throughout the empire. And it was about this time that Hezekiah fell critically ill; just as Isaiah's earnest prayer saved him from death.

While he was convalescing, Merodac-Baladan sent a delegation to Jerusalem, and their visit was not just a "get well quick" call.

This ruler of Babylon was still smarting from the whippings Assyria had given him, and was tying once again to win support for his

cause. He must have caught Hezekiah when his resistance was low. For Hezekiah showed himself quite sympathetic.

Much to Isaiah's alarm, Hezekiah showed the visitors all his wealth and resources, implying that they could all be put at his disposal.

Sennacherib, the new ruler of Assyria, reacted with alacrity to all the unrest and set about a systematic mop-up campaign. Eventually he was at the gates of Jerusalem, and the story of the siege is one of the most dramatic in all the Bible. It is told in Isaiah 36 and 37.

Jerusalem was terror-stricken, and no one

more than the king. And to whom did he turn in his darkest hour? To Isaiah, whose advice, if listened to, would have prevented the crisis in the first place!

Isaiah assured Hezekiah that, if he put his trust in Yahweh, the Assyrian ruler would not take Jerusalem. Events proved the truth of his words.

A plague of some sort broke out in the Assyrian camp and decimated the troops, forcing the survivors to retire weakly from the field and make their wobbly way home.

This marks the end of Isaiah's active ministry. There is a popular Jewish tradition that he was martyred under Hezekiah's successor, a tradition which reflects the viciousness of a ruthless monarch. Spots do not like prophets.

## St. Teresa devoted her life to prayer

by NEIL PARENT

Dachau, one of the infamous concentration camps, lies just outside Munich, Germany. Most of the barracks which housed the thousands of prisoners who passed through the camp are now gone. There are only the markings of where they once stood.

But the gas ovens are still there, as are the watch towers and the barbed wire fences. And so is the haunting memory of the human tragedy that took place there.

Across the camp compound lie three chapels erected to the memory of those who suffered and died in Dachau. Attached to one of the chapels is a Carmelite convent. The sisters there engage in perpetual prayer, partly in reparation on behalf of humankind for the sin of Dachau and partly as a plea to God that this kind of tragedy will never be repeated.

St. Teresa of Avila, the 16th century mystic and foundress of the order of Carmelite nuns

who are at Dachau, would approve. If there were ever a place for her sisters to pray and give witness, it is Dachau.

For St. Teresa, prayer was a powerful force in service to God's work; prayer could help avoid a future Dachau.

But Teresa wasn't always so sanguine on prayer. For nearly 20 years as a young sister, she paid little attention to personal prayer. Along with many of the nearly 180 other nuns she lived with at Incarnation Convent in Avila, religious life was a continual buzz of interesting activities, including entertaining frequent guests.

When she was 39, however, Teresa began to sense a growing need for change in her spiritual life. She experienced a call to devote more time to prayer and to live a more solitary and simple lifestyle. Shortly thereafter she and several other sisters from Incarnation Convent founded a new convent in which they could live a more rigorous and devotional religious life.

They called themselves Descalced Carmelites (literally, without shoes, since they wore sandals instead of shoes—reflecting both their simpler lifestyle and the fact that they would live primarily in solitude).

Teresa was an extraordinary woman.

Imaginative and industrious, she founded 14 convents in her lifetime. Her extensive writings on the spiritual life are classics in the field and have won for her the title doctor of the church.

Intelligent and witty herself, Teresa prized these qualities in her novices. She once wrote: "Even though our Lord should give this young girl devotion and teach her contemplation, if she has no sense she never will come to have any, and instead of being of use to the community she will be a burden . . . May God preserve us from stupid nuns!"

One day when two partridges were brought to the kitchen door of the convent, Teresa instructed that they be prepared for supper. When a sister questioned her decision in light of the community's austere lifestyle, Teresa responded that "there is a time for penance and a time for partridge."

For Teresa, a life devoted to prayer was not an escape from the demands of the world. Prayer was both a path to union with God and a means for doing good works. In her book, "The Interior Castle," she wrote that the aim of prayer is to bring one to conformity with God's will.

And in the same work, she states: "This is

## THE QUESTION BOX

### Why is Bible called 'Word'

by Msgr. R.T. BOSLER

On Sundays the lector concludes the Scripture readings with, "This is the word of God." If, as you told us last week, God does not use words, what is meant by calling the Bible the word of God?

I said last week there are many meanings for "word." The primary meaning is a sign or symbol in sound or writing through which humans make known to one another what they are thinking.

But when we ask the question, "Have you had any word about your friend?" we are using "word" in the broader sense of any form of communication or knowledge.

It is in this broader sense that we apply the "word" to God and the Bible.

How does God communicate with us? Through human beings, who along with God are the true authors of the books of the Bible.

These human authors communicate with us the only way they can—through human words as they were understood in the culture and language of the people for whom they were written.



Even Jesus communicated only through the language and manner of thinking of the Jewish culture in which he lived.

Therefore, God's communication in the Bible comes to us through human words with all their limitations.

Vatican Council II accepted this clearly: "For the words of God expressed in human language have been made like human discourse, just as of old the Word of the eternal Father when he took to Himself the weak flesh of humanity became like other men." (Constitution on Revelation No. 13)

It would be a complete misunderstanding to think that God dictated human words to the human authors of the Bible. They would not be authors at all if this were true.

And, to use but one example, it would be impossible to explain how the four evangelists used different words to hand on what Jesus taught. Compare how differently Jesus speaks in Mark and John.

What we must accept is that the human authors communicated what God wanted—even non-religious information like the accounts of the many Jewish wars and, yes, even misinformation, such as the vagueness about life after death that pervades the early books of the Old Testament or the command to stone to death an unruly son in Deuteronomy 21:18-21.

God revealed through the history of the

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# Saul chosen as new ruler of people of Israel

by JANAAN MANTERNACH

Saul was a handsome young man. He stood head and shoulders above everyone else in Israel. People said Saul was the most handsome young man in the whole country.

Saul lived at home with his family. His father, Kish, raised donkeys. Saul helped his father care for the donkeys.

One day some donkeys wandered off and got lost. Saul's father sent him after them. "Take one of the servants with you. Go out and look for the lost donkeys."

Saul and the servant set out that same day. They searched through all the hills nearby. Then they searched through neighboring lands.

Finally they found themselves far from home. But they had not seen a trace of the missing donkeys. "Let's go back home," Saul suggested. "My father will start worrying about us."

"Wait," the servant answered. "In this town there is a holy man. People say he has surprising knowledge. Maybe he can tell us where the donkeys are."

So Saul and the servant went into the town. They met the man of God, Samuel, on his way to the place of worship. Samuel looked startled to meet the two young men.

"This must be the young man the Lord told me yesterday I would meet just at this time today," Samuel thought to himself. "The Lord wants me to anoint him king of God's people, Israel."

Samuel said to Saul, "You and your servant are to eat with me today. Tomorrow morning you may leave. Your lost donkeys have been found. It is you that all Israel is looking for."

Saul was stunned. "Why do you talk to me like that? Why would the whole people be looking for me? I am from the least important family in the smallest tribe of Israel."

Samuel did not answer. He led the two young men into the largest dining room. Samuel gave them the places of honor at the head of the table. He had the cook serve them the best pieces of meat. That night Samuel invited Saul to sleep in his house.

Samuel woke Saul at dawn. The two went out into the street with Saul's servant. At the edge of town Samuel said to Saul, "Tell your servant to go on ahead of us."

The servant left and Samuel said to Saul, "Stay here a moment. I have a message for you from the Lord."

Samuel took out a leather flask of oil. He poured the oil on Saul's head and kissed him. "The Lord anoints you as ruler of God's people, Israel. You will rule God's people and protect them from their enemies."

Saul left Samuel, caught up with his servant, and returned home with the donkeys. He said nothing to the servant or to his father about being anointed king of Israel.

Soon after Samuel called the people of the Lord together to select their new king. Saul hid behind the supplies and baggage. The people selected Saul to be their king, but could not find him. The Lord directed them to look behind the supplies.

They ran and discovered Saul hiding. People marveled at the young man who was taller than anyone else, and far more handsome. Samuel said to the people, "Here is the man the Lord has chosen! There is no one else among us like him."

