

The CRITERION



Nation marks Catholic Schools Week

Catholic Schools Week (CSW), an annual event celebrated nationwide for the important role Catholic schools play in providing a well-rounded education, will be observed from Jan. 29 to Feb. 4.

This year's theme, "Catholic Schools: Beacon of Hope,"—reflects the past, anticipates the future and is grounded upon Catholic schools' known accomplishments and contributions to American education. It also reinforces one of the themes of the U.S. bishops' pastoral letter on war and peace.

Father J. Bryan Hehir, director of policy analysis and development for the United States Catholic Conference (USCC) Department of Social Development and World Peace, called the Catholic school system a major resource for implementing the bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response," issued last spring.

"Inside the educational system it takes on a new importance," according to Father Hehir, who helped develop the pastoral. He said hope is crucial to the nuclear debate.

Established in 1973 as a pilot project, CSW is co-sponsored by the Chief Administrators Department, National Catholic Education Association (NCEA) and the Department of Education of the USCC. It was so well-received that it became an annual event in 1974. Feb. 17 to 23 of that year marked the first national CSW with the slogan "Different Where It Counts—Message, Community, Service." Since that time governors, mayors and town councils throughout the country have joined in to proclaim CSW in their locality year after year. Individual dioceses and local Catholic elementary and secondary schools develop and promote their own CSW activities each year.

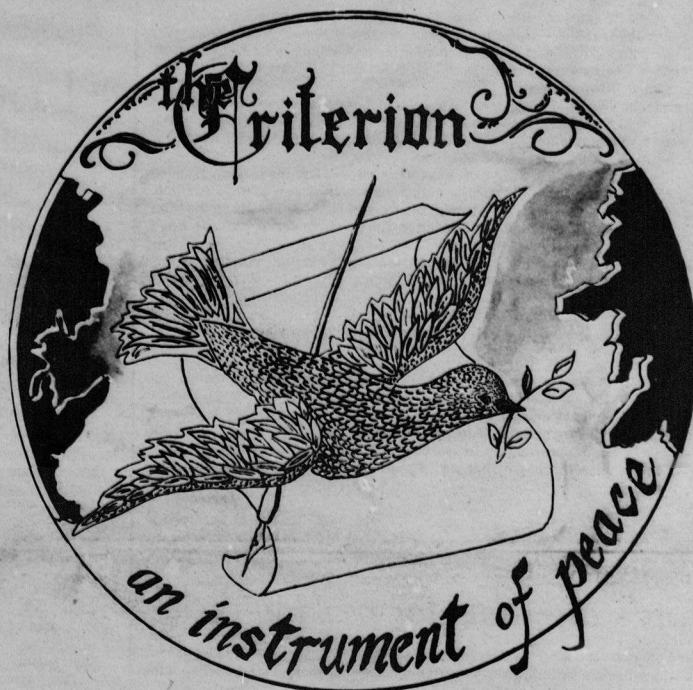
THE PAST FEW years, too, have seen significant changes in American education. There has been an enormous resurgence of interest in moral and ethical studies in American schools. Parents have sought to re-establish prayer in classrooms, the Reagan administration supports tax credits for parents choosing private schools and enrollment in Catholic schools by non-Catholic students has increased. These trends seem to indicate that American parents believe that Catholic schools, with their emphasis on religious education and moral development, fill a real void in the education of our young people.

Although there are no scheduled archdiocesan events to mark CSW, Stephen Noone, director of schools for the Archdiocese of Indianapolis, said that "we are encouraging celebrations on a local school basis and deanery level. We feel it's more effective this way, rather than to coordinate efforts on an archdiocesan level as was done in the '70s."

Franciscan Sister Rene Langenecker, principal of Our Lady of Perpetual Help School in New Albany, said the New Albany Deanery will celebrate CSW with a special liturgy on Wednesday, Feb. 1 at St. Paul's Church in Sellersburg. "These Masses have been quite well attended in the past few years," said Sister Langenecker. Other than that, "each school will observe the event in its own special way," she added.

EACH DAY at Our Lady of Perpetual Help a Mass will be said, and primary, intermediate and junior high students are invited to ask a 'special person' to attend. "This person can be a relative, friend or neighbor," said Sister Rene. In addition, Wednesday of CSW will be "Teacher Appreciation Day," while Friday will be declared "Students' Day." And "everyone is invited back for a luncheon on Thursday," said the principal. The school's festivities will close with the releasing of helium-filled balloons on Friday.

The Connersville Deanery will be celebrating CSW with a special Mass to be held on Tuesday, Jan. 31 at St. Gabriel's in Connersville at 11 a.m. The fifth and sixth graders from (See NATION MARKS on page 2)



A WINNER—This is a reproduction of a poster which won first prize for Andy Herbertz, Roncalli High School senior, in the high school category of a contest sponsored by The Criterion to promote February as Catholic Press Month in the archdiocese. Using the theme "The Criterion—An Instrument of Peace," the contest awards prizes for both posters and essays. Turn to page two for complete story and prize winning essays. Winning posters in two other categories will appear during February.

Archbishop appoints Van Camp to fill post

Archbishop O'Meara this week announced the appointment of Joseph Van Camp to fill the newly established position of Chief Financial Officer of the Archdiocese of Indianapolis. (See photo on page three.) He will assume his duties March 1. Van Camp's responsibilities will include the supervision and direction of the Archdiocesan Business Office, the Catholic Center Information Systems Center, the Catholic Center Building Management Service and the Archdiocesan Purchasing Department.

Van Camp is currently Vice President and Controller of the U.S. Grocery Products Group of Stokely-Van Camp, Inc. No

relation to the Van Camp family of that company, he has been active in the Serra Club and is a former member of the board of Catholic Charities. A member of St. Pius X Parish, Van Camp is a graduate of the University of Wisconsin. He is a member of the Indiana CPA Society and the Financial Executives Institute.

In announcing the appointment, Archbishop O'Meara called it "one of the most important I've made for the archdiocese since becoming archbishop." Archbishop O'Meara indicated he will be working closely with Van Camp during the first months of his efforts.

the criterion

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Poster, essay contest prizes awarded

Andy Herbert, a senior at Roncalli High School, won first prize in the high school category of a poster contest sponsored by The Criterion in conjunction with Catholic Press Month for February. The theme "The Criterion—An Instrument of Peace" was designed to promote the archdiocesan publication as a vehicle for implementing the pastoral letter of the American bishops throughout the archdiocese. One of six winners in a contest awarding prizes for both posters and essays, Herbert will receive \$50 as will the winners in the other categories.

First prize in the high school category of the essay contest was awarded to Minh Nguyen, a freshman at Greensburg High School in Greensburg. A member of St. Mary Parish there, Minh's essay appears on this page along with the essays of winners in grades 6-8 and grades 1-5 categories.

In the grade 6-8 category, first prize in the poster contest was a tie. The winners—Eric Reister and Lori Wolf—are both sixth graders at St. Michael School in Brookville. The winner in the essay contest in that category is Gretta Williams, a sixth grader at St. Joseph School in Corydon and a member of St. Peter Parish in Harrison County. Her home is in Laconia in that county.

The poster contest winner in grades 1-5 was Janna Carson, a fifth grader at St. Paul School in New Alsace. Janna is a member of St. Nicholas Parish in Ripley County. The essay contest winner was Angela Colin, a fourth grader at Holy Family School in New Albany. Angela lives in Floyds Knobs.

More than 170 posters and over 200 essays were entered into the contest. Winning posters will be reprinted in The Criterion during the month of February. In addition, they will be distributed to all parishes throughout the archdiocese—along with the prize winning essays—for use in promoting reading of The Criterion during Catholic Press Month. Parishes will receive them next week.

Posters and essays meriting honorable mentions will also be reprinted in The Criterion during Catholic Press Month.

Peace is like the stars

Peace is like the stars, you will not succeed in touching them with your hands, but like the seafaring man he uses them as his guide. So must we use The Criterion. For The Criterion is like a telescope. If a man looks THROUGH his telescope, then he sees his dreams of worldwide peace. But if he looks AT his telescope, then he sees nothing but that. The Criterion is something to be looked through, to see that which is beyond. However, few people see through it, instead they only look at it. So they only see the dead letter.

Minh Nguyen
Greensburg High School, Greensburg
St. Mary Parish, Corydon
Grade 9

Words are tools for making peace

The Criterion represents an instrument of words. Words can be used like tools for building, just like The Criterion uses words for building your peace and knowledge of the events that are happening in the Church.

Jesus Christ is called the Prince of Peace. He says Blessed are the Peacemakers, for they shall be called the Children of God. It seems to me The Criterion is in good company as it seeks to be an instrument of peace.

Gretta Williams
Laconia
St. Joseph School, Corydon
St. Peter Parish, Harrison County
Grade 7

Peace means living in love

The most important instrument of peace is human kindness. Instruments are made to be used, if not—NO GOOD.

What good is an unused robot, computer or Criterion? DEAD! My mind must be used—read, think, do. Peace should be like the air around us. It's not just being away from war. It is living in love. I'll try to help by being kind, smiling. I'll even shake hands and make up. That's two more hands to help bring peace to the world.

Angela Colin
Holy Family School, New Albany
Grade 4



Lourdes will celebrate 75th anniversary

Festivities include dinner-dance in Lyons Hall

A special Mass, followed by a dinner-dance in Lyons Hall, will kick off diamond jubilee festivities at Our Lady of Lourdes Parish on Feb. 11.

The Mass will be celebrated at 5 p.m. The dinner-dance will feature cocktails at 6:30 p.m. and a buffet dinner by Ann Kirk Catering at 7:30 p.m. Following dinner, Lou Young's Bourbon Street Philharmonic will perform "big band" style dance music.

Tickets are \$12.50 per person, and a group of eight may reserve an entire table. Coordinators of the event are urging all

who wish to attend to call the rectory (317-356-7291) or Brad Cangany (317-353-8537) to purchase tickets.

The OLL Men's Club has volunteered to coordinate the dinner-dance. J.J. O'Brien, president, said, "We're counting on parishioners, past parishioners, alumni and friends of the parish to show support by attending." Organizers are hoping for 500 or more to attend.

Our Lady of Lourdes, located at 5333 East Washington St. in Indianapolis, was founded in 1909.

Two unity services set for Sunday

The Week of Prayer for Christian Unity (Jan. 18-25), an annual national event sponsored locally by the Church Federation of Greater Indianapolis, will feature two Indianapolis celebrations on Jan. 29.

Sacred Heart Church will be the site of a 4 p.m. worship service to be led by Franciscan Father Cyril Wagner, pastor of the church, and representatives of nine other

denominations. Bishop Edward W. Jones of the Episcopal Diocese of Indianapolis will be the guest speaker. Archbishop Edward O'Meara will also take part. Special music will be provided by the Indianapolis District Mass Choir of the A.M.E. Zion Church.

Providence Sister Monica Withem of Assumption Church will speak at the second worship service at Washington United Methodist Church at 7 p.m.

For further information contact Paul McClure, executive director of the Church Federation at 926-5371.

Chile, Argentina sign declaration

VATICAN CITY (NC)—The foreign ministers of Chile and Argentina signed a "declaration of peace and friendship" at a Vatican ceremony Jan. 23 and pledged to bring their territorial dispute to a peaceful conclusion. Pope John Paul II, who in January 1979 agreed to mediate the dispute over three islands in the Beagle Channel off the southern tip of South America, later met both ministers and expressed his "great joy" at the agreement. "In this certainly historic moment, I give thanks to God," the pope said.

Former nun seeks post

PROVIDENCE, R.I. (NC)—Arlene Violet, who ran for political office in 1982 as a Sister of Mercy, said Jan. 19 that she has left her religious community so she may run as a Republican candidate for attorney general of Rhode Island. She announced her intentions at a campaign kick-off in Providence. She said she resigned from the Mercy Sisters with a "clear conscience."

Nation marks (from 1)

the four deanery schools—St. Mary's, Rushville; St. Michael's Brookville, St. Gabriel's, Connorsville and Seton Catholic, Richmond—will be participating in the Mass which will be followed by a lunch and social hour including non-competitive games.