The people shouted, "Long live the king!"

## Part I: Let's Talk

**Activity:** Take a snapshot of each member of your family doing what he or she spends much of each day doing. For example, working at a desk in school. Place the photos on a bulletin board or on a banner with a caption, such as: "This is God's plan for us right now." If you have family conversation times, use the photographs as discussion starters. Perhaps ask: Is what we're doing part of God's plan for us? What are our dreams for the future? What do we think God wants each of us to do?

**Questions:** Why did Saul's father send him out into the countryside? What did Samuel say when he met Saul? How did he act? How did Saul's people choose him to be king?

## Part II: Parent and Teacher Notes

**Story Background:** The story of Saul takes place at a time when the Philistines were threatening to attack the tribes of Israel. A unified defense was needed. Some felt their only hope was to have a king like other nations. Others felt God was Israel's only king.

**Scripture and Us:** What do you feel is God's plan for you and your family? Why do you believe that? The story of Saul is a dramatic example of the biblical belief that God has something in mind for each of us.

FEBRUARY 20, 1983  
First Sunday of Lent (C)  
Deuteronomy 26:4-10  
Romans 10:8-13  
Luke 4:1-13

## THE WORD

by PAUL KARNOWSKI

Musicians, painters, and printers understand the idea, even if they explain it in different terms. A musician talks about the note that isn't played, the dramatic rest as a crescendo rises in intensity. A printer calls it white space—the place where no ink appears, only paper. And a painter calls it negative space: the space between the subject's arms or legs through which the background colors peek out at the viewer.

Whatever its name, we find it everywhere, even in the Scriptures. In today's gospel from Luke we hear the story of the temptation of Christ. Scripture scholars insist the story is about the humanity of Christ, and they are correct.

Because the early Church was concerned with the full humanity of Christ, the story of Christ's temptation seemed the perfect vehicle by which to demonstrate the point. If Christ was tempted as we are, then He must have been human.

But if we look at the white space of the gospel, if we listen to the note that isn't played, we see more. The Gospel is about the humanity of Christ, but it is also about our lack of divinity. Where Christ refuses to succumb to the promise of the tempter, we also see our acceptance of evil's false premises.

When Christ refuses to turn the stones to bread, we are reminded of the many times that

we have tried to feed a spiritual hunger with a worldly food.

While Christ turns His back on the wealth and power of the world and never looks over His shoulder, we see ourselves too often entranced by the possibilities of what the world has to offer.

What isn't said in today's gospel is as important as what is said. As we begin the season of Lent, Luke does not chastise us for our faults, our shortcomings, and our sins. It's not necessary. He needs only to paint a picture of perfect humanity, and we can see our imperfection, our negative space. It's a space that needs some filling.

## Discussion points and questions

1. How would you describe a mystic?
2. Do you think mystics of the past can have relevance for people today?
3. St. Thomas Aquinas is recognized for his immense scholarship. Why does Father McBride say Thomas Aquinas is a mystic as well?
4. How does Dr. Christine Allen answer the question about whether a mystic can also be a scholar?
5. Among the people mentioned by Ms. Allen as successfully combining mystic experience and scholarship, who has the greatest appeal for you? Why?
6. What kind of insights does Neil Parent think St. Teresa of Avila has to offer people today?
7. What evidence does Parent offer for saying St. Teresa was a witty and joyful person as well as a saint of great personal holiness?
8. Why does Father John Castellet say that Hezekiah was totally unlike his father?
9. What do you think makes an awareness of Christian history valuable?

... reason for prayer ... the purpose of the spiritual marriage: the birth always of good works, good works." Prayer was to be a means of journeying inward toward union with God and a journey outward in service to others. Teresa suffered a great deal of adversity in her life, both from a chronic physical ailment

## of God'?

... people, and evidently wants the Bible to show, how gradually he helped his people to rise at higher notions of morality and fuller edge of his plans for the human race.

... though the words of the Bible are "of God" in a way no other can be.

... there is another sense in which the words are the words of God for us. In Council II, in the constitution already mentioned, describes revelation as ongoing, in which God "speaks to men as

... happens when people open their hearts and hearts to the words of the Bible and with the help of the Spirit penetrate the mysteries revealed in the words or apply them to their personal lives.

... Listening to God "speak" through the human words of the Bible, Christians grow in the understanding of God's message. The knowledge thus gathered by past generations comes down to us through the church.

... Precisely because the words of the Bible are human, we need all the help we can get from Scripture scholars, above all to know what they mean today in the context of the Christian Church.

... (Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46204.)

# St. James the Greater Parish

Indianapolis, Indiana

Fr. Mark Svarczkopf, administrator

by JIM JACHIMIAK

Mark Twain would understand the difficulties of St. James the Greater parish in Indianapolis—rumors of its death have been greatly exaggerated, parishioners say.

"The parish is strong even though it is small," says Father Mark Svarczkopf, administrator. "St. James parish is very healthy."

The parish is six blocks south of St. Catherine, where Father Svarczkopf is pastor, and within two or three miles of Holy Name, St. Jude and St. Roch parishes. "That's pretty much hemmed us in," he notes.

In addition, 155 parish families lost their homes in the early 1970s, when construction began on Interstate 65. Membership now stands at 229 families and 496 souls.

But Providence Sister Helen Ann Conway notes that Father John Betz, founding pastor, "did a good job of instilling responsibility into the people."

Father Betz retired to Florida in 1961, after serving the parish for 30 years. "There's only been one pastor and probably only will be one pastor in the history of the parish," Father Svarczkopf observes.

"This was our only building project," Father Svarczkopf says of the structure which houses a temporary church, seven classrooms, parish hall, kitchen, rectory and convent. Plans for a new church building were canceled when parish membership began to decline.

**LOSING ITS PASTOR** in 1961 was a hardship for the parish, Father Svarczkopf points out. Until 13 months ago, he was the only priest serving St. Catherine and St. James. Father Prosper Bemunage of Sri Lanka has been in residence at St. Catherine since January 1982, when he arrived from St. Louis.

Benedictine Sister Anita Eberle, pastoral minister, points to three signs of the parish's vitality: the organization of a St. Vincent de Paul Society and Altar Society last year, and the revival of the parish council, which had been inactive for at least 10 years. All three are "extremely active," she says.

Helen Watness, a member of the Altar Society, says that organization decorates the altar and church, and schedules families to serve coffee and doughnuts on Sundays. Through bake sales, the organization has raised money for a reconciliation room and items for the altar. Altar societies at St. James and St. Catherine also hold a joint day of recollection in March.

The parish council "is continually picking up maintenance and things like that. They have

the finances well under control. I don't have to touch a penny," Father Svarczkopf says. "The place operates very well. It operates only because of great volunteerism. I don't think there's much of a burden, administratively."

William E. Schaefer, parish council president, notes that the council includes a youth representative, and involves people "from 17 or 18 years old all the way up to 83."

**HE ADDS**, "In spite of the location and in spite of five percent unemployment," the average donation each Sunday among those who give is \$14.50. "If you stack that up against any other parish in town, it is highly commendable." Each month, the parish pays \$2,000 toward its debt of more than \$200,000.

The Archbishop's Annual Appeal "is a huge success" in the parish, Father Svarczkopf adds. "We are a needy parish and we know it. We know that triple-A benefits needy parishes."

Father Svarczkopf replaced a total of three priests in the two parishes. The number of Sunday Masses was reduced from three to one at St. James and from three to two at St. Catherine. "So we made it clear that if their schedules were cramped by that, the people could attend either parish." However, they are still registered in one parish or the other, depending on where they live.

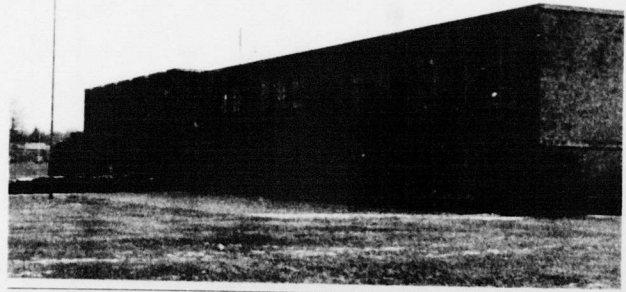
As the parish changed, parishioners found new ways to use their buildings. "The temporary church has now been remodeled so that the back half is now a gymnasium," Father Svarczkopf says. If the new church had been built, the entire temporary church would have become a gymnasium.

Since renovation, "our temporary church is very conducive to liturgy." It is also conducive to socializing. "There is a great mingling after Mass, with the gym in the back," Father Svarczkopf adds. "I would recommend that every parish rip out the back of its church and put in a gym."

In 1974, St. James School was consolidated with Holy Rosary, Sacred Heart, St. Catherine and St. Patrick to form Central Catholic School. First through fifth grades were housed at St. Patrick and St. James until 1980.

"For a while," says Father Svarczkopf, "people lost the idea that it was a parish school, rather than an independent school."

Fifty-nine students from St. James are enrolled at Central Catholic. With eight acres of land, "We are the only parish in the inner-city area with a football field and a baseball field," Father Svarczkopf points out. So students from Central Catholic come by bus to use the gymnasium and outdoor facilities.



Since 1980, the parish school has been leased by the Department of Public Works, and used as a training center for city employees. The lease expires this year, Father Svarczkopf notes, and "St. James is looking to rent its school to any non-profit organization—at very reasonable rates."

The rectory is no longer used as a residence, but daily liturgies are held there.

Bulletins at St. James and St. Catherine are the same, but have different covers. "There is a great spirit of cooperation," Father Svarczkopf points out.

The parishes teamed up for their first combined festival last year on the grounds at St. James. "That was a great event. St. James had not had a festival in years," Father Svarczkopf says. "Each booth had co-chairmen and the workers were pretty much evenly distributed" between the two parishes.

"I would say the most sharing goes on liturgically," he adds. Each month,

parishioners meet together in homes to plan their liturgies. Children's liturgies are held jointly, and with Father Bemunage in the parish it was possible for each to have a midnight liturgy on Christmas.

Sister Conway coordinates visitation of the sick in both parishes. She taught at St. James for 11 years before retiring, and returned six years ago. "She's taught half the parish, at least," says Father Svarczkopf.

When priests are buried in Indianapolis, women at St. James have traditionally prepared breakfast for their families and other priests, notes Sister Conway.

Because of its location, St. James includes a large number of elderly parishioners. Priests, nuns and Eucharistic ministers spend every Friday visiting the sick in homes, nursing homes and hospitals.

The parish is "in touch with the sick," Sister Eberle says. "I experience the parish as a really caring place."

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**PARISH TEAM**—Working together at St. James parish are (left to right) William E. Schaefer, parish council president; Father Prosper Bemunage; Providence Sister Helen Ann Conway; Father Mark Svarczkopf, administrator; Benedictine Sister Anita Eberle, pastoral minister; and Helen D. Watness, member of the altar society. (Photo by Susan Micinski)

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# Lenten season encourages us to put values into action

*Penance is an important opportunity, not an unwelcome intrusion*

by THEODORE HENGESBACH

What is Lent really for?

Let's try this answer on for size.

The purpose of Lent is to give us some time to change for the better. Lent nudges us to think about what is really important and encourages us to take some steps to live more closely in tune with our values.

At first glance, this answer doesn't sound much like what we think Lent is all about, does it? Isn't Lent a time to do penance for sins by denying ourselves some pleasure?

But when we think a bit about what happens to us when we do penance, we discover that Lent really has the effect of waking us up, getting us out of a rut, changing some ways of doing things. The traditional Lenten practices of self-denial and good works help us to make some adjustments in our lives.

What are we really doing when we make Lenten resolutions on Ash Wednesday? To go to Mass one time during the week—or to stop

smoking—or to have only one cup of coffee a day—or to give up our daily pastry—or to contribute some cash—or to volunteer some time to a social cause. We are making conscious decisions about what is important to us and resolving to do something about it. We are putting our values into action.

For one person that means more formal prayer. For another, getting more control over one's habits by limiting the intake of nicotine, caffeine and sugar; for still another, it means not just having good intentions but really doing something to realize some good work in society.

When we look at it this way, Lent is not an unwelcome intrusion into our lives but an important opportunity. And this all adds up to doing penance.

The Bible understands sin to be an action that takes one off course. The Hebrew word for sin means "to miss the mark."

The sinner, therefore, is one who lives life at a tangent to goals and values. Doing penance for sin, then, means trying to live more in keeping with what one considers important in life.

Each of us needs that little nudge to keep us awake and on course. And Christians are not alone in celebrating that need. Other religions as well have regular periods for penitential practices.

Jews fast for 24-hours on Yom Kippur when each person, during a day-long synagogue service, assesses guilt and determines how to amend his or her life.

The Moslems observe the 28-day fast of Ramadan. During this period the faithful do not eat or drink between daybreak and dark. These hours are spent in prayer and attendance at the mosques. It is a stern and strenuous test of faith made bearable by the support of the surrounding culture and tradition and the

feeling of solidarity that "we're all in this together."

For many Moslems, it is an opportunity for deepening one's life of prayer and for studying the Koran.

The Hindu yogi seeks to find the true meaning of life through self-denial in the quiet of meditation.

Also through meditation, the Buddhist hopes to achieve Nirvana. To achieve Nirvana, Buddhists strive to extinguish uncontrolled desire which they think pulls them off balance, first in this direction and then in the other. Nirvana means the attainment of equilibrium—being centered—amid conflicting demands.

Peoples around the world and over the centuries have felt the need to set aside time to reassess values and make adjustments in their lives. It is too easy to get thrown off course and to stay there because one does not know that it has even happened.

## Various impressions result from visit to Nicaragua

by Bishop WALTER F. SULLIVAN

(First of two parts)

In early July of last summer, I spent 10 days visiting the Central American nation of Nicaragua. I went at the invitation of the Jesuit provincial to observe at first hand the conditions of life in a country which has been so frequently in the news since the Sandinista revolution in 1979.

There have been many conflicting reports about Nicaragua. I did not become an instant expert during my visit but I simply would like to share my observations—what I saw and learned from many conversations with a wide variety of people.

Nicaragua is a little larger than Virginia, with a population of approximately 2½ million. Most of the people live on the Pacific side of the country. There are two seasons in Nicaragua: the dry (and hot) between November and May; and the rainy between May and November.

It is a land of staggering contrasts. Beautiful mountains and lakes formed from volcanoes are a background to the poverty and almost unbearable living conditions of the majority of the population. In every barrio I visited and throughout the countryside, I saw people with nutrition, health and transportation needs. I also saw beautiful families with numbers of children whom a Jesuit pastor called "our little plants."

The Nicaraguan people suffered for years under the intolerable oppression of the Somoza family dictatorship. During the civil war leading to the revolution of 1979, 50,000 people lost their lives.

TWO RECENT natural disasters have also caused great human suffering. In 1972 an earthquake leveled the center of Managua and 40,000 died in the tragedy. Somoza never rebuilt the city with the aid received from foreign governments. Instead, much of the money benefited Somoza personally.

I was rather shocked to learn that in late May of 1982 the country suffered the worst flooding in its history. Although the death toll was low, 70,000 people, mostly the poor living in the barrios, were left homeless and 60 percent of the country's key agricultural crops were destroyed.

In touring the countryside, I saw bridges and roads that were washed out and houses that were beyond repair. The floods received

minimal coverage in our press and our government refused to provide any direct aid to the Nicaraguan government for flood relief programs for the poor.

I felt very safe in Nicaragua. I was free to travel about at leisure and was frankly surprised at the absence of many troops. Everywhere I went I found warmth and affection for myself as a North American, even though there is deep fear and distrust of the "Yankee" government which refuses any support for the Sandinistas.

PERHAPS THE friendliness I experienced was due to the presence of American volunteers working among the poor. I met Sister Peg Healy, a Maryknoll nun who has a deep love for the people. I spoke with Pat Hynes, a mother of four grown children, who came to Nicaragua as a Maryknoll lay volunteer. In a barrio, I visited a young Catholic doctor who, along with his wife who is a nurse and their infant child, have volunteered three years of service among the poor.