Franciscan Sister Dominica Doyle, principal of St. Michael's in Brookville, said her school will engage in a week long celebration. Some activities will include a school assembly on Monday where winners will be announced for banner-making, slogan-writing and door-decorating contests; "Grandparents Day" on Wednesday and "Parents/Career Day" on Thursday.

Our Lady of the Greenwood in Greenwood is also planning on a week long celebration. On Monday, Jan. 30 the school will host an open house for parents from

9:30 to 11 a.m. and from 1 to 2:15 p.m. A tea will be held for teachers of southside schools from 3 to 5 p.m. in Madonna Hall. Wednesday is "Student Appreciation Day" when each teacher will do something special for his or her class. In addition, the eighth grade will present a skit in the cafeteria at 1:45 p.m. Thursday, "Turn About Day," students will dress up and teachers will don uniforms. An all school Mass will be celebrated on Friday.

In Indianapolis, Roncalli High School will be the site of a liturgy on Jan. 29 for the four parochial schools—Chatard, Secina, Ritter and Roncalli.

Patricia Cox, Roncalli's principal, said that the school will host a song festival for all the deanery grade schools on Feb. 1 at 7:30 p.m.

Not all schools, however, will cele-

brate CSW at this designated time. "Some of the schools will be observing it later in the year to make sure bad weather won't cancel any of their activities," noted Noone.

Noone also stated that this year is significant because it marks the 100th anniversary of the Third Plenary Council where archbishops, bishops, abbots, religious superiors and theologians met in Baltimore to discuss the state of the Church in America.

One of their chief areas of concern was Catholic education. The pastoral letter issued by the Council called for the clergy and laity, whenever possible, to establish parish schools. Parochial schools "were to be multiplied as quickly as possible" and "their curriculum perfected" so that Catholic parents would support them.



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Bolivian flash flood claims life of Providence sister

Archbishop Gennaro Prata of Cochabamba, Bolivia, celebrated a Mass before an overflow congregation Jan. 23 for Providence Sister Gilchrist Conway, 41, and two other American women missionaries and an orphan boy who were killed Jan. 21 when their jeep was caught in a flash flood while crossing a river near Cochabamba.

Two other Americans, a priest and Benedictine Sister Mary Margaret Funk of Beech Grove, escaped with minor injuries.

The other sisters killed were: Sister Geraldine McGinn, 46, of Bronx, N.Y., and Sister Mary Mahoney, 42, of Chicago.

Sister McGinn, a Dominican, and Sister Conway were Maryknoll associate missionaries, people who sign temporary contracts to work in Maryknoll projects. Sister Mahoney was assigned to Bolivia by her Dominican motherhouse in Sinsinawa, Wis.

The three nuns were half of a six-person mission team in Charamoco, near Cochabamba, and frequently traveled, by jeep, mule or horseback to their 36 mission stations.

A 15-year-old handicapped boy, adopted by Sister Conway, also died in the accident. Dominican Father Jack Risley of Chicago and Sister Funk escaped with minor injuries in the accident.

According to missionaries in Bolivia, the six left Charamoco early Jan. 21 to visit a mission 20 miles away. When crossing a river bed their jeep became stuck in mud.

Father Risley and Sister Funk, a friend of Sister Conway who was visiting the mission, got out to push the vehicle when a sudden rush of water from the mountains swept away the people in the jeep.

Sister Conway, a past president of the National Catholic Education Association Adult Division in Washington, previously headed the Indianapolis archdiocesan adult education office. She taught at Southeastern University in Oklahoma, hosted a radio program and pioneered a prison ministry program at McAlester prison in Oklahoma.

Sister Conway had a masters degree in communications and a doctorate in ecclesiology from Christian Theological Seminary and also studied in India.

Funeral and burial of Sister Conway will be held in Chicago on Saturday, Jan. 28. A memorial Mass will be offered at 5:15 p.m. Monday, Jan. 30 at the Church of the Immaculate Conception at St. Mary of the Woods.

Archbishop Edward O'Meara conveyed his feelings when news of the tragedy reached Indianapolis by saying, "The news of the sudden death of Sister Gilchrist Conway and her companions fills us with grief and leaves a void of huge proportions in the membership of the Sisters of Providence, and indeed within the whole of the Archdiocese of Indianapolis. To her mother and family, to all her Sisters in the religious community to which she had pledged her life, sincerest sympathy at an irreparable loss and the assurance of concerned love and fervent prayer.

"At the same time that we are grieving at a loss," he continued, "we are consoled and rejoice that another of our own, Sister Mary Margaret Funk, was spared. With

her Sisters at the Beech Grove Priory and her family, we are so happy she is still with us to continue the sharing and giving of her talents, services and her unique personhood, and even to tell us what happened in that tragic event.

"The Sisters were truly doing the work of the Church in the service of some of the poorest of the world's poor. Perhaps in one sense they were not martyrs, but in another sense they were, and surely they are at this moment with the Lord in glory!"

Archbishop O'Meara had visited the region of Bolivia in which Sister Gilchrist was a missionary. His work as national director of the Society of the Propagation of the Faith took him there twice. "One describes the country best by calling it unreal," he said. "Its capital city, La Paz, is in the crater of an extinct volcano 12,500 feet above sea level, and the area inhabited by the Quechua Indians is regarded as incapable of supporting human life—it is that barren and inhospitable."

In remembering Sister Gilchrist, the archbishop said, "Thanks, dear Sister Gilchrist, for all you did for us who are the Church of Indianapolis. With one voice, with one mind and heart, we commend you in total confidence to the Lord you served so well. And we will accept as a sacred responsibility the keeping alive of your memory in grateful tribute for your talents, your energies, your person spent by you so generously on our behalf."



WELCOME ABOARD—Archbishop O'Meara is all smiles as he welcomes Joseph Van Camp to the Catholic Center family. Van Camp was this week appointed to the newly established post of Chief Financial Officer for the Archdiocese. See story on page one. (Photo by Father Tom Widner)

13 named to new Council of Priests

Thirteen archdiocesan and Religious priests have been elected to the newly established Council of Priests which will hold its first meeting on Tuesday, Jan. 31, at the Catholic Center, according to an announcement from Archbishop Edward O'Meara this week. In addition, the archbishop has made three appointments to the Council in accord with its constitution.

The Council of Priests is one of three consultative bodies to the archbishop called for by the revised Code of Canon Law. The other two are a finance council and a board of consultants. The finance council is an advisory group of financial experts. The board of consultants, appointed from members of the Council of Priests, has as its sole task the election of an administrator to take charge of the archdiocese in the event of the death of the archbishop.

The Council of Priests replaces the Archdiocesan Priests' Senate. An advisory body, its purpose is to provide a forum for priests to discuss all issues of pastoral concern in the archdiocese and to aid the

archbishop in governing the archdiocese. It seeks to propose ways and means for effective pastoral ministry and be representative of the unity and diversity of the priests.

The Council's elected representatives are chosen from each of the 11 deaneries of the archdiocese, plus one from Religious priests and one from retired priests. In addition, Vicar General Msgr. Francis Tuohy and Chancellor Msgr. Gerald Gettelfinger hold ex-officio positions. The Council's constitution allows Archbishop O'Meara to further appoint members not to exceed six.

Congratulating priests "on their sense of ownership and support for the new Council," Archbishop O'Meara pointed out that 140 of 190 priests assigned to pastoral ministry (74 percent) voted in the final election. In addition, 25 of the 48 retired priests voted (52 percent) as did 59 of the 93 eligible Religious priests (63 percent).

Elected to membership are: Father Thomas Amsden (Batesville Deanery); Father Kimball Wolf (Bloomington

Deanery); Father Gerald Renn (Connersville Deanery); Father Cosmas Raimondi (Indianapolis East Deanery); Father Martin Peter (Indianapolis North Deanery); Father Paul Koetter (Indianapolis South Deanery); Father Patrick Harpenau (Indianapolis West Deanery); Father Lawrence Voelker (New Albany Deanery); Father William Ernst (Seymour Deanery); Franciscan Father Kent Biergans (Terre Haute Deanery); Father Richard Lawler (Tell City Deanery); Msgr. Richard Kavanagh (Retired Priests); Benedictine Father Lambert Reilly (Religious Priests).

Appointments made to the Council by Archbishop O'Meara are: Fathers Gerald Kirkhoff, John Sciarra and James Wilmoth.

Election to the Council of Priests is for three years. Appointments are made for a two year period. Once the Council is functioning, the Council will determine a method for staggering the election of members on an annual basis.

Boston archbishop known for ecumenism

WASHINGTON (NC)—Boston's new Archbishop Bernard F. Law is a Harvard graduate known nationally for his ecumenical activity and in his home Missouri diocese for his pastoral directness.

Pope John Paul II promoted Archbishop Law from the small Diocese of Springfield-Cape Girardeau, with 52,000 Catholics, to head the 1.9 million Catholics of the Boston Archdiocese on Jan. 24. He succeeds Cardinal Humberto S. Medeiros, who died Sept. 17.

The appointment was announced in Washington by Archbishop Pio Laghi, apostolic delegate in the United States.

Archbishop Law, 52, has received national attention in the past three years as the director of the special, ecumenically delicate U.S. program for admitting into the priesthood married Episcopal priests who convert to Catholicism.

Before he became bishop of Springfield-Cape Girardeau in 1973, he had been executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs from 1968-71, and as a bishop he chaired the BCEIA in the late 1970s.

He is also a member of the Vatican's

Secretariat for Christian Unity and served from 1976-81 as a consultant to the secretariat's Commission for Religious Relations with Judaism.

In the Springfield-Cape Girardeau Diocese, whose Catholics make up only one 20th of the area's total population, he is known as a pastorally direct man who frequently visits parishes and gets involved in parish life. Before administering confirmation, for example, he often led retreats for the young people to be confirmed.

As a priest in the Diocese of Natchez-Jackson (now simply Jackson), Miss., the new Boston archbishop was editor of the diocesan newspaper from 1963-68 and diocesan vicar general 1971-73.

The son of a career Air Force officer, the late Col. Bernard A. Law, Bernard Francis Law was born abroad—in Torreón, Mexico, on Nov. 4, 1931—and traveled widely as a child. He attended elementary schools in New York, Florida, Georgia, and Barranquilla, Colombia.

He graduated from Charlotte Amalie High School in St. Thomas, Virgin Islands.

In 1953 he completed college at Harvard University in Cambridge, a Boston suburb.

He then began studies for the priesthood, studying at St. Joseph Seminary in St. Benedict, La., 1953-55, and at the Pontifical College Josephinum in Worthington, Ohio, 1955-61.

Ordained for the Natchez-Jackson Diocese on May 21, 1961, Father Law spent two years as assistant pastor of St. Paul's Church in Vicksburg, Miss., and then was named editor of the diocesan newspaper, *The Mississippi Register*. The paper now is called *Mississippi Today*.

In 1968 he was released from diocesan duties to become executive director of the BCEIA. He was called to that post to succeed a priest who had just been named bishop of Springfield-Cape Girardeau—now Cardinal William Wakefield Baum, prefect of the Vatican Congregation for Catholic Education.

He received the title of monsignor in 1969 and in 1971 returned to Jackson as vicar general. Two years later, shortly after Cardinal Baum was promoted from bishop of Springfield-Cape Girardeau to archbishop of Washington, Msgr. Law again succeeded him, this time as head of the southern Missouri diocese.

USCC examines personnel

WASHINGTON (NC)—With far fewer priests and Religious in the future, "can the church carry out its mandate to teach, sanctify and govern?" asked Father Eugene Hemrick, director of the U.S. Catholic Conference's Office of Research. The answer is mixed, he told the National Task Force on Personnel at a meeting in Washington Jan. 16. He cited significant growth in the numbers of permanent deacons and lay workers in many areas of church ministry, but he also noted a number of problems or potential problems arising in those areas. The task force is seeking strategies to confront the church's personnel needs in the future.

Catholic schools help to shape church in America

It has been almost 100 years since the Third Plenary Council of Baltimore (November, 1884) urged that a school be established in every parish. The dream of a Catholic school in every parish was never fully realized. Nonetheless, Catholicism in the United States of America has been fundamentally shaped by the existence of Catholic schools. Countless men and women from all walks of life have been educated in Catholic schools. Many have taken the Gospel values—freedom, justice and the dignity of the human person—passed on through Catholic schooling and have kneaded these values like yeast into the bread of society.