I was most impressed with four recent graduates of Georgetown University: Jim Kirwin, Tom Hearn, Kevin O'Leary and Peter Radell. They and six other recent Georgetown grads have spent a year working in isolated villages among the campesinos (poor farmers). They told me about teaching classes in reading and math for the children during the day and for adults at night. They had with their own ingenuity helped in the building of two classroom buildings. They are helping in the digging of a second well in a small village of 20 families (180 people) and have constructed two outside latrines. As I was praising the young men for their dedication, they quickly reminded me that they each received much more than they ever gave. Each lived with a campesino family, shared in their meals and family life.

The North American missionaries, lay, religious and clergy, are the goodwill ambassadors of the United States. They are among the builders of love and justice. They dwell among a people who, like us, cherish the hope and vision of a new life of freedom and dignity.

(Bishop Walter F. Sullivan, of Richmond, Virginia, is a member of the United States Executive Council of Pax Christi, the International Catholic Movement for Peace. This article was first published in the Catholic Virginian, August 30, 1982. Used with permission.)

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# The ACTIVE List



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

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

## February 18

St. Catherine of Siena Court 109 Junior Daughters will have fish sandwiches and dinners on Fridays of every week during lent at St. Bridget's hall, 813 N. West St. The hours are between 5 and 8 p.m. The public is welcome.

\*\*\*

The Knights of Columbus of St. Vincent de Paul parish will have a fish fry every Friday during lent at the K of C club house, 2500 "M" St., Bedford. There is a minimal charge. Public invited.

\*\*\*

A fish supper will be served every lenten Friday at Secena High School, 5000 Nowland, Indianapolis, from 4:30 to 7 p.m. Admission: \$3 for adults; \$1 for children.

## February 19

Chatard High School hosts its annual Monte Carlo night at 7:30 p.m. in the school cafeteria, 5885 N.

Crittenden, Indianapolis. Admission is free. Proceeds provide scholarship aid and support for the band, choir and all Trojan sports.

\*\*\*

A "Life in the Spirit" seminar will be presented at St. Vincent de Paul parish, 1711 S. "I" St., Bedford, from 7:30 to 9 p.m. The seminar will run for 3 consecutive weeks during lent. Free babysitting. For further information call Bill or Rose Brenner, 279-8252; Don or Ann Dodds, 279-4337; Dave or Kathy Reising, 279-8697.

## February 20

The New Dimension single divorced, widowed group meets every Sunday, 7 p.m., at Mount St. Francis, Florys Knobs. For more information call Bob Stumler, 812-944-3854; Dolly Torp, 812-923-5313; or Teresa Acton in the Corydon area, 812-968-3421.

\*\*\*

A Celebration of Life concert

with mixed choir and contemporary Christian music will be presented at Holy Cross Church, 125 N. Oriental St., Indianapolis, from 2 to 5:30 p.m. There is no set admission charge but a free-will offering will be accepted.

\*\*\*

St. John's Festival of Arts will resume its weekly program for the lenten season with a Baroque ensemble (solo voice and strings) at 4:30 p.m., St. John Church, Capitol and Georgia Sts., Indianapolis. A free-will offering will be taken. Mass follows the concert at 5:30 p.m.

\*\*\*

The Women's Club of St. Patrick parish, 936 Prospect St., will have its monthly card party in the parish hall at 2 p.m. Admission: \$1.

\*\*\*

St. Therese Ladies Auxiliary, Knights of St. John, will host a card party in the rectory basement of Little Flower parish, 4702 E. 13th St., Indianapolis, at 2 p.m.

## February 21

A special day for senior citizens will be held at the Beech Grove Benedictine Center, 1402 Southern Ave. from 9 a.m. until 3 p.m. Mrs. Dorothy Chrusman, Sheriff James Wells and Dr. Grover Hartman will direct the program. Pre-registration required with group rates available. Call 788-7381.

\*\*\*

Our Lady of Everyday Circle, Daughters of Isabella, will have its monthly meeting at St. Elizabeth Home, 2500 Churchman, Indianapolis, at 7:30 p.m.

## February 23

Charles Caron will perform a celebration of Shakespeare, "Lovers, Kings, Lunatics and Clowns," at Peine Arena Theatre on the Marian College campus.

Indianapolis, at 7 p.m. Admission: students, \$1; adults, \$2.

## February 23, 24

Interested persons in the Hendricks, Morgan County areas are invited to observe St. Susanna School, Plainfield, in action at the open house from 9 a.m. to 2:30 p.m. On Feb. 24 from 7 to 8:30 p.m. teachers will give brief presentations in their classrooms. For more information call St. Susanna School, 839-3713.

## February 23, 26

Indianapolis area SDRC members will meet at The Catholic Center, 1400 N. Meridian, Indianapolis, at 7:30 p.m. on Feb. 23. A family activity on Feb. 26 is planned at the planetarium at 3:45 p.m. Adults: \$1; children, 50 cents. No children under six admitted. For information call Jan at 637-7866, or Joann, 875-7122.

## February 25

The Men's Club of St. Roch parish, 3500 S. Meridian, Indianapolis, will host a fish fry at the parish from 5 to 7:30 p.m. An invitation is extended to the public to attend.

## February 25-27

A Marriage Encounter for couples in the Lawrenceburg area will have a weekend at the Holiday Inn, Northeast, (near Kings Island). For more information call Kyle and Kay Koelling, 812-537-0012, or Mike and Barb Lutz, 513-489-2015.

\*\*\*

A 12-step retreat for compulsive eaters will be held at Mount St. Francis Retreat Center in southern Indiana, west of New Albany. Call 812-923-8818 for information.

\*\*\*

## Support group formed for cancer patients

St. Vincent Hospital and Health Care Center, in cooperation with the American Cancer Society, is offering a support group for cancer patients and their families called CanSurvmount. Trained volunteers who either had cancer themselves or who experienced it in a close family member, will provide emotional support and referral information to patients and families. Call Jo Ann Peck, the St. Vincent coordinator, at 871-2034 or Peggy Howard, the ACS

coordinator, at 849-2886 for more information.

\*\*\*

A Special Care Nursery Reunion named "Here We Grow Again" will be held on Sunday, Feb. 20 from 2 to 4 p.m. at St. Francis Hospital Center to acquaint former special care babies and their families with recent renovations in the facility. Interested persons may call the Hospital's Volunteer Office at 783-8192 or 783-8225 by Feb. 16 for reservations.

\*\*\*

The annual meeting of the

Indiana Council on Family Relations will be held Tuesday, Feb. 22 at the Beech Grove Benedictine Center from 8 a.m. to 5 p.m. "Change Agents for Changing Families" is the theme of the meeting which will be conducted as a workshop dealing with the rapid changes families are experiencing in our society. Registration fee, including lunch, is \$30 for non-members and \$20 for student/emeritus non-members, with \$5 deduction for phone registration received by Friday, Feb. 18. Call (day) 353-1491 or (eve) 786-8663.

## lenten vespers at the cathedral

February 20 Archbishop O'Meara/The Cathedral Choir  
February 27 Fr. Gerald Kirkhoff/St. Christopher Choir  
March 6 Fr. Bernard Head/St. Luke Choir  
March 13 Fr. James Byrne/St. Matthew Choir  
March 20 Fr. Gerald Gietlinger/The Cathedral Choir

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For More Information  
Call the Parish Rectory: 357-8352

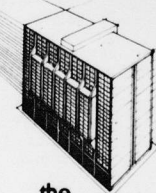
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# the ACTIVE LIST

A women's weekend retreat is on the docket at Fatima Retreat House, 3383 E. 56th St., Indianapolis. Benedictine Fr. Gerard Ellspermann is the director.

"Choose Life" is the theme for a weekend retreat at Kordes Enrichment Center, Ferdinand, IN 47532. Write or call 812-367-2777 for details.

A traditional retreat for men, directed by Franciscan Fr. Martin Wolter, will be held at Alverna

Retreat Center, 8140 Spring Mill Rd., Indianapolis. For registration call 317-257-7339.

## February 25 to March 1

Little Flower parish, Indianapolis, will have a parish community retreat, 1401 N. Barish. For complete information and registration call the rectory, 357-8352.

## February 26

A beef stew dinner will be served

by the Indianapolis west side area of the St. John Bosco Guild of the CYO. The event will begin at 6:30 p.m., St. Joseph parish hall, 1401 S. Mickle. For reservations call Doris, 244-5541; Justice, 244-4377; or Virginia, 247-5244.

The theatre and music departments at Marian College, Indianapolis, will present the production, "110 in the Shade," in the Allison Mansion. Tickets for the dinner/theatre are \$10. Call the college for reservations.

## February 26, 27

Mount St. Francis Retreat Center will have a retreat for high school freshmen. Interested students should call the Center, 812-923-8818, for details.

## February 27

St. John's Festival of Arts program features Perry Smith, tenor, at St. John Church, Indianapolis, at 4:30 p.m. Public invited.

A recital of sacred music will be offered by two Sisters of Providence at St. Mary-of-the-Woods at 3 p.m. in the Church of the Immaculate Conception. Proceeds will fund a comprehensive care facility for Providence sisters. Tickets are \$20.

## Programs planned for pastoral ministers

The Christian Leadership Center at Marian College is sponsoring two programs in the immediate future of interests to all persons engaged in pastoral ministry.

A day of reflection and prayer for persons engaged in ministry of any kind, "Images For an Energizing Ministry," will be held on Thursday, March 3 from 9:30 a.m. to 4 p.m. at the Center. Registration for this workshop, to be presented by Father Jeff Godecker, costs \$12 including materials and must be made by Feb. 27.

Adult Scripture Study II, a 10 week series, will be held at 9:30

a.m. to 11:30 a.m. on Thursday mornings from March 3 to May 12 at the Center. Presenter is Franciscan Sister LaVerne Frietsch and cost is \$30 (\$20 for Senior Citizens) plus \$15 for materials. Register before Feb. 25.

Information on either program can be obtained by writing the Center at Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222 or phoning 924-3291, Ext. 206.

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## OBITUARIES

† ASHER, Willie Mae, 80, St. Ambrose, Seymour, Feb. 2. Wife of Elmer; mother of Cornelia Coomes, Glenn Mae Tarr, Florine Cuellar, Norma Johnson, Carol Rudolph, Bernice Turner, Thomas and Elmer Asher, Jr.; sister of Virginia Fields.

† BURNS, John D., Jr., 39, St. Ann, Terre Haute, Feb. 4. Husband of Rita; father of Connie Neve, Joan Evans, Mary Vail, Kathy Hartley, Joyce Munson, Patti Bernard, Paul, David and John Thomas Burns; brother of Madonna Henette.

† CARROLL, Anna Marie, 83, St. Augustine, Jeffersonville, Feb. 10. Sister of Jean Carter, Lucille (Pat) and Bernice Carroll.

† CRACKER, Donald P., 81, St. Gabriel, Connersville, Feb. 4. Husband of Iona; father of Frances Caldwell and Mary Linda Drowing; stepfather of Sylvia Drew, Regina Brown and Wayne Adams; brother of Loretta Charmelle, Marie Luekins, Rita Newland, Agnes Wagner, Laverne Hoffman, Mrs. George Maki and Ted Craker.

† D'AGNOLO, Margherita, 68, Christ the King, Indianapolis, Feb. 4. Mother of Germana Melia, Gemma and Teresa D'Agno; sister of Maria Perin.

† ELDRED, Earl, 66, St. Margaret Mary, Terre Haute, Feb. 9. Father of Gail Houlihan, Janice Kendall, Patrick, Robert and Earl L. Eldred, Jr.; brother of Katherine Latham, Betty Tucker, Dorothy Peck, Charlotte Bragg and John Eldred.

† JARDINE, Lena M., 79, St. Lawrence, Indianapolis, Feb. 10. Wife of Leo; mother of Agnes Hunk.

† LARK, Joseph Andrew, 24, St. Francis de Sales, Indianapolis, Feb. 2. Husband of Penny; father of Oliver Joseph; son of Rosemary Pearson; brother of Michelle Cooper, Mrs. Larry Lark and Andrea Lark.

† MCBARRON, Hugh C., 79, Our Lady of Perpetual Help, New Albany, Feb. 5. Father of Pat Buchheit.

† MCBARRON, Nina C., 79, Our Lady of Perpetual Help, New Albany, Feb. 5. Mother of Pat Buchheit.

† NELIGH, Anna, 93, St. Christopher, Indianapolis, Feb. 9. Mother of Alice Russell and John Neligh.

† NIEDENTHAL, Mary (Addie), 94, St. Michael, Brookville, Feb. 10. Mother of Mary Frances Clarkson.

† O'CONNOR, Raymond, St. Mary,

Rushville, Feb. 2. Husband of Mary L. (Hammill); father of Mary Jean Hedrick, Carol Rogers, Patricia Whitman, Maureen Keith, Kathleen Lamont, Sharon Pope, Donald, Raymond and Michael O'Connor; brother of Mary Shatt.

† O'CONNOR, David T., 91, Christ the King, Indianapolis, Feb. 10. Husband of Antoinette; father of Martha Brown, Peggy Fleitz, Theresa Moore, Patricia Morey, Antoinette Siler, Mary Young, Anna Stillwell, John, Robert, James and David, O'Connor; brother of Anna Walters and Martha Jane O'Connor.

† ROSENBERGER, Emma F., 77, St. Michael, Brookville, Feb. 9. Mother of Frances Barnard, Marjorie Senefeld, Mary Helen Hofmann, Fred and John Rosenberger.

† SAMPLES, Ivan, 54, St. Paul, Sellersburg, Feb. 2. Brother of Myra Crawford, Rosaline Freund, Catherine Woods, Lucille Potzler, Leona Cornell, Wayne and Roy Samples.

† SCHLATTERER, Frances Catherine, 64, St. Ambrose, Seymour, Feb. 7. Wife of Rudolph; mother of Mary Kidwell, Teresa Schaefer, Elizabeth, Jane and David Schlatterer; sister of Helen Merkel, Anna Marie and Franciscan Sr. Rosemary Haag.

† STARKEY, Ann H., 80, St. Lawrence, Lawrenceburg, Feb. 11. Mother of Maye Nowlin.

† THOENE, Mary Catherine Mauch, 69, St. Augustine, Jeffersonville, Feb. 4. Mother of Michael, James, Duane, Richard and Herbert Thome; sister of Eleanor Steinhower and Edward Mauch.

† TRINDEITMAR, Edward C., 72, St. Mary of the Knobs, Floyd's Knobs, Feb. 2. Husband of Rose; father of Helen Smith, Dorothy Robinson, Thelma Rudolph, Mary Cosgrove and Catherine Trindeitmar; brother of Agnes Zapp, Loretta Lampe, Cecilia Sipes, Rita Bach, Catherine Koetter and Herman Trindeitmar.

† WEBER, George H., 67, St. Roch, Indianapolis, Feb. 2. Husband of Genevieve; father of Diane Woodbury, Marc and Gregory Weber; brother

of Silvia Siding, Ellen Braun, Ruth Goss and Barbara Milness.

† WEIGEL, Leon M., 56, St. Louis, Batesville, Jan. 20. Husband of Rose (Holt); father of Pamela, Deborah, Gary, Ronald, James, Stephen and Charles Weigel; brother of Bernice Huenke, Hilda Weinkamp, Irene William, Agnes Gauck, Mary Ann Kennelly, Sylvan, William, Donald and Daniel Weigel.

† WHITAKER, Della K., 92, Little Flower, Indianapolis, Feb. 11. Mother of Violet and Harold Whitaker.

† WIGGAN, Violet, 75, St. Bernadette, Indianapolis, Jan. 26. Sister of Mrs. Myrlo Keller and Geneva Slager.

† ZINSER, Paul F., 76, St. Mary, Greensburg, Feb. 3. Husband of Ruby; father of Bill Zinsner.

## Rites held for Providence sister

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception here on Feb. 7 for Providence Sister Eugenia Logan, 94. The former dean of St. Mary of the Woods College and archivist and historian for the sisters of Providence died on Feb. 4.

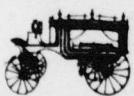
A native of Fort Wayne, Sr. Eugenia is recognized for her contributions to numerous educational, professional and literary journals, her translations from the French of many books and articles but particularly for her

Concordance to the Poetry of Samuel T. Coleridge and for the second volume of the history of the Sisters of Providence.