For decades Catholic schools continued and increased in numbers without question. In recent years a number of factors—changing understandings of church, emerging ministries, decline in religious vocations, increased costs and limited resources—have converged and caused many to question the value of Catholic schools. Opponents have said "Catholic schools are millstones around the necks of parishes." "We should be advocating quality public education." "The nuns are gone: we cannot afford to have Catholic schools anymore." "If we could get rid of our schools, we would not have any financial problems." These statements cause opponents of Catholic schools to rally and proponents to lose heart. The net effect is a negative perception of Catholic schools.

Sometimes a voice "from the outside" may help to restore confidence. In a recent issue of *The Wall Street Journal*, Chester E. Finn, Jr. laments the alliance of American Catholicism with pacifism in the wake of the bishops' pastoral, "The Challenge of Peace: God's Promise and Our Response." The issue here is not whether Mr. Finn is right about the alliance with pacifism. The issue is the perspective he has on Catholic schools as an influential force.

Mr. Finn writes: "This (the American bishops' position on nuclear war) would have been worrisome enough had it been only a statement of belief. But unlike speeches . . . it serves also as policy guidance for the church bureaucracy, which already has set about to put it into practice within the many institutional domains of American Catholicism. None of these is more important than the schools . . . Catholic schools can be found everywhere . . . Moreover, most of them are good schools, displaying the clear purpose, high morale and orderly atmosphere that research and common sense both show to be characteristic of effective educational institutions. The studies of James Coleman, Andrew Greeley and others suggest that, classroom for classroom and dollar for dollar, the average Catholic school produces more learning than the average public school." (*The Wall Street Journal*, Tuesday, December 27, 1983).

It is ironic that outsiders (not necessarily our friends) have a higher regard for Catholic schools than many Catholics. Maybe they know something that many Catholics do not know; namely, the tremendous potential Catholic schools have to hand on belief and values to future generations.

For our part the challenge is clear: change our negative perspective of schools and begin to act out of our strengths rather than wallow in our weaknesses. Flowing from this challenge are three imperatives: first, we must form a strong Catholic identity for our schools. Quality education in and of itself is not a sufficient justification for Catholic schools. The handing on of the faith as lived and practiced by the Catholic Church must be part of the shared vision of every Catholic school.

Secondly, we must publicly affirm the value of our schools as unique educational choices rather than as mere educational alternatives. Thirdly, we must broaden the funding base for schools. If tuition and parish subsidy continue as the only funding sources, Catholic schools will inevitably and increasingly strain parish resources and become the educational alternatives for the well-to-do. Additional funding sources must be established and well-managed.

Catholic schools can be seen as millstones around our necks or as tools for making flour that will become bread for the world. The choice is ours.

Frank X. Savage

(Savage is superintendent of education in the Archdiocese of Indianapolis.)

Lawmakers asked to strengthen family

VATICAN CITY (NC)—If U.S. lawmakers want to fight drug abuse, they should "favor unhesitatingly all initiatives which aim at strengthening the family in American society," Pope John Paul II told a U.S. congressional delegation Jan. 18. The group, representing the House Select Committee on Narcotics Abuse and Control, met with the pope in the Apostolic Palace. In efforts against drug abuse, the pope told them, "may you ever strive to meet the needs of the family, for it is a key

element in establishing stable, loving relationships and in offering to every person the support needed for a fulfilling life."

Glemp sees possibility of diplomatic ties

ROME (NC)—Diplomatic relations between the Vatican and Poland might be established during 1984, Cardinal Jozef Glemp, the primate of Poland, said Jan. 19 after several days of meetings with Pope John Paul II and other top Vatican officials. Meanwhile, a Vatican official engaged in negotiations with the Polish government on the issue said diplomatic ties would place Pope John Paul in a key position to protest the human rights situation.

WASHINGTON NEWSLETTER

'Baby Doe' case still raising questions

by JIM LACKEY

WASHINGTON (NC)—The federal government's new rules on the treatment of handicapped infants, issued Jan. 9, marked the latest step in a nearly two-year-old controversy that began with the publicity surrounding the starvation death of "Baby Doe" in Indiana.

That death, on April 15, 1982, sparked a national debate over the applicability of laws to protect the handicapped from discrimination and over the question of whether doctors and parents should have absolute power to make life-and-death decisions for handicapped newborns.

Ten days after the new "Baby Doe" rules were released by the U.S. Department of Health and Human Services, a fragile truce seemed to be holding among the contending parties. Doctor groups, which successfully challenged an earlier version of the rules in court, said they could live with the new rules, at least for the time being, while handicapped and most pro-life groups said they, too, would wait and see how the new rules are applied.

But when the Reagan administration first reacted to the death of Baby Doe, an infant boy born with Downs' syndrome and a malfunctioning esophagus, the two sides were poles apart.

In the days following Baby Doe's death, the administration's first act was the announcement that President Reagan had sent a memorandum to the attorney general and the secretary of HHS ordering that health care providers be notified that Section 504 of the Rehabilitation Act of 1973, which prohibits discrimination on the basis of handicap, applied to the treatment of handicapped infants.

The following May 18, barely a month after the Indiana infant's death, HHS told hospitals they risked loss of federal financial assistance if they withheld treatment solely because the infant was handicapped.

Though pro-life groups applauded the Reagan action, and medical groups

criticized the intervention, the debate did not reach full intensity until last March when the administration published new rules requiring hospitals to post conspicuous notices that failure to treat handicapped newborns was unlawful and that persons knowing of such discrimination should contact a toll-free HHS "hotline."

Medical groups led by the American Academy of Pediatrics almost immediately filed suit against the new rules, calling them "a dangerous and unprecedented intrusion into the nation's pediatrics wards" and charging that the establishment of the hotline "could actually harm an infant or cause its death."

LESS THAN a month later—ironically on the first anniversary of Baby Doe's death—a federal judge in Washington struck down the new rules, primarily because they were imposed too hastily but also on the ground that it was questionable whether Congress, in approving the Rehabilitation Act, had intended to include newborns among the classes of individuals to whom the non-discrimination law applied.

The question of the Rehabilitation Act's applicability to the current controversy over handicapped newborns has been one of the key issues throughout the debate. Though the doctors' groups have at last temporarily accepted the latest rules, they maintain there are still legal questions over the scope of the original law.

Pro-life groups, on the other hand, say there should be no question that Congress intended all persons, including handicapped infants, to be covered by the non-discrimination provisions of the act.

Following the decision striking down the original rules, the administration last summer published proposed new rules similar to the first set. But a chief difference was that the proposal allowed for a 60-day public comment period to meet the court's objection that the original rules were not properly implemented.

The notice which accompanied the new rules also asked interested parties to comment on suggestions by some medical groups that local review boards or hospital ethics committees be established to consider difficult handicapped infant cases.

That turned out to be the most significant issue when the new rules finally emerged Jan. 9. By establishing voluntary hospital "infant care review committees" as the initial level of review in handicapped infant cases, the new rules gave medical groups part of what they wanted: a mechanism for local review of treatment decisions by doctors and parents. And pro-life and handicapped groups got assurances that the review boards would include advocates for the needs of the handicapped baby and would not simply rubber stamp decisions by the doctor.

HHS officials hoped the compromise that forged the new rules would bring an end to the two-year debate over the government's role in protecting handicapped infants. But the interests of both sides were so delicately balanced that only the actual application of the rules will determine whether the controversy will subside.

Anti-British feelings are increasing

NEW YORK (NC)—Suspicion of British motives is widespread in Northern Ireland among loyalists, people favoring continued unity with Britain, according to a U.S. lawyer who spent 11 days in Northern Ireland as part of an international lawyers' fact-finding team. The lawyer, Peter King, said anti-British feelings, which "might not have been there six months or a year ago," are increasing among loyalists. The Protestant population generally favors union with Britain while the minority Catholic population generally opposes British ties and favors union with Ireland. He said some Catholics interviewed think of British Prime Minister Margaret Thatcher as "one of their worst enemies."

Anniversary Annals



For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The establishment of the diocese began in the town of Vincennes. This week's feature is taken from the Vincennes Gazette which on Saturday, January 25, 1834, published volume 3, number 34. The following health information appeared in that number.

FOR Inflamed Sore Eyes—White vitriol, one drachm (sic), acid elixir of vitriol, 20 drops, and boiling water one pint; put the white vitriol into water, and when nearly cold, add the drops, and after add one large table spoonful of brandy or very old rum. If the above is found too strong, weaken each quantity drawn off with more or less rose water.

LIVING THE QUESTIONS

Epiphany offers us a chance to know Christ

by Fr. THOMAS C. WIDNER

The feast of the Epiphany seems long past as we near the end of January. Its significance is next to nil for Americans who raise high the Christmas tree shortly after Thanksgiving and raze it the day after Christmas along with the decorations in Ayres and Block's and all the other department stores. What was uppermost in our minds was the sell—both soft and hard. Somewhere in between we do remember the religious significance but most of us, even Christians, are really more seriously caught up in the money-changing.

The feast of the Epiphany is a big thing in some cultures. Called Little Christmas, it marks the recognition of the non-Jewish world of the importance of Jesus' birth. We were told from our pulpits the word means manifestation and we know that three kings or astrologers or wise men or whatever we want to call them came to visit the Lord from foreign lands.

It's easy to see why this feast would be important in the lands east of the Middle East. It is a recognition of the importance attached to Jesus' birth by non-Jews. So in homilies on that feast we hear the familiar story and



sing with zest the rollicking "We three kings of orient are, bearing gifts we travel afar," etc. etc. And these three who make this brief appearance in Scripture disappear for the rest of the year.

What struck me so forcibly this year in reading that text was the reaction of Herod to their visit. The word epiphany means manifestation—yes. And such a manifestation is an opportunity. For the three astrologers are non-believers—they do not have the traditions of the Jewish faith. For them this manifestation was an opportunity for salvation.

I doubt very much that these three men ever knew much more about Jesus than he would be someone great and powerful and recognizing such qualities they did him homage. They probably never knew much about Scripture. They recognized his presence because they had studied the stars, not the Scriptures.

Herod too was a non-believer. He is on a par with the astrologers in this sense. They are all among the great and powerful of their time. Through the three astrologers Herod too is welcomed. He is invited to get to know Jesus. He is told of the birth and the promise. And yet Herod alone of the four is unable to make the most of the opportunity offered him.

Jesus should have been as much a threat to the three astrologers as he was to Herod. But they did not perceive his birth a threat to them. They welcomed it. Herod, on the other hand, was threatened. Instead of

welcoming Jesus, Herod tried to kill him. Instead of recognizing his salvation, Herod saw his doom. Herod chose his own condemnation.

Herod could have been remembered as a pre-cursor of Jesus. At the very least he could have recognized his importance and given him homage and praise. But Herod set in motion a different reaction. The astrologers came and saw and honored Jesus and went home, probably redeemed. Herod didn't come and he didn't see and he went home damned.

This made me consider the opportunities that come my way. Opportunities—subtle or obvious revelations of Jesus in my own life—come often. They don't always come in such glorious ways as they did in the Epiphany story but they still come. So what advantage do I take of them?

Am I threatened when Jesus presents himself to me? Do I fear what He may do or say or ask? Am I so obsessed with my own possessions that I dread the loss of them? Am I like Herod? Would I rather kill than give in?

The feast of the Epiphany is an opportunity. It could enable both Christian and non-Christian alike to better get to know this child who was born in Bethlehem. It is also an opportunity to recognize my smallness but also to recognize my significance. I too have a place in the kingdom. I just have to learn not to be threatened by it.

Discrimination remains despite improved freedom

by JIM CAMPION
NC News Service

WASHINGTON (NC)—Freedom of religion in Cuba has improved, with an increasing tolerance between church and state, but some discrimination remains, according to a report on human rights in Cuba by the Organization of American States.

While there is no direct religious persecution, indirect restrictions constrain believers and lead to some discrimination, said the report, which was prepared by the Inter-American Commission on Human Rights of the OAS.