She entered the Providence Congregation in 1908 and taught in a number of schools including St. Agnes Academy, Indianapolis. In addition to her position as archivist and historian and dean of St. Mary of the Woods College, she also served as dean of Immaculate Junior College, Washington, D.C.

Sr. Eugenia is survived by a number of nieces and nephews.

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# YOUTH CORNER

## Students see film to learn about social justice

by SUSAN MICINSKI

Social justice is a very important issue today. To help stress its significance, and to help understand it better, over a thousand Catholic grade school children from Indianapolis went to view the movie "Gandhi."

The schools that took part in this mass showing included: Holy Cross, St. Philip, St. Bernadette, St. Thomas, Christ the King, St. Pius, St. Matthew, St. Joan of Arc, Little Flower,

Our Lady of Lourdes, Holy Spirit, St. Simon and Immaculate Heart. The school children were broken down into two groups for two special 9:15 a.m. showings of the movie. Shown at the Norgate Loew's Theater, the movie was viewed on Tuesday and Wednesday, Feb. 8 and 9.

Sister Marie Geiger, principal of Holy Spirit School, said that Father Clem Davis was the one who suggested that the children see the movie. She said, "He saw it and thought it

was an excellent movie for illustrating what social justice is all about." Father Davis, associate pastor at Holy Spirit, will hold discussions in his religion class related to the movie.

Another teacher at Holy Spirit, Mrs. Linda Meisner, will do a follow-up in her social studies class in conjunction with "Gandhi."

Father Theo Mathias, a Jesuit priest who was born in India and now resides at Holy Spirit, said that the movie was

very authentic to the Indian culture. Sister Geiger mentioned that Father Mathias who is on loan here and teaches at the Christian Theological Seminary, has done a lot of Indian cultural programs in Indianapolis. "Hopefully, he will do a follow-up on the movie from the Indian point of view," Sister Geiger remarked.

The other schools got involved in this project because there were too few students at Holy Spirit alone to constitute a special showing. Sister Geiger indicated that the other schools were more than happy to join in.

And what did the children think about "Gandhi?"

The children were excited about this film and behaved beautifully during the movie, said Sister Geiger. Some of the children said "It was really real." One student said that if anyone was talking during the movie that he sure missed the whole point of it. Even some of the children's mothers called the school to say how much their children talked about the movie in their homes.

Calling this outing a "success," Sister Geiger said they would gladly do it again if a movie of such high caliber came along. "But there are such few movies that are really worth seeing," she commented.

\*\*\*

The five parishes of Scottsburg, Salem, Mitchell, Henryville and Brownstown have planned a "lock-in" for their youth from 9 p.m. to 9 a.m. Friday and Saturday, Feb. 18-19. The event will be held at the Scottsburg parish hall. According to Father Carlton Beever, one of the co-pastors at Scottsburg, they expect around 40-50 youth to attend.

The purpose of the "lock-in" is to give the youth a Christian atmosphere, a sense of community and a chance to make new friends. There will be games, recreational activities, team competitions and movies going on throughout the night.

\*\*\*

The Archdiocesan CYO Youth Convention will be held April 15-17 at Roncalli High School in Indianapolis. The

theme of this 26th annual convention is "The True—But Silent Meaning of Life." Terry Haffner, who is a writer, artist, speaker and quadruple leg will deliver the keynote address. Haffner has a degree in mental health from Purdue University. Other activities will include: elections, games, awards, and a Mass. The cost is \$16 per person. For further information contact Carl Wagner, CYO Office, 580 Stevens Street, Indianapolis, IN 46203.

\*\*\*

The monthly CYO Indianapolis deaneries meeting will be held at the CYO Center on Monday, Feb. 21. After the meeting the gym will be open for use. People should consider ideas for the St. Patrick's Day parade, and running for an office. Deanery meetings are open to all CYOers.

\*\*\*

On Sunday, Feb. 27 St. Rita Junior CYO will host a youth Mass and social activity beginning at 6:00 p.m.

## Drunk driving campaign is launched

In an effort to reduce drunk driving, the students at Chataud High School have started a campaign against this practice. To further this end, a chapter of Students Against Driving Drunk (SADD) has been established at the school. Mayor William H. Hudnut is the honorary chairman.

The mayor assisted the start of the campaign by speaking at

Chataud last week. He said driving while drunk is the leading cause of teen deaths, but "each one of you can do something to make certain that your friends do not drink and drive." The mayor added, "The students of Chataud are to be commended for starting this group, and facing up to this problem in a realistic way.

The program includes a "contract" that students and parents sign. The part regarding students says they will call home for transportation if they have too much to drink while out. In turn, the part for the parents says they agree to provide transportation for the student or seek it for themselves should they, too, have too much to drink.

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## Bedford school marks each day of Catholic Schools Week

by LINDA FITZPATRICK

BEDFORD—St. Vincent de Paul School here celebrated Catholic Schools Week with the entire school, pre-school through eighth grade, honoring each day with a different theme.

The week's theme, "In God We Trust... And Teach," was spelled out on the windows of Franciscan Sister Mary Catherine Eshenbach's seventh grade classroom. On Monday every pupil in the school wrote letters of appreciation to the parish as a whole expressing their gratitude for the support the school receives from them. The letters were affixed to the back of the Sunday bulletins.

More than double the number of lunches were served in the cafeteria on Tuesday which was dedicated to parents. Moms and dads, younger brothers and sisters dined with the school children at lunch hour and spent some time before and after visiting classrooms.

Pre-schoolers treated their visitors to a play ("Three Little Pigs") and served refreshments to their audience. It was a first for the youngsters most of whom had never been on stage before. Parents affirmed teachers' work when they showed off the pupils' Spanish and computer knowledge,

recitation of poems, spelling prowess and singing.

Teachers switched classes on Wednesday for 30 minutes for Teacher Appreciation Day and received gifts such as plants, notes in wicker baskets, Valentine hearts and other verbal as well as non-verbal "thank you's."

"God's Day" was Thursday. An all-school Mass provided the forum for the thanksgiving pupils expressed for the school.

A pep session on Friday afternoon celebrated the close of the week with pupils wearing the school colors—green and white.



TEACHER RECEIVES HEART-Y SURPRISE—Sister Joan Laerman (left) looks surprised as she is greeted by a huge heart signed by all eighth grade students at St. Vincent De Paul School in Bedford. The students gave the heart to Sister Joan to celebrate "Teacher Appreciation Day" as part of National Catholic School Week. (Photo courtesy Bedford Times-Mail)





**BINGO PLAYERS**—Carmel Martin, a resident at St. Augustine Home (left center) and Laura Stober, a member of the Focus group from St. Pius Parish (right center), watch the cards and listen carefully as the numbers are being called for the bingo game. Sunday, Feb. 13, the Focus group from St. Pius hosted a Valentine bingo for the residents of St. Augustine. (Photo by Susan Micinski)

## TEENS ASK MYRA

# Feeling of uselessness is the cause of tension in family

by MYRA KELLER

Dear Myra:

My dad got laid off at Chrysler about six months ago. Now there's talk of closing the Chrysler plant for good, and Dad is really uptight. He and my mother have big arguments because she works in a K-mart store standing up all day and she comes home tired.

Not only that, but Dad doesn't do much around the house and Mom has to fix supper and everything when she gets home. My brother and sister and I try to help. Nothing we do is right, and there's a lot of yelling every night.

Don't tell me to speak to a teacher or the priest. My dad would die if he knew I was even telling anyone about this.

Need Help

Dear Need:

As you apparently understand very well, there is nothing worse than the feeling of being useless after a lifetime of conscientious work. Your father is experiencing this, and his problem is extending to everyone else in the family.

Perhaps your mother and

father had a more satisfactory arrangement for sharing home duties when they were both working. Or, if your mother has just begun to work since your father was laid off, maybe they never thought of how this would affect the running of the household.

In any case, you and your sister and brother realize that something has to change to restore harmony. If you talk this over together, you may be able to offer your parents some helpful suggestions.

First, what does your father do with his time? If he's out looking for work most days, he is probably tired by evening, also. But if he is idle, there may be a tactful way you could ask him to help more around the house.

If Dad is not fond of doing dishes or cleaning floors, there is undoubtedly yard work, laundry, window washing or a small repair job he could do. Perhaps Dad wouldn't even mind doing the dishes one night a week, or sweeping the floors, if he only had to do it on Thursday mornings.

Other daily jobs such as cooking, cleaning up, etc. could

be divided equally among all the family members. If Mom didn't have to cook dinner every single night, she might enjoy preparing good meals on weekends (and could make one extra dish to freeze for a weekday). You, your sister, brother and Dad could each take one weekday evening to prepare a simple meal such as wienies and beans, hamburgers, or soup and sandwiches.

In some families, the person whose "night" it is does everything: cooking, cleaning up, putting away dishes, etc. In others, each family member has a single and different job to do each evening: cook one night, wash dishes the next, etc. You have to find your own style.

If everyone is doing his share, or at least is willing to discuss juggling the household tasks, a lot of the tension you are experiencing should be relieved. Your Dad's feelings of uselessness may be lessened if he is doing more work at home, and your Mom will benefit from some relaxation. It will bring your entire family closer in a stressful time if you all pull together.

## Students host bingo for elderly

The seventh grade "Focus" (Furthering Our Christian Understanding Scripturally) group of St. Pius hosted a Valentine bingo for the residents of St. Augustine's Nursing Home on Sunday, Feb. 13.

This social/spiritual group studies St. Luke's gospel on a regular basis. The groups are broken down according to grade level (sixth, seventh or eighth). The students meet on a designated day or evening at a leader's (not a teacher's) home. If a student elects to join the group, he must commit himself

to doing 10 hours of service work through the group. The bingo at St. Augustine's is being applied toward the required hours.

According to Margie Kidwell, coordinator for the seventh grade group, "this group takes the kids out of the classroom and puts them in somebody's home. Yet they're still getting the spiritual enrichment. It's an alternative to the traditional CCD program, and has really worked well in this parish." She also mentioned that the students collected or bought the prizes

used for the bingo in addition to helping the residents play their cards.

Rosie Charns, one of the leaders of the seventh grade group, remarked that one student said that "Focus is the only place where I can speak and feel that my opinion matters."

Joe Hughes, a member of the Focus group and a student at Eastwood Middle School, was happy to be a part of Sunday's festivities. "I like being with older people and playing bingo with them. It's fun!"



Father Bruce Ritter

A bus driver found her in the parking lot behind UNDER 21. My kids kept sneaking over to look at her body. She was 17 or 18. You really couldn't tell how pretty she'd been—her face had been mashed in and she had been stabbed eight times. The autopsy put the time of death between 2:00 and 5:00 AM on Thursday.

Detectives were able to determine that up until the night before her death she had been living in a hotel on 47th Street. The hotel is used by a lot of pimps and prostitutes.

My kids all knew her—but nobody knew her real name. They remembered she used to have a baby. The word spread through UNDER 21 like wildfire. The kids sat in stunned silence or talked quietly. The older kids didn't bother getting angry or belligerent—casual, unexplained, anonymous death is a fact of street life.

That afternoon, Sister Alicia, our Director of Residential Services, called our kids together in the main lounge. "Look," she said, "this is a dangerous and violent area. Out there, we can't protect you. In here, we can. You're safe in here. Look," she said, "we care about you. Don't hang out in the streets. Times Square is a sick place with sick people who will do this to kids."

Our counselors, heavily involved, trying to reach as many kids as possible, reported that the shock and fear were profound. Our kids are afraid of dying—they feel exposed, vulnerable, used. A curious uneasy undercurrent of the discussion swirled to the surface repeatedly.

We don't know her name. I can use my name, nobody knows who I am. We can't tell anybody who we are. A hundred people know my first name and it isn't really me. Bruce, I ain't anybody nobody knows.

All during that day we tried to calm and reassure our

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls.

## ANONYMOUS DEATH

kids—and braced ourselves for what we knew would happen. A lot of kids did not go out that night. The few that did go out came home early. And then it began. The new kids, those we never saw before began flooding in, knowing they would be safe here. Our intake workers reported that a record number of kids came in that night and the next. More than 80 new kids. They came in small groups of twos and threes, afraid to walk alone, to be alone. We took them all. We beefed up our street patrols. Put extra 24-hour street counselors outside.

*She was 17 or 18. You really couldn't tell how pretty she'd been ...*

We were right to be afraid. Two Saturday nights later they found the body of Cheryl in an abandoned warehouse on 33rd Street. She had been strangled and beaten to death. She was 14. Cheryl ran away from home, caring parents, from a small town, from safety and security and a future, to the Big Apple, to Fun City, to the Great White Way, to 42nd Street and the pushers and pimps and panders and johns who buy little girls.

Cheryl stayed at UNDER 21 for about five days a couple of months ago and then had returned home to her parents. She ran away again and came back to New York—a tiny little moth—and flew directly into the flame. If she were trying to get to UNDER 21 she never made it. She was only blocks away when she was killed.

*"Our counselors, trying to reach as many kids as possible, reported that the shock and fear were profound."*

The police described her as simple, not sophisticated. She was known to hang around Times Square, often seen there in the company of a pimp.

My kids were scared to death. We didn't have problems with our 10 PM curfew for a long time. And our census

nearly went through the roof.

Please help Covenant House continue to care for these "fragile moths", to offer them a place where they can be safe, where they can come for help. Nine out of ten dollars we receive comes from people like you. Without your loving—and consistent—support we simply would have to close our doors.

Maybe it's a little easier to understand now why other UNDER 21s—centers in Houston and Boston are already under way—are so desperately needed. I mean I really worry about those other kids. You've got to, too.

Pray for us and my kids. Pray for all the tens of thousands of kids here in New York City and other large cities in the United States that are at great risk. And thank you for caring about our kids.

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IN THE MEDIA

# Kelly gave film her grace

by JAMES BREIG

Did the late Princess Grace of Monaco smoke? According to "Grace Kelly," a two-hour ABC film to be seen on Feb. 21, she did not.

But, in fact, by her own admission, she did. It's a minor point but one that underscores the problems surrounding films and TV shows which depict the lives of famous people, especially when they do so without the subject's permission and cooperation.

What is the viewer getting—gossip? fictionalized history? guesswork? hard facts? dramatically enhanced biography?

According to Elizabeth Taylor, who is currently suing to prevent a studio from making her life story without her okay, such films are constructed from lies, half-truths, rumors and old press clippings. Since no one but she and someone else were present during a private conversation, for instance, how can a movie reconstruct that talk without necessarily using invention?

The same sort of difficulty was originally encountered by the producers of "Grace Kelly," which will star Cheryl Ladd as the Philadelphia

society deb who became a movie actress and then royalty.

TO FIND out about the late princess' objections, her

eventual agreement to consult on the movie, the problems of doing such a film and the obstacle imposed by her untimely death, I talked recently with Michael Weisbarth, co-executive producer of the special.

Senior vice-president of Embassy Television, Weisbarth has produced such quality television programs as Jean Stapleton's movie about Eleanor Roosevelt and the short-lived but excellent series, "Palmerstown, U.S.A."

"Initially, Princess Grace did object that a biography was being done about her," he told me by phone from his Los Angeles office. "She didn't know our intentions because there had been no direct contact with her. Only lawyers were talking to each other. Had she known upfront that we were doing just a portion of her life—

from high school graduation to her wedding—I don't think she would have objected as strongly.

"Then she did a turn-around and joined us as a consultant," Weisbarth continued. "She took a look at the original script and commented on what was accurate and what was not. We worked with her in revising those—or in keeping what we thought was dramatically correct, even if not accurate."

And that brings us back to her smoking. When she was younger, Princess Grace smoked, but the film contains a scene of her auditioning for a commercial and having to learn, with difficulty, to puff away.

"SHE TOLD us, 'I'm a

smoker,' but we said it was more humorous and enjoyable to see the scene that way and she understood."

On another point, she won. The script contained a scene of her with her mother prior to winning an Oscar. Princess Grace informed the producers that, in fact, her mother had not been with her that night. So the scene was changed.

"She realized that someday she was going to be bio'd on TV or in the movies," Weisbarth noted. "When she learned of our image as quality producers respected for doing things with class and dignity, and that the film would be non-exploitive, and that it would not deal with her life in the palace or with her children (whom she was very protective of)—then she felt it was acceptable to give her consent."