The OAS, which expelled the Cuban government of Fidel Castro from membership after the revolution in 1959, has published seven human rights reports on Cuba in the past 20 years. The latest was completed last October and released several months later.

"There is currently freedom of religion and worship in Cuba, but it is limited in terms of dissemination by two fundamental restrictions: the use of the mass communications media and education. The early hostility in church-state relations has given way to ideological competition, in which the government has, and uses, the vast resources it has at its command to actively promote the official Marxist-Leninist philosophy," the report said.

There has been an evolution in the positions of government and church, which "has brought about a positive environment of mutual tolerance," the report stated.

"THERE IS NO religious persecution; the restrictions to which certain religious groups have been subjected, including imprisonment of some of their members, can be traced to the impact of their actions on the political system and not to the fact of professing a religious belief as such," the OAS report said.

"Nevertheless, indirect restrictions continue to constrain believers, leading to discrimination against them in various central aspects of the life and politics of Cuban society."

Three groups have been singled out by the Cubans as unpatriotic: the Jehovah's Witnesses, for their opposition to military service and public schooling; Evangelical Gideon's Band, for being "counter-revolutionary"; and Seventh Day Adventists, for refusing to work or send children to school on Saturdays.

Indirect discrimination exists in positions requiring Communist Party membership, open only to atheists, the report said.

It traced church-state relations since the time of Castro's revolution. During the 1960s, there was open hostility between the Catholic Church and the government. By 1969, the regime of Fidel Castro was consolidated and appeared to be irreversible. It also had improved the standard of living of those who were in the most disadvantaged sector of 1959. With the emphasis in worldwide Catholicism on a commitment to social justice as a principal derived from basic religious beliefs, the church became more flexible toward the government's socialism, while rejecting Marxist-Leninism.

"ON THE EVE of 1959, there was a high level of secularity in Cuban society, with the result that the churches lacked the marked influence that characterizes their presence in other societies in Latin America" the OAS report said. "This influence, already limited, was basically restricted to the middle and upper classes and was very slight among the lowest ranks of society."

The OAS report cited a 1957 study by a Cuban Catholic organization, Agrupacion Catolica, which said that of 4,000 heads of rural families studied, 53.51 percent had never seen a priest; 36.74 percent said they knew a priest by sight only; and 7.81 percent said they had personal contact with a priest. Of those surveyed, 41.41 percent said they had no religious faith, although 52.10 percent claimed to be Catholic, 3.26 percent Protestant and 1.09 percent Spiritist. About 89 percent of the Catholics said they had never attended Mass.

The 183-page OAS report said that immediately following the 1959 revolution, the Catholic Church in Cuba became a focal point for those opposed to the government of Fidel Castro, and ideological positions became rigidly and diametrically opposed on education, land reform and on most other issues. In 1960, bishops' statements said that in a showdown between the Soviet Union and the United States, the bishops would side with the United States.

AFTER THE unsuccessful 1961 invasion of the Bay of Pigs, in which members of Agrupacion Catolica and several priests participated, conflicts intensified, the OAS report continued. About 8 percent of Catholic priests and Religious were expelled, and many others left Cuba. Many Protestants and Jews also joined the exodus. Later conscription of priests and seminarians into work forces increased the conflict.

The government and the Cuban Communist Party in meetings in 1971, 1975 and

1980, refined their attitudes regarding the relationship between Christians and Marxists, the OAS report said.

"In several interviews and speeches, President Fidel Castro has upheld the same positions: ideological competition between religious beliefs and Marxism-Leninism; legitimacy of the use of all state resources for the promotion of official ideology; repression of members of certain churches not on the basis of religion but rather for political positions derived from it and which are contrary to the fundamental policies of the government; observance of religious freedom as an individual right; and the absence of any contradiction between the social purposes pursued by socialism and those based on religious beliefs, specifically Christianity," the OAS report stated.

Since the Nicaraguan revolution of 1979, Castro, who was raised a Catholic and educated in Catholic schools, has mentioned religion in his speeches, usually praising Christians who live the social Gospel favoring the poor, while denouncing those who side with the upper classes.

The OAS commission said restrictions on religion, the mass media and in education should be eliminated, "since they undermine the exercise of the right to religious freedom and worship."

The commission said it is "the right of

religious institutions to promote the application of social principles based on their ethical concepts when this leads to a greater observance of inalienable human rights."

The OAS report added that indirect restrictions promoting discrimination against religious groups affect central aspects of life and politics in Cuban society.

In its conclusion, the report complimented Cuba's political, economic, social and cultural system on its ability to deliver basic needs to its citizens, such as universal medical, educational and nutritional services, but faults its one-party rule and restrictions on personal freedoms.

It said some elements of the Cuban political system, if developed, "would allow for the progressive evolution of a democratic order, today absent, and which is the only way of consolidating the advances made in the social area and overcoming the deeply-rooted distortions that affect its economy."

"The commission hopes that the internal and international conditions will be created that will make it possible to bring about the effective and authentic participation of the citizens of Cuba in the political decisions that affect them, in a context of liberty and pluralism which is necessary to bring about the observance of all human rights," the report concluded.

Bishop returns to Nicaragua

Bishop Salvator Schlaefter, 63, who accompanied 1,040 Miskito Indians on foot in December from a war zone in Nicaragua to Honduras, returned to the Nicaraguan capital of Managua Jan. 14.

Bishop Schlaefter had been recuperating at his mother's home in Campbellsville, Wis., after a brief hospitalization for exhaustion following the 70-to-80-mile hike.

U.S.-born Bishop Schlaefter is apostolic vicar of Bluefields, Nicaragua. He was on a pastoral visit to an Indian village when he and other members of his pastoral team were invited to accompany the exodus, led by guerrilla opponents of the Nicaraguan government.

After meeting in Managua with church and government officials, Bishop Schlaefter planned to return to the Vicariate of Bluefields, said church sources in Nicaragua.

Bishop Schlaefter has defended Indians caught in the war between the Nicaraguan government and U.S.-supported guerrillas based in Honduras, and had urged the

amnesty program for Miskito Indians initiated by the government in December.

Priest explains rule against Masons

HOUSTON, Texas (NC)—Although a recent Vatican declaration forbids Catholics from becoming Masons, those who have already joined in good faith "can presumably retain their membership" in the lodge they belong to "is clearly not anti-Catholic," said Father Dan Scheel, chancellor of the Galveston-Houston Diocese. Although no statistics are available, it is believed that thousands of Catholic men in the United States joined Masonic lodges since a 1974 Vatican ruling that gave a narrow interpretation to the general church ban on Catholic membership in the Masons. Father Scheel's explanation was published in the Jan. 13 issue of the Galveston-Houston diocesan newspaper, The Texas Catholic Herald.

'Welcome Back' party planned for St. Simon's inactive members

by SUSAN M. MICINSKI

Many people are members "in name only" of an organization, and the church is no exception. Or worse yet, they have dropped out completely. In an effort to counteract these situations, St. Simon's Parish in Indianapolis will host a "Welcome Back" party for all inactive Catholic adults living within the parish boundaries on Sunday, Jan. 29.

Father Harold Kneuev, pastor of St. Simon, explained that the idea for the party developed from the parish staff. "We felt that since this is the year of reconciliation, we should do something special this Holy Year. There really are a lot of people who have drifted away from the church." He cited a booklet published by the Paulist Fathers that revealed some startling information regarding inactive Catholics.

The booklet, "Another Look," states that almost every Catholic family today has some member who is alienated from the Catholic Church. Pollster George Gallup says that 26 percent of all baptized Catholics over 18 are non-functioning—a person who attends Mass less than twice a year, not counting weddings, funerals, Christmas and Easter. By this standard the United States has about 15,000,000 inactive Catholics.

According to Father Kneuev and "Another Look," there are many reasons why Catholics become inactive. "A person can be mad at a priest or mad at the Church," said the pastor. Marriage to a non-Catholic spouse, ineffective preaching or the Word of God, too much change too quickly and the impact of secularism are some other reasons cited by the booklet. Surprisingly enough, Catholics almost never become inactive for purely theological reasons.

But regardless of the reasons, the St. Simon community is eager to welcome back those who have been alienated, and accept them as they are.

To help promote the party, "we have been making announcements from the pulpit, running display advertisements in newspapers and have sent a letter to the parishioners' homes telling them about the party and encouraging them to talk to a friend or neighbor about why they like St.

Simon's and why they, too, should become involved," explained Father Kneuev. In addition, "when we have any kind of parish or committee meetings, I always remind everyone about the party. All parishioners are encouraged to bring at least one guest to the party."

Charlotte Kuehr, elementary coordinator at the parish, said that she has "been hearing a lot of people talking about the party in a positive way, so they must think it's a good idea. Many parish

organizations are working hard to get the word out. We very much want to reach out to the inactive Catholics who have been alienated in the past, for one reason or another."

The party will begin at 6:30 p.m. with a pitch-in dinner, which will be followed by an introduction of the parish staff and some of the parish organizations at 7:30 p.m. At 8:15 p.m. guests will have a chance to state in writing what they expect of St. Simon's and what kind of support they are seeking for themselves and their families.

A prayer service, planned by Sister Mary Rose McCrate, pastoral minister and coordinator of music at the parish, will conclude the party at 8:30 p.m. After the prayer service at 8:45 p.m. members of the parish staff will be available for consultation. For further information contact the parish at 898-1707.

TO THE EDITOR

A friend remembers Sister Gilchrist

(The following letter was brought to The Criterion office on Monday of this week following the announcement of the death of Providence Sister Gilchrist Conway. The author, a lay woman, is a former classmate of Sister Gilchrist's.)

I lost a friend today, Lord, but so did dozens of others. I don't want to face them this week. I don't want to see their eyes, swollen and red and clearly expressing the pain in their hearts, and the question in their souls—why? Why did she have to die? Why should this nun, so fully alive, who gave us so much, be taken away from us? And why am I not asking why she died?

Lord, is it because I'm searching for the answer to why she lived? I just read over, for the umpteenth time, the words she wrote in her song "Stumble over Miracles." In it she asks You to do things like "stop the wind its blowing" and "still the robin's morning song" and "hurl from

the sky a thunder bolt" as signs that You are with us.

Is it irony that death should come so strangely and quickly to one who stood for life? Or is she to be one of the very signs that she herself asked for? What kind of sign, Lord? What would You have her life signify—for me—for anyone?

God, the memories fly like a ticker tape across my mind. It can't be what she did—

not entirely anyway. I mean, she didn't entirely follow the book. She kind of wrote her own—at least some would say so. But she knew you intimately and loved you and Your Spirit—I think Your Spirit was really at home in her. She knew how to live. She knew how to love. Was that why she lived? To be a sign for all of us, a sacrament, a personal encounter with You? Through her sense of humor, her sensitivity, her loving, her joy, her energy, her Faith, her abandonment, and yes, Lord, even her leaving.

Lord, she has stumbled over her last miracle—the very best of miracles—the everyday and forever miracle of You. We will miss your servant, Gilchrist, lady of many names and many faces.

A friend

Indianapolis

The wide-ranging effects of ERA

January 22—the infamous day our Supreme Court celebrates the anniversary of legalizing the killing of unborn babies. Many will be marching in Washington to protest this infamy. Those of us who cannot go to Washington will send our letters of protest. I hope.

There is another event of importance coming up in Congress in 1984 that will affect the very thing we struggle for these days. Can we afford to protest while the pro-abortion groups succeed in passing the ERA without amendments? The ERA will have its effect on abortion and the court using it as a mandate to use taxpayers' funding to continue the barbaric practice of killing unborn babies.

Incidentally, another effect of the ERA will be that of jeopardizing the tax exemption of private and parochial schools, similar to the Bob Jones University vs. U.S. case in 1983, which holds that IRS should withdraw tax exemption from any school operated by a church that has any regulations contrary to public

policy. We all uphold public policy of our nation against race discrimination, but we also believe in different treatment on account of sex. ERA would prohibit discrimination on account of sex. Therefore, if the ruling of the Bob Jones case is applied under the ERA, this would place in jeopardy the tax exemption of our private and parochial schools, including our Catholic schools.

Even if ERA would be a benefit in several areas, it is difficult to see how it would be a benefit to women to make 18-year-old girls subject involuntarily to selective service requirements and military assignments.

Therefore, I urge you to write your representatives immediately expressing your concern and urge them to protect the unborn, the schools, and the rights of future 18-year-old girls of our nation, by amendments to the ERA.

Mary G. Burke, O.S.F.

Oldenburg



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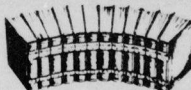
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CORNUCOPIA

Explore when 'fever' hits

by JACK R. MILLER JR.

With all the cold weather we've been having it's easy to catch "cabin fever."

Basically, I'm a warm weather person. I had a choice, I would prefer a year-round temperature of about 80 degrees. In fact, it's free.

However, since I'm here in cold and snowy Indiana, I'm determined to make the best of it.

Recently, when I came down with a touch of cabin fever, I discovered a cure for it. The cure is known as exploring.

Now don't get upset—it's not expensive. In fact, it's free.

All you have to do is take the back seat out of your car, and see what you can find.

You'll be amazed! Enclosed below is a list of the things my son Joel and I found on recent exploring mission:

Four broken crayons; one unused tea bag; three sucker sticks; one sucker wrapper; three seatbelts; two chewing gum wrappers; one straw; one ice scraper; one coffee stirrer; one snapshot; one 3/4-inch open-end wrench; one used pencil; one nickel; four pennies; one courtesy light bulb; one electrical box wire clamp; two empty Coke cans; two disposable cup lids; one full sugar packet; one empty sugar packet; one full disposable coffee creamer; one empty disposable coffee creamer; one crowhead; one stainless steel spoon and two slightly used Kleenexes.

Who could have asked for a more exciting find? How many people are lucky enough to find an arrowhead under their back seat?

Joel claimed he was the one who had lost it. Fat chance, son! What were you doing, shooting buffalo with your trusty bow and arrow?

(Miller is a member of St. Bernard Parish, Trenchtown.)

Tips...

Francis S. (Mike) Connelly, a member of St. Luke's Parish, has been elected 1984 president of the Board of Catholic Social Services. Other new officers include 1st and 2nd vice presidents Joseph Morone and Edward Fillenwarth, Jr., treasurer Michael Mates and secretary Ann DeLaney.

Retired Army Col. James K. Gaynor of Greensburg has been named a Life Member of the Ancient Order of Hibernians in America. He was initiated to the Order in 1972. After retirement from the Army, Col. Gaynor taught law for 10 years. He is presently active in the Decatur County Bar Association, the Elks Lodge and the Decatur County Historical Society.

Five of the 21 Indianapolis high school seniors nominated for appointments to the nation's three military academies by U.S. Rep. Andy Jacobs, Jr. attend Catholic schools. They are: Richard Renard Bryant and Beth Ann Lewis, Cathedral, and Mark Alan Logan, Secocia, to the Air Force Academy; Peter Donovan Crean, Brebeuf, to the Military Academy; and John Chrysostom Hartman, Chatard, to the Naval Academy.

Mike Farrell, a seventh grade student at St. Lawrence School, Lawrenceburg, recently won first place in the Dearborn County D.A.R. essay contest. Winners will be honored on Tuesday, Feb. 14.

David Solomon, professor of moral philosophy at Notre Dame, Gerhart Niemeyer, professor emeritus of political science at Notre Dame, and Ralph McInerney, president of the American Catholic Philosophical Association, will be featured guests on William F. Buckley's "Firing Line" program discussing "Is There a Natural Law?" on Monday, Feb. 13 at 2 p.m. on WFYI, Channel 20.

check it out...

The Archdiocesan Office of Worship will sponsor three Pastoral Musician Meetings from 7:30 to 9:30 p.m. at the Catholic Center. On Monday, Feb. 6, Fr. Steve Jarrell will speak on the Rite of Christian Initiation of Adults (RCIA) and how it relates to music ministry. Sister Catherine Marie Qualters and Charles Gardner will present a program on "Music for Children's Liturgies" on Monday, March 5. And on Monday, April 2, Larry Hurt will conduct a reading session of liturgical music in various styles. All are welcome to attend.

Christian burial Mass celebrated for Sister McKenna

MARYKNOLL, N.Y. (NC)—A Mass of Christian burial was celebrated Jan. 16 at Maryknoll for Sister Mary Paul McKenna of Reading, Pa., who led the first group of Maryknoll Sisters to their pioneer mission assignment in China in 1921.

She was 95 and had died Jan. 9 at the Maryknoll Nursing Home. She was a member of the Maryknoll missionary society for 67 years.

Sister McKenna entered Maryknoll in 1917, and in 1921 was selected to head a group of six sisters sent to China.

They arrived in a country in turmoil, with warlords preying on the cities and no government capable of unifying the huge nation. Chou En-lai, a future premier, was a young revolutionary Marxist teacher in the south, and Mao Tse-tung, future leader of the Communist revolution and government, was just beginning to organize peasants in the north.

The sisters rented quarters in Hong Kong. Under Sister McKenna's leadership, they eventually had 22 missions in south China, including orphanages, dispensaries, homes for the blind, creches for abandoned babies and formation programs for new Christians.

At the time in the United States "interest in mission work was not on the level it is today," she said in a recent interview.

"World awareness has aroused a con-

sciousness of the world as a global village. There is today a more wide-spaced sense of responsibility for the well-being of people everywhere."

After 25 years in China and Hong Kong, Sister McKenna attended her congregation's 1946 general chapter meeting. She was elected first councillor on the society's governing council and for the next 20 years held various administrative posts. She returned to Hong Kong in 1965.

Asked once what attitudes are necessary for a missionary, she said, "Most important is a deep personal spirituality which enables one to keep goals clear and firm, and to have an interest and empathy with other people and cultures."

At age 90, Sister McKenna still continued her daily walks and attended theology lectures. Growing old does not mean the challenge should go out of life, she said.

"People must keep up their interest in what is going on," said Sister McKenna.

"People should be aware of world problems and the difficulties of people less fortunate," she added. "If they are interested, then they will be aware of the suffering of others."

Sister McKenna was buried Jan. 16 at the Maryknoll Sisters center near Ossining, N.Y.

The K of C Youth Program in Columbus will hold a Paper Drive at St. Columba Church the weekends of January 28-29 and February 4-5. Proceeds help Columbus area youth.

The Genealogy Division of the Indiana State Library seeks histories of local churches in Indiana for its collection of Indiana local history and genealogy. Histories should be taken or mailed to the Genealogy Division, Indiana State Library, 140 N. Senate Ave., Indianapolis, IN 46204. The Genealogy Division is open from 8:15 a.m. to 5 p.m. weekdays and from 8:30 a.m. to 4 p.m. on Saturday, when free parking is available.

Archbishop O'Meara's Schedule
Week of January 29

SUNDAY, January 29—Week of Prayer for Christian Unity service, Sacred Heart Church, 4 p.m.

MONDAY, January 30—Judicatory Leaders Breakfast, Bishop Kempinski's residence, 7:30 a.m.

—Faith, Family and Football Awards Night Liturgy, St. John Church, 5 p.m. Awards Dinner at the Indiana Convention Center, 6 p.m.

The Family Support Center, 1575 Northwestern Ave., offers a free Morning Support Group for Single Parents beginning Wednesday, Feb. 1 from 9:30 to 10:30 a.m. and continuing for at least eight weeks. Free child care offered. Call 634-5050 for information.

St. Vincent Wellness Center in Zionsville will offer a program on "Fat Facts to Enhance Your Health" from 7 to 9 p.m. to help participants reduce the risk of heart disease. Fee is \$7. To register, call 846-7037.

St. Vincent Wellness Center in Carmel offers a Personal Exercise Program analysis by Dr. Bud Getchell on Thursday, Feb. 9 from 7 to 9 p.m. Fee is \$5. To register call 846-7037.

A Body Recall Exercise Program designed for persons ages 65 and older will be presented at St. Vincent Wellness Center in Carmel beginning Tuesday, Feb. 14 from 9:15 to 10 a.m. and continuing through Thursday, Mar. 15. Fee is \$32. To register call 846-7037.

THURSDAY, February 2—Presentation on the NCCB Pastoral Letter on War and Peace, "The Challenge of Peace: God's Promise and Our Response," Immaculate Conception Academy Auditorium, Oldenburg, 7:30 p.m.

SATURDAY, February 4—Conferring of the Ministries of Acolyte and Lector, St. Meinrad Seminary, St. Meinrad, 10 a.m.

—1984 Mid-Winter Youth Rally, Our Lady of Perpetual Help Parish, New Albany.

—Parish visitation, St. Anne Parish, Jennings County, Mass at 5:30 p.m. with reception following.

The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

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

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Lifting excommunication

What is the effect of excommunication on the soul?

by Msgr. R.T. BOSLER

Q Pope Paul VI lifted the excommunication issued in 1054 against the Byzantine patriarch. Did this bring about a change in the disposition of the patriarch's soul? Did the lifting of the excommunication free him from hell or purgatory or let him enter heaven? Is the Eastern Church the same as the Byzantine Church and is the Byzantine the same as the Greek Orthodox Church?



A It's not your fault, but you have a false notion of what an excommunication means.

I say it's not your fault because religious textbooks too often described excommunication as "spiritual death" and exaggerated the church's power to bind and loose.

"Whatsoever you bind on earth is bound in heaven" was sometimes interpreted to mean the church had the power to limit God's willingness to forgive sinners.

The church has never made such a claim, though some churchmen have.

Excommunication, as the word implies, means a severing of union with the church. There are degrees of union with the church and its faithful.

There is purely internal union or association in which the faithful are united by the bonds of divine grace, faith, hope and charity.

There is the union of fellowship, the ordinary social relations of daily life.

There is the full union that entitles one to take an active part in the visible church and share in the spiritual effects of its sacraments, public prayers, etc.

The institutional church cannot exclude a person from the internal union with the faithful through their union with Christ.

The sinful actions that brought on excommunications would sever the internal union, but a sincere reconciliation with God could restore this union, even though the excommunication remained in force.

Excommunication in the past took two forms. The more severe cut one off from all religious and social contacts with members of the church. (This form has been eliminated in our new church law.)

The milder form permitted association

with church members and attendance at public acts of worship. However, it forbade reception of the sacraments and any active ministry in the church.

In 1054 the papal legates from Rome laid a document on the high altar of the cathedral in Constantinople proclaiming the most stringent excommunication upon Patriarch Michael Cerularius.

They had to flee for their lives, for the people of the Eastern Church by this time preferred their own bishop to the bishop of Rome.

Pope Paul VI did lift this excommunication. But this was merely a symbolic gesture indicating the eagerness of the Church of Rome to eliminate the obstacles to union with the Orthodox churches.

The word Byzantine applies to all the Christian churches of the Mediterranean world that were centered around Constantinople.

These churches were all originally Greek in language and culture, though they were headed by patriarchs in Alexandria, Jerusalem and Antioch as well as Constantinople.

These are the Orthodox churches that brought Christianity to Russia and most of the Balkan states of Europe. Thus today there are the Russian, Bulgarian, Syrian, Greek, etc., Orthodox churches.

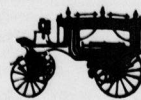
Most of these use their own native languages, though they preserve a similar Byzantine liturgy for their worship.

Some small sections of the Byzantine churches are united to Rome but keep their own church law and Byzantine liturgy.

Our church officially recognizes that all the Orthodox churches have maintained apostolic succession, offer valid sacraments and present authentic theological traditions.

(Monsignor Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 N. Alabama, Indianapolis, IN 46206.)

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FAMILY TALK

Nursing home may be best decision

by Dr. JAMES and MARY KENNY

Dear Mary: I am the daughter of a patient in a nursing home here in my city. I just recently placed my mother there because she cannot care for herself. I must work because I am unmarried. My brother refuses to help and her brothers and sisters are the same way.

I made several efforts to get someone in need of a home to come and live in but to no avail. She doesn't want anyone to stay with her.

It breaks my heart to have to do what I have done. I have at least 10 more years before I can retire. Her only income is a Social Security check. I wish I could do different by her.