Since, by his own admission, "Grace Kelly" will contain some inaccuracies, I asked Weisbarth how the viewer should watch the program.

"The viewer should watch it as an introspective study of a young woman," he answered, "who, despite her parents' not wanting her to, was determined to prove she could be successful doing something besides going to college, getting married and living the country-club life. It will ring true to a lot of people. It has glamor, but it is not glossy; it is not a People magazine version of her life."

When Princess Grace died of a stroke last summer, the producers were caught in a bind. Should they scrap the film because, by going ahead, they appear to be making ratings and money from her death?

"We debated not going ahead," the producer said. "But, after the shock of it passed, we didn't receive any objections from the royal family. We decided it would be a lovely tribute, one that her family here and the royal family could cherish, because it has dignity and honesty."



STORY OF GRACE—Princess Rainier played by Ian McShane introduces Grace Kelly played by Cheryl Ladd to a chimpanzee in his private Monaco zoo in "Grace Kelly," a new television movie based on the life of the actress from Philadelphia who married a prince. The movie, airing Feb. 14 on ABC, traces the life of the late princess from childhood to her wedding. (NC photo)

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## Check it out (from 7)

✓ Russ Insera, a senior majoring in child development/family life at Indiana State University, is spending 8-10 hours per week as an intern in the Family Life Office. Currently he is critiquing audio-visual materials related to family life from the OCE Resource Center, with an eye to making recommendations to parishes planning family life programs.

✓ Gerard Striby, son of Mr. and Mrs. Joseph Striby of Little Flower parish, reports that \$1,000 was raised for charity in a basketball marathon held at St. Meinrad by the CACD (Cooperative Action for Community Development). CACD is a program run by St. Meinrad seminary students to serve youth, senior, handicapped and low-income residents in the Lincoln Hills area.

✓ A Lithuanian Independence Day of Commemoration will begin Sunday, Feb. 20 with Mass at 2:30 p.m. celebrated by Father John Beitans at St. Christopher's, Speedway. At 4 p.m. the festivities, sponsored by the Lithuanian-American Society of Indianapolis, will continue with dinner at Irene's Restaurant in the Comfort Inn Motel, also in Speedway. Call Mrs. Geneva Chiplis 291-4704 or Rymantas Gruzaitis 299-7848 for more information.

✓ Proclamation in Liturgical Celebration," a preaching workshop to help priests, deacons and parish administrators give substance to last year's homily guidelines

will be directed by Dominican Father Jo Burke, executive director of the Word of God Institute in Washington, D.C. Dates and place include: March 10, Benedictine Center, Bee Grove; and March 11, Our Lady of Perpetual Help, New Albany. Program begins at 9 a.m. and concludes at 3:30 p.m. Advance registration for the workshop, which is sponsored by the Office of Worship and the Office Ministry to Priests, is \$12. Cost is \$15 at the door.

✓ Benedictine Sister Antoinette Purcell has been asked to serve on the Advisory Board of an ecumenical Congregational Educational Resource Center located at Christ the Theological Seminary. The resource center was initiated by Lilly Endowment, Inc. and CTS.

✓ Fifty-nine St. Meinrad School of Theology students were instituted into the Ministries of either Lector or Acolyte by Archbishop Edward T. O'Meara on Feb. 7. Among them were: first-year theology student Stephen Donahue, a member of St. Bernard parish, DePauw, and son of Robert Donahue; and second-year theology students Michael Kelley, son of Mr. and Mrs. Willie Kelley of St. Augustine parish, Chicago; Joseph Trimble, son of Mrs. Eileen Trimble, St. Mary's parish, New Carrollton, Md.; and Anthony Volz, son of Mrs. and Mrs. Raymond Volz, Immaculate Heart of Mary parish.



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## VIEWING WITH ARNOLD

# 'Trace' is more than detective story

by JAMES W. ARNOLD

"If he's not dead now, he might be better off if he is."

—Detective, in "Without a Trace"

"Without a Trace" will likely become famous as the movie that elevated actress Kate Nelligan into star status. While it's hardly a one-woman show—it's a riveting drama in the same league as "The Verdict"—the impact depends crucially on her powerful and dominating performance.

Nelligan plays the distraught young mother of an almost-seven-year-old who disappears on his way to school in Brooklyn's fashionable Henry St. area. (Beth Gutcheon has adapted the screenplay from her novel, apparently inspired by the as yet unsolved Elan Patz case in Manhattan three years ago). While "Trace" is essentially a tense detective story—unlike real life, it has a definite ending, which I will resist the temptation even to suggest here—it is even more the story of what happens to this woman psychologically under the pressures of uncertainty and public invasion of her privacy.



The Toronto-bred Nelligan, 31, achieved success as a stage actress in England and is currently on Broadway in the critical hit, "Plenty."

In movies, she will be remembered as the plucky British housewife who loved and then destroyed Nazi spy

Donald Sutherland in "Eye of the Needle."

But "Trace" is a better film by far. In her first role as an

American, her beauty, intelligence and strength clearly establish her with moviegoers on the same level with Fonda, Streep, Dunaway, et al.

The beauty of the movie is that it is immersed in all the ambiguity of real life. Of course, we don't know what has happened to the child.

BUT we also don't know how to "take" the characters, ranging from major ones like Nelligan's best friend (Stockard Channing) and estranged husband (David Dukes) to all the lesser figures who turn up in police detective Judd Hirsch's investigation. These include various suspects and oddball tipsters, assorted nuts and psychics, neighbors and media personalities.

We're not even certain about Nelligan herself. She certainly earns our sympathy, especially in a notable sequence where she is grilled by a polygraph expert ("Did you ever hit your son... Did you kill your son?").

But as events drag on hopelessly, we're unsure whether her stubborn determination is heroic or an unhealthy obsession.

When a homosexual suspect, in a harrowing scene shot at the Brooklyn House of Corrections, tries to convince her of his innocence, we're also agonized. When she decides, we wonder if she's right. Near the end of the film, there is a bitter argument between Nelligan and Channing in which our sympathies shift with each exchange of dialog.

All this suggests the tight control managed by director Stanley Jaffe, who is at the helm for the first time after a "boy wonder" career as a producer. (He became president of Paramount at 29, and after going independent in



**LONELY VIGIL**—Kate Nelligan stars as a courageous mother who never loses faith that her missing 6-year-old son will be returned in "Without a Trace," a Twentieth Century Fox release. Judd Hirsch also stars as the police detective whose empathy and admiration of her bravery compels him to continue his search for the missing boy. (NC photo)

1976 produced "Kramer Vs. Kramer" and "Taps").

But the style also has moral purpose. It effectively forces viewers out of the easy stereotyping, simple solution mindset encouraged by so much popular melodrama.

IF MOST of the characters are typical affluent urbanites of the 1980's with messed-up marital and emotional lives, the film still emerges as an awesome image of the bond between mother and child.

While the Nelligan character has a successful career as a professor at Columbia, it is her maternal role that gives her stature. Among the moments of truth: her desperate prayer for help in the lonely dark of her bedroom, in the oddly touching form of the Apostles Creed.

The anxiety and tension created, especially the feelings of being a parent in a situation where nobody else seems to care quite enough, recalls the atmosphere of "Missing."

Hirsch's Italian ethnic detective also has a son about the same age as Nelligan's, and his compassion and solid family relationships give the film both balance and universality.

In one fine scene, both he and his wife agree that almost any reasonable enticement could get a small child into a stranger's car, and that indeed

"the world is a dangerous place." We're reminded that is especially true for the innocents of this world.

Among the film's other realistic ambiguities is its treatment of the TV media, which mostly seem to be using this "mother's nightmare" rather callously as just another form of dramatic entertainment, shifting to other

subjects when the pace slows down.

But without the media, as the mother knows, there would be no hope at all.

(Sometimes bleak but provocative, artful and satisfying film, down to its final moments; recommended for mature viewers.)

USCC rating: A-II, adults and adolescents.

## Recent USCC Film Classifications

Enigma	A-III, Adults
Spring Fever	A-III, Adults
Videodrome	O, Morally offensive
Without a Trace	A-II, Adults and adolescents

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