Answer: Why do you feel so bad? Under the circumstances you seem to be doing the best you can. Bless you.

I am reminded of a friend of mine who is a foster mother. Sometimes her foster kids are not happy with their lot in life, and they tell her so. She told me her response to these situations is to tell them, "I'm not much, honey, but I'm all you've got."

Her attitude is not indifferent. Rather it is a realistic view of an imperfect world. Often parents feel they have failed their children in some way. Grown children such as you feel they are failing their aged parents. All of us, like my foster parent

friend, need to realize that we are called to do the best we can, not to create a perfect world for ourselves and all our loved ones. We need enough humility to admit that our best efforts are not perfect. Only then can we genuinely acknowledge our own weakness which St. Paul tells us is the beginning of strength.

Watching a parent grow old is not easy. We tend to compare her to the person she was. We dwell on the loss of physical and mental capacity. Each passing year leaves us more discouraged.

Instead of being discouraged, you might view yourself as your mother's support and helper in her last days. Rather than regretting her lost capabilities, focus on how you can help make her last years as rewarding as possible. How can you assist her on her journey home to heaven?

Visiting the elderly is often unappealing because they do not respond in ways that reward us. With friends we might enjoy sports and physical activity, a shared meal, stimulating conversation. We do not always obtain these satisfactions from visiting the elderly. As visitors we must respond to the elderly person's needs rather than our own.

Perhaps you can bring your mother a special food treat and share it. Take a walk around the nursing home grounds. Watch a TV show together. Or simply sit and hold your mother's hand.

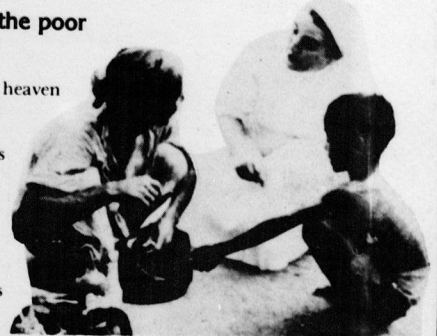
You also might become a volunteer at the nursing home where your mother lives. Perhaps you can spare a couple of hours weekly on your day off. You will become better acquainted with your mother's home, the environment in which she lives. You will expand your concern because your focus will extend beyond your mother to other residents.

Your perspective will broaden as you get to know other elderly people. And finally, the time and effort you put in will make the nursing home a better place, not only for your mother but for all the residents whose lives you touch.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, IN 47978)

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Right-to-lifers march on Capitol and Supreme Court

WASHINGTON (NC)—With a wave from President Reagan, thousands of right-to-life activists marched on the Capitol and the Supreme Court Jan. 23 in the 11th annual "March for Life."

A man believed to be Reagan waved from the south balcony of the White House after pro-life leaders persuaded Reagan during a meeting earlier in the day to greet the marchers.

The marchers had assembled on the Ellipse, between the executive mansion and the Washington Monument, to begin the annual march to Capitol Hill.

"It's taken me three years to get this done for us," said Nellie J. Gray, leader of the annual march, who in previous years has asked Reagan to speak to the crowd.

She said she understood that security reasons prevented the president from addressing the group before it began marching.

The march marking the Jan. 22, 1973, decision of the Supreme Court legalizing

abortion was held a day late this year so marchers could lobby their senators and representatives while Congress was in session.

Miss Gray said the meeting with Reagan was not just a picture-taking session like it had been in the previous three years.

"We pressed our message hard. We came in to do business at the White House," she said.

At an earlier press conference, leaders of the National Right to Life Committee said they backed a second term for Reagan because of his support for the unborn.

The group also said it would work to defeat six senators in the fall elections: Sens. Max Baucus (D-Mont.), David Pryor (D-Ark.), Charles Percy (R-Ill.), Nancy Kassebaum (R-Kan.), William Cohen (R-Maine) and Carl Levin (D-Mich.).

Judy Brown, head of the American Life Lobby, said after the meeting with Reagan that she believes "he has tried somewhat"

to stop abortion "and will try harder" in the future.

Paul Brown, director of Life Amendment Political Action Committee, said pressure is on politicians because in 1984 "the pro-life vote will be bigger and better."

At a National Right to Life press conference before the march, NRL Political Action Committee Director Sandra Faucher said the organization's goal, above all, is to re-elect Reagan.

"If Ronald Reagan is not re-elected it will be a serious setback," Mrs. Faucher said, because he has appointed many pro-life people. "We are not supporting the Republicans or the Democrats; this issue crosses party lines."

Erma Clardy Craven, NRLC black liaison, said she supports Reagan because "he is the only candidate we have today who supports the right of the pre-born child."

Charging that there are genocidal

aspects to the pro-abortion movement, Mrs. Craven expressed concern about "the gross exploitation of poor women and women of color." Abortion, she said, is "the grossest form of child abuse and family violence."

Jean Doyle, NRLC president, said at the press conference that although the pro-life movement suffered defeats last year in the Supreme Court and the Senate, for the first time in 10 years every senator is on record on the abortion issue, and those defeats can be springboards to victory.

Also, she said, "we are hopeful that in the not-distant future some of the pro-abortion justices will be replaced by jurists who will repudiate the discredited doctrine that the Constitution prohibits the states from protecting the lives of unborn children."

The pro-life movement is not a prohibition-type movement, but rather, a civil rights movement, Mrs. Doyle said.

Criterion subscriptions as of Jan. 20, 1984

Below is a list of each parish in the archdiocese showing the total number of persons in each parish as provided by the parish for the Archdiocesan Directory and Yearbook. Each parish is then shown with its total number of parish subscriptions to the Criterion. That figure represents the number of subscriptions authorized by the parish to be sent to households within each parish.

Parish Number	Parish Name	Population	Total Subscriptions	Parish Number	Parish Name	Population	Total Subscriptions	Parish Number	Parish Name	Population	Total Subscriptions
INDIANAPOLIS				53	Brownsburg	3,134	827	110	New Castle	1,200	271
1	SS. Peter and Paul	316	118	54	Brownstown	55	17	111	New Marion	134	38
2	Assumption	320	85	55	Cambridge City	625	145	112	New Middletown	182	52
3	Holy Angels	539	226	56	Cannelton	310	117	113	North Vernon	1,338	242
4	Holy Cross	550	142	57	Cedar Grove	588	152	114	Oak Forest	70	21
5	Holy Name	3,061	960	58	Charlestown	645	69	115	Oldenburg	1,254	339
6	Holy Rosary	223	49	59	China	89	22	116	Osgood	833	250
7	Holy Spirit	5,160	1,583	60	Clarksville	3,774	1,154	117	Paoli	1,165	40
8	Holy Trinity	783	300	61	Clinton	959	137	118	Plainfield	1,621	186
9	Immaculate Heart of Mary	1,837	382	COLUMBUS				RICHMOND			
10	Nativity of Our Lord			62	St. Bartholomew	1,360	426	119	Holy Family	1,409	96
	Jesus Christ	1,497	394	63	St. Columba	1,879	586	120	St. Andrew	2,000	663
11	Our Lady of Lourdes	1,862	549	64	Connorsville	3,032	972	121	St. Mary	1,114	263
12	Our Lord Jesus Christ, King	3,579	758	65	Corydon	925	183	122	Rockville	406	110
13	Sacred Heart of Jesus	873	216	66	Danville	670	150	123	Rushville	1,500	493
14	St. Andrew	1,275	334	68	Diamond	0	0	124	St. Anne (Jennings Co.)	207	33
15	St. Ann	1,572	480	69	Dover	512	154	125	St. Croix	214	60
16	St. Anthony	1,162	393	70	Edinburgh	333	99	126	St. Dennis	84	27
17	St. Barnabas	4,079	769	71	Enochsburg	520	110	127	St. Isidore (Perry Co.)	452	119
18	St. Bernadette	918	156	72	Fortville	615	153	128	St. Joseph (Crawford Co.)	215	47
19	St. Bridget	392	92	73	Franklin	1,078	335	129	St. Joseph Hill	957	218
20	St. Catherine	864	350	74	French Lick	300	86	130	St. Joseph (Jennings Co.)	435	70
21	St. Christopher	3,978	1,160	75	Frenchtown	678	108	131	St. Leon	774	173
22	St. Francis de Sales	95	0	76	Fulda	372	15	132	St. Mark (Perry Co.)	431	101
23	St. Gabriel	3,310	273	78	Greencastle	829	228	133	St. Mary of the Knobs	2,871	279
24	St. James, the Greater	495	241	79	Greenfield	2,008	340	134	St. Mary-of-the-Rock	290	57
25	St. Joan of Arc	1,046	393	80	Greensburg	3,500	1,030	135	St. Mary-of-the-Woods	416	83
26	St. John	20	24	81	Greenwood	3,857	999	136	St. Maurice	425	114
27	St. Joseph	1,003	341	82	Hamburg	264	74	137	St. Meinrad	1,100	303
28	St. Jude	3,701	527	83	Henryville	265	66	138	St. Nicholas (Ripley Co.)	704	193
29	St. Lawrence	4,759	1,189	JEFFERSONVILLE				139	St. Paul (Decatur Co.)	13	14
30	St. Luke	4,826	382	84	Sacred Heart	2,064	671	140	St. Peter (Franklin Co.)	610	140
31	St. Mark	2,428	213	85	St. Augustine	1,390	658	141	St. Peter (Harrison Co.)	198	55
32	St. Mary	322	81	86	Knightstown	263	65	142	St. Pius (Ripley Co.)	151	21
33	St. Matthew	3,007	630	87	Lanesville	1,141	318	143	St. Vincent (Shelby Co.)	573	77
34	St. Michael, Archangel	3,000	921	88	Lawrenceburg	1,942	390	144	Salem	399	119
35	St. Monica	1,703	623	89	Leopold	699	117	145	Scottsburg	415	128
36	St. Patrick	1,016	186	90	Liberty	332	50	146	Seelyville	240	86
37	St. Philip Neri	1,831	405	MADISON				147	Sellersburg	935	258
38	St. Pius X	3,237	428	91	St. Mary	1,075	355	148	Seymour	1,536	223
39	St. Rita	750	301	92	St. Michael	680	202	149	Shelbyville	2,400	350
40	St. Roch	1,500	294	93	St. Patrick	375	69	150	Siberia	160	66
41	St. Simon	3,309	1,032	95	Martinsville	900	194	151	Spencer	133	53
42	St. Therese of the Infant Jesus	4,413	1,406	96	Milan	425	86	152	Starlight	606	139
43	St. Thomas Aquinas	2,453	327	97	Millhousesen	535	172	153	Tell City	4,165	1,097
44	Aurora	1,288	160	99	Mitchell	269	49	TERRE HAUTE			
45	Batesville	2,900	241	100	Montezuma	87	29	154	Sacred Heart of Jesus	1,113	327
46	Bedford	1,735	548	101	Mooresville	1,145	320	155	St. Ann	571	203
BLOOMINGTON				102	Morris	571	176	156	St. Benedict	995	441
47	St. Charles	1,984	578	103	Napoleon	544	174	157	St. Joseph	1,181	185
48	St. John	1,025	351	104	Nashville	568	190	158	St. Margaret Mary	903	0
49	St. Paul Catholic Center	5,300	23	105	Navilleton	927	205	159	St. Patrick	1,666	203
50	Bradford	947	212	NEW ALBANY				160	Troy	295	89
51	Brazil	583	315	106	Holy Family	2,101	357	161	Universal	152	31
52	Brookville	2,509	673	107	Our Lady of Perpetual Help	2,904	546	162	Vevey	85	14
				108	St. Mary	1,856	910	163	West Terre Haute	220	49
				109	New Alsace	670	183	164	Yorkville	430	100
									Grand Total	200,922	47,463

Dispensations dropping under John Paul II

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—The number of priests dispensed from their vows has dropped dramatically under Pope John Paul II, reflecting tighter norms and fewer priests wanting to leave the active ministry, according to a Vatican official involved in the dispensation process.

The official, Father Thomas Herron, said the number for 1983 was significantly lower than during the mid-1970s under Pope Paul VI when several hundred men were dispensed each year. The Vatican does not release figures for dispensations granted.

Father Herron is a 37-year-old diocesan priest from Philadelphia who staffs the American desk in the doctrinal section at the Vatican Congregation for the Doctrine of the Faith, the department which handles dispensation requests.

Father Herron said the drop in dispensations, also called laicizations, is partly due to fewer men leaving the priesthood, whether they seek permission or not.

Although the Vatican does not release laicization figures, it does issue the total number of priests who left the active ministry.

In 1977, the last full year of Pope Paul's pontificate, 2,506 men left the priesthood with or without being laicized. Of these, 293 were U.S. diocesan priests. In 1981, the last year for which Vatican statistics are available, the corresponding figures were 1,260 and 172.

The other key element in the drop, said Father Herron, is the new norms under Pope John Paul by which the congregation currently judges applications.

Under Pope Paul VI, no document specified the criteria, but in practice the

Vatican standard was whether at the present moment it seemed best that the priest be dispensed. Father Herron said this meant that a dispensation was granted if the applicant was unable or unwilling, at the time of the application, to live up to the obligations pledged at ordination and there seemed to be little hope that the petitioner would change his mind.

There were many applications during the 1970s, and most of them were granted, said Father Herron. The typical case involved a man ordained during or just after the Second Vatican Council (1962-65) whose expectations of happiness in the priesthood were not met, perhaps because of rapidly-shifting views as to the role and demeanor of a priest.

When Pope John Paul II was elected to the papacy in October 1978, one of his first acts was to put a hold on laicizations. For more than a year, no dispensations were granted while the pope began a study of the standards by which they had formerly been judged.

THE NEW POPE felt that if a man had pledged himself to a life in the priesthood, the good of the church demanded that the pledge be kept, said Father Herron in an interview with NC News Service.

Also, the practice of readily granting dispensations was creating problems in seminary formation, he added, as young men preparing themselves for a lifetime in the celibate priesthood were seeing many priests laicized, creating confusion as to what the commitment to priesthood actually entailed.

In October 1980 with Pope John Paul's approval, the doctrinal congregation issued new norms.

According to these norms, laicization is "not to be considered as a right which the

church must recognize indiscriminately as belonging to all its priests," and the Vatican will accept for consideration only the cases of those "who should not have received priestly ordination because the necessary aspect of freedom of responsibility was lacking or because the competent superiors were not able within an appropriate time to judge in a prudent and sufficiently fitting way whether the candidate really was suited for continuously leading a life of celibacy dedicated to God."

THE CRITICAL time at issue, under the new norms, is not the present moment but the time prior to ordination.

According to Father Herron, it must now be shown "with moral certitude, that the man should not have been ordained in the first place" for the dispensation to be granted.

Witnesses must give evidence to support the position that factors were present prior to ordination which would show that the petitioner's ordination should not have occurred. Only the petitioner's suitability for ordination is being questioned under these norms, not the validity of the ordination.

It is a trying process for the petitioner, Father Herron admitted, since it demands that a man "argue against himself."

A dispensation might be granted if witnesses testify that a man's integrity had always been in doubt, that he could not be believed or that he would consistently say one thing but do another, said Father Herron.

Other cases might involve a petitioner who had chronic sexual or drinking problems or someone for whom celibacy had always presented particular and major difficulties.

Often seminary officials are sought as witnesses. A rector or faculty member might testify that, since there was no peer evaluation of a candidate by his fellow classmates, a particular man might have slipped through the faculty evaluative process. In such cases, when a problem arises in later years, classmates may be found to testify that the petitioner already had the problem in the seminary.

The new norms, Father Herron said, have improved seminary evaluative processes, making faculties more attentive to their responsibilities so that they not be called to task later.

But laicizations have not ground to a halt under the present pope, Father Herron said, and a fair number are still being granted.

"If the case is well-prepared, the petition has a better than 50-50 chance of being granted," he said.

Father Herron said an example of a well-prepared case is when a bishop or religious superior has submitted it in accordance with the new norms and with adequate testimony, and if the bishop or superior gives the case his own recommendation.

When a case arrives at the Vatican, it is given by the congregation to one of several priest-consultors for their consideration. If that examiner judges favorably, then the congregation itself, a body of 15 cardinals and archbishops, makes its judgment. Finally, the petitions recommended for a dispensation are brought to the pope by the congregation's prefect, German Cardinal Joseph Ratzinger. The pope, said Father Herron, generally agrees with the recommendations of the congregation, but he discusses each case individually before granting laicization.

Normally the entire process, once the case has been submitted to the Vatican, takes about two years.

The only petitions exempted from the new norms, according to the congregation's 1980 document, are those dealing with priests who left the priestly life a long time ago without receiving a dispensation and who want to remedy their situation with the church.

This exemption is normally applied to priests who are elderly, said Father Herron. It was inserted by the pope because of the unlikelihood of a decision by such an individual to return to the ministry and to allow the aging priest to return to the sacraments.

When a dispensation is granted, it is from all priestly obligations, including celibacy and "the commitment to serve people in the priestly ministry," said Father Herron.

When a priest is laicized, certain restrictions are placed on his activity. Under the dispensation's general rule that "the danger of scandal must be remote" come specified prohibitions. These include not teaching or administering at a Catholic college, university or seminary, and not being an extraordinary minister of the Eucharist.

The dispensation does not prohibit teaching in a Catholic elementary or secondary school or in Confraternity of Christian Doctrine programs, if the local bishop gives his permission.

The laicization norms, said Father Herron, were developed by the pope based on a concern for the good of the church.

"Just as the priesthood exists for the good of the church, so anything which affects the priesthood, including laicization, must be for the good of the whole church," he said.

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THE SUNDAY READINGS

by Fr.
JAMES A.
BLACK

Zephaniah 2:3; 3:12-13
I Corinthians 1:26-31
Matthew 5:1-12

FOURTH SUNDAY IN ORDINARY TIME January 29, 1984

Background: The theme for the Fourth Sunday in Ordinary Time is that, through our weakness, the Lord can show his strength.

Zephaniah lived and preached in the 600's B.C., although virtually nothing else is known about him. Most of his prophecy echoes that of the greater prophets who lived before his time.

In the reading for Sunday, Zephaniah reminded his listeners of their need to be humble. It was only when this occurred that his people could take refuge in the Lord.

Some members of the Corinthian community believed that they were more important than they really were. In his first letter to Corinth, Paul reminded such people that God had chosen the weak rather than the strong to do his work.

The gospel passage from Matthew presents the opening lines of the "Sermon on the Mount." These lines are generally referred to as the beatitudes. A quick reading of the beatitudes will remind us once again that the Lord's ways are not our ways.

Reflection: An article in this morning's paper tells what is necessary for one to live

a long and healthy life (as though such situations are really within our control). The author details specific diets for each decade of one's life. He also mentions the appropriate exercise regimen to follow.

I would never claim that diet and exercise don't contribute to one's personal health; every study indicates that they do. Everybody wants to be strong; no one in his right mind would actively seek weakness.

But interestingly enough, many types of weakness are already present in our life. There are some truly important things that we just cannot accomplish by ourselves, including our own salvation.

It's when we recognize such situations of weakness that the Lord can enter them and share his strength with us. When we recognize that everything we do is of a passing nature at best, we can then appreciate the Lord's eternal presence, power and strength.

As a high school teacher, I know many strong and athletic types. But the strongest people I know aren't the ones who pump iron or run eight miles a day. They're the ones who believe deeply in the Lord and make him an important part of their daily life.

Faith Today

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'The Eucharist is linked to ordinary human hunger.' Really.

By Katharine Bird

Early one dawn, the missionary was driving down a mountain road in Guatemala when he caught sight of a dignified elderly woman. She was walking along, a bowl balanced on her head. Then the woman stumbled and dropped the bowl, and the corn scattered over the roadside. The woman, crying, bent down to gather up the corn, kernel by kernel, into her apron.

For her, the corn represented life — it was all she had to eat for the next two weeks.

The priest stopped and helped the woman collect the grains. Then he continued on to the airport where he caught a plane home. Many hours later he arrived at his home in western Minnesota.

This was at the time of the grain harvest and the harvest was plentiful — 130 bushels to every acre. Driving along the priest was struck by the sight of the grain elevators, higher than his head and full to the brim.

The contrast between the two scenes was staggering.

Bishop Raymond Lucker of New Ulm, Minn., told that story during a seminar in Washington, D.C. The woman is symbolic of all those in the world who have so many things going against them, he said. The woman was elderly, an Indian and poor in a nation where a minority of the people owns the productive land and where Indians are oppressed.

□ □ □

The story flashed into my mind as I prepared to write this article. For me, its symbols of corn and grain — food for life — were reminders of the Eucharist. "I am the bread of life," Jesus had said. To me, that always had meant that the Eucharist is a very special form of nourishment.

A woman far away, weeping over the spilled corn she so badly needed, was a reminder of the Eucharist. But, I wondered, can that thought be turned around? Is the Mass also a reminder for Christians of that woman and of

What does Mass have to do with a Guatemalan woman's hunger, or the pain of people who have so much going against them? Sometimes it's difficult to see the connection. But the Eucharist holds a vision of how things could be for humanity.

others like her whose needs are so profound?

I decided to put that question to Bishop Lucker. He paused, then responded: There is a sense in which that woman and people like us are united in the Eucharist, in the death and resurrection of Jesus.

And, the bishop indicated, this is not a nebulous sort of unity. It unites the reality of the Guatemalan woman's life — her pain and frustration, perhaps her anger — and the reality of our own lives.

Bishop Lucker cautioned, however, that "people need to be open to the power of the Eucharist." For the story doesn't end simply with receiving Jesus in the Eucharist. Christians also receive a message "to bring him into our lives."

Explaining what that implies, Bishop Lucker recalled that, at the end of each Mass, the priest turns to the congregation and says: "Go in peace to serve the world."

□ □ □

For the bishop and people in the Diocese of New Ulm, the instruction to go and serve the world takes form in the assistance they provide to 7,000 poor people in San Lucas Toliman, a village in the Guatemalan highlands. Bishop Lucker told how 20 years ago, people in New Ulm took on this responsibility.

In some instances, the bishop said a New Ulm family "adopts" a village family in a financial way by contributing \$700 a year. The people of the diocese also have helped villagers build three schools, train catechists and learn

new techniques of farming, the bishop said.

These images and reflections suggest that the Eucharist holds a vision for the world. Msgr. John Egan spoke of this in a recent address. Long known for his work in the field of social action, Msgr. Egan is now director of the archdiocesan Office of Human Relations and Ecumenism in Chicago. In the liturgy, he said, there is a basic realization "that we are created to be mutually dependent, to enhance one

another's existence." This is a vision of unity and of responsibility, he indicated. It reaches beyond those who are gathered for a particular Mass in a particular place.

Isn't it because of this vision that the Mass can be said to point toward the woman who wept over the kernels of corn she had lost? This is part of the mystery of the Eucharist: The woman's hunger and the nourishment offered in the Eucharist are linked.

(Ms. Bird is associate editor of *Faith Today*.)



The legacy of Virgil Michel: a new understanding of liturgy and life

By Lee Hanley

"The liturgy is the best evidence of the church's understanding of human nature." Those were Father Virgil Michel's words 60 years ago. He was convinced that the liturgy — celebration of the Mass and other sacraments — speaks to the deepest human needs.

Father Michel was a Benedictine monk and philosopher at St. John's Abbey in central Minnesota. He played a large role in laying foundations in the United States for renewal of the church's liturgy.

Interestingly, he saw a real connection between worship and action to build up a just world.

Father Michel journeyed to Europe in 1922 to study philosophy. He was in his early 30s then. In Europe, he became excited by what he observed in some centers that were encouraging fuller involvement by the people in liturgy.

He would go on to stress the reality of the Mystical Body, viewing Christians as branches of the one vine of Christ. Father Michel felt this image could lead to understanding of the responsibility of all Christians as Christ's members.

For Father Michel, liturgy could even be a model for such social action as the founding of credit unions.

In light of his experiences in Europe, Father Michel began sending recommendations about the liturgy to the abbot of St. John's. He proposed the launching of a liturgical library and a new magazine on the liturgy. He warned his abbot that the work proposed would mean "what every big thing means — work and manpower." But as his excitement built, Father Michel received neither encouragement nor discouragement.

When Abbot Alcuin Deutsch finally gave his approval, Father Michel wrote that it "kept me awake for the greater part of two nights," and caused him to oversleep the third — Good Friday.

Returning home in the autumn of 1925, Father Michel went about his work with rare energy. He founded the magazine *Orate Fratres*, now called *Worship*. He assembled a corps of collaborators from within and beyond the abbey, founded the Liturgical Press, taught philosophy, lectured and gave retreats, wrote extensively and edited many publications.

Above all, he thought it impor-

tant to pursue liturgical renewal from within the church. His expectations were tempered by realism. Father Michel expected change to be slow — even slight — and cautioned his collaborators that the fruits of their efforts would likely await reaping by another generation.

His accomplishments in just five years were overwhelming, but overwhelming for him physically as well. By 1930 he was exhausted. He suffered terrible headaches; his eyesight failed so he could neither celebrate Mass nor read his breviary.

After a year of enforced recuperation, he was assigned to work in one of the abbey's missions where he showed skill as a pastor — and, incidentally, as a deer hunter.

In 1933 he returned as dean of St. John's University. But by 1938 he once again had worked himself to exhaustion. He developed pneumonia, further infection set in and he died at age 48.

The decisions of Vatican Council II 20 years ago realized Father Michel's dream for the liturgy. Had he lived, he would have rejoiced. But it's not likely he would have ceased work.

The liturgy, he would argue, is dynamic. And he would have seen more that could be done to encourage the people's participation in worship and to develop understanding of its potential for all of life and for the world.

(Hanley is director of information services at St. John's University, Collegeville, Minn.)



Eucharist Vision for the world

Table manners in Corinth: etiquette wasn't the re

By Father John Castellet

There is a fascinating scripture story about St. Paul and the people in the Greek city of Corinth. It illustrates how important it was for early Christians to recognize that the bonds among them as a people made a real difference.

The Mass expresses our unity as God's people and makes us a community. But it is not magic in this sense. This is where the problem St. Paul had to face comes in.

As was the custom in those days, the Eucharist was celebrated in a home in the context of a meal. All the people were supposed to contribute to the meal. All were to share in it too.

But, it seems, the wealthier community members would arrive early, not having had to

work. They brought gourmet foods and vintage wines. These people would proceed to glut themselves and get drunk.

When the poorer people finally arrived with their day-old bread and common wine, they were embarrassed and hurt to find their brothers and sisters already well-fed and all too well-drunk. The meal which was to express their unity became an occasion for ill-will and division.

Paul takes them to task. The reason, simply, is that they are doing all this "without recognizing the body" (1 Corinthians 11:29). The body he refers to is the community.

During the Mass today, the priest says, "Pray my brothers and sisters, that our sacrifice may be acceptable to God the

almighty Father."

This terminology reflects an understanding found in Scripture.

The liturgy is the highest form of worship. But it is not merely the worship of individuals who happen to be in the same place at the same time. It is the worship of a community.

That is why Luke summarized the life of the first disciples in these words: "They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers... They went to the temple area together every day, while in their homes they broke bread" (Acts 2:42, 46).

The scripture accounts of the Eucharist's origins suggest the importance of the community. "This is my blood, the blood of

What we do at Mass is what we could be doing on the outside

By Cindy Liebhart

Two years ago, a multicultural program in Catholic schools of the Cleveland diocese brought fourth-graders from a predominantly white suburban area and children from a predominantly black inner-city area together to celebrate Mass. In preparation for the Mass, teachers told the children that to call God "Father" meant they were all brothers and sisters, and that approaching the altar meant they should be willing to hold each other's hands.

Not surprisingly, the children were enthusiastic, unafraid and receptive of one another. The liturgy was both warm and expressive.

An unexpected result of this liturgy, however, was that parents came to a sudden, new understanding of the meaning of the Mass. An awareness stirred in them that the Eucharist calls people to be one family — but not just within church walls.

They began to examine their own fears. Many started to search for ways in which they could translate this new understanding into action in their own lives.

Benedictine Sister Christine Vladimiroff, who was coordinator of the program, spoke with me about it. For her, this experience clearly illustrates the relationship of Christian worship and action on behalf of the world. If that connection is seen, liturgy has the power to transform not only individuals, but society itself.

"We celebrate togetherness

around the table, but when we go out we must be painfully aware that there are people who are not always welcome everywhere," said Sister Vladimiroff, who now serves as secretary for education in the Diocese of Cleveland.

Similarly, we exchange greetings of peace at Mass. But one glance at the daily newspaper tells us our world is far from that reality.

"Our worship coexists in a world that is unjust, where evidence of sin is all around," Sister Vladimiroff said. During Mass we celebrate what already has been accomplished — delivery from slavery into freedom, from death into life. But "we also are given a hint of what still needs to be accomplished," she explained.

"Liturgy keeps that vision alive. It is a source of energy, direction and wisdom."

The liturgy is not a political rally, Sister Vladimiroff said. Still, the readings, prayers, songs and actions at Mass powerfully remind people of the call to create social conditions that make it evident God is with humanity.

As a church that worships, "we are working to bring about the kingdom, that is, working for justice. What we do during Mass is what it could look like on the outside," she said.

Benedictine Sister Mary Collins also sees that the call to work for justice stems directly from the memory of the life, death and resurrection of Jesus — what is celebrated in the Eucharist. Christians see through Jesus how God's action to set things right in the world is carried out, said Sister Collins. She heads the Department of Religion and Religious Education at the Catholic University of America.

But this is also a "dangerous memory" for us, she explained. "We want to go to Eucharist to feel good, comforted and protected." But the eucharistic celebration signals that "contrary to expectations, God does not protect his chosen ones from suffering."

For her, the eucharistic cup suggests that the call to work for justice might require sacrifice and suffering.

Jesus asks, "Can you drink of the cup I am to drink of?" Trying to answer that question in the affirmative can lead people to look at the ways in which they could offer themselves for the well-being of others — their families, their communities and their world," she said.

(Ms. Liebhart is on the staff of Faith Today.)

FOOD...

...for thought

True or false? How would you judge the following statement?

"The Sunday Mass begins when the servers, readers and priest process to the altar; it concludes when, together, they depart from the altar after the final Mass prayers."

Could the answer be true and false?

The Mass does have specific points for beginning and concluding. Yet it doesn't conclude the way other events in life conclude — like classes or ballgames or workdays.

Part of the mystery of the Mass is how it continues — how it connects with the whole of life.

But what does this really mean? What are the connections of liturgy and life?

Consider, for one thing, how the Mass appeals not just to people's minds, their thinking — though it does that too. It appeals to Christians as whole persons — people with goals and aspirations, people with hopes and needs.

The Mass is meant to be the kind of prayer that helps shape lives. It:

- fosters hopes;
- refreshes perspectives on life;
- nourishes the ability to enter into the lives of others;
- casts light on the connec-

tions among people.

In such ways — and in other ways too — it gets into the center of life. It reaches into all of life.

To explain the connection of liturgy and life, some think it helps to speak of the vision of life the liturgy reflects. The liturgy points toward humanity's fullest potential — toward what could be. At the same time, it intends to remind all those present of what they already are and of what this means.

Some experts think that to capture the connection of liturgy and life, it is valuable to think of the liturgy itself as a means by which Christ's work in the world continues. Some characteristics of Christ's work, they would add, are the work of healing others who are broken, nourishing others who hunger and reaching out to the whole world.

Thus, then, is the kind of "work" that gets under way when priest and servers and readers process to the altar on Sunday. Of course, it is the kind of work that doesn't conclude when the final prayers of the Mass do.

It is the kind of "work" that continues in the efforts of Christians to heal and nourish the world and its people.

...for discussion

Christ in each person. This week, our writers indicate that it is a purpose of the Sunday Mass — of the church's liturgy — to transform people. Why does the Mass do this?

SECOND HELPINGS

"Mother Teresa of Calcutta: The Love of Christ," edited by Georges Gorree and Jean Barbier. "Our Eucharist is incomplete if it does not make us love and serve the poor," says Mother Teresa in this book — a book about the Nobel Peace Prize winner whose way of making peace through her work among the poor in India is known throughout the world. The book organizes words drawn from her speeches, letters and other statements about the work she pursues and its meaning. The link of prayer and action in the life of Mother Teresa, who views the poor as God's gift, comes into view here. (Harper and Row, 10 E. 53rd St., New York, NY 10022. \$7.95)

1. On the front page of this week's Faith Today, Katharine Bird tells a true story about a woman in Guatemala who wept over the kernels of corn she had lost. Ms. Bird turns to the symbolism of the eucharistic bread — Christ's body — as nourishment, and finds in light of that symbolism that the Eucharist points toward the Guatemalan woman and her hunger. What kinds of "hungers" are found in the world around you? Do you agree that the nourishing Eucharist points Christians toward people who suffer because of their special needs?

2. The Sunday Mass is prayer. Ms. Bird's article seems to indicate that prayer and action for the world can be closely related. How do you see the connection of prayer and action?

3. Prayer changes people. Sister Christine Hope Allen, RSM, an occasional writer in these pages, once suggested that in prayer, people are liable to find themselves transformed in some way and better able to carry out their responsibilities...to see

Real question

the covenant, to be poured out on behalf of many" (Mark 14:24).

The accounts speak of the offering of Christ's blood in connection with his sacrifice on the cross and the establishing of a new covenant — the forming of a new community, a new people of God (see also Matthew 26:28; 1 Corinthians 11:25).

The scripture background is a reason why the Second Vatican Council could say of the liturgy: "The goal is that all who are made children of God by faith and baptism should come together to praise God in the midst of his church, to take part in the sacrifice and to eat the Lord's Supper."

(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)

CHILDREN'S STORY HOUR

Philip catches up with the man from Ethiopia

By Janaan Manternach

Philip was very happy. He had come to Samaria to tell the people about Jesus. They were excited to hear what he told them.

One day God sent Philip on a special journey. "Head south to the desert road that goes from Jerusalem to Gaza," God's messenger said to Philip.

Philip set out right away. He had no idea what God wanted him to do. He took a shortcut through the desert to the main road. When he came to the Jerusalem-Gaza road, he started walking toward Gaza.

A little while later a carriage came by. The carriage went right past Philip. He caught sight of a foreigner in the carriage. He looked like a very important person. Actually he was in charge of the treasury of all of Ethiopia, a country in Africa.

Philip heard God's Spirit speaking to him in his heart. "Go and catch up with that carriage," the Spirit told Philip.

Philip began to run. Luckily the carriage was not going very fast. Soon Philip was running beside the carriage. He could hear the man in the carriage saying something.

As he ran alongside the carriage, Philip gradually understood what the Ethiopian official was saying. He was reading the Bible. The man was meditating aloud on the words of the prophet Isaiah. Philip was amazed.

Philip shouted to the man in the carriage. "Do you really understand what you are reading?"

The man was surprised. But he answered Philip honestly. "How can I understand the prophet's words unless someone explains them to me?"

"Maybe I can help you," Philip shouted back as he kept running alongside the carriage.

The Ethiopian official ordered the carriage stopped. "Please climb in. Help me if you can."

The Bible text the man was reading was about God's servant. The prophet Isaiah wrote that God's servant would be like a lamb led to slaughter.

"Tell me if you can," the Ethiopian asked Philip, "what is the prophet talking about?"

So Philip discussed this passage with the Ethiopian. And Philip told him the good news about Jesus of Nazareth. "Jesus was executed like a lamb led to slaughter. But we believe Jesus did nothing but good all his life — helping people, teaching them, freeing them. We believe God raised him up from death to life. He is alive and with us."

"Stop the carriage!" the Ethiopian ordered. "There is some water. I want to be baptized. I believe Jesus is my Lord and savior."

So Philip baptized him, and the man from Ethiopia went on his way. He was very happy.

Story hour biblical quotes — this week from Acts 8:26-39 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)



Soon Philip was running beside the carriage. Finally the carriage stopped. The two men began to talk. It was to be a day they both would remember.



Together

Sister Elenita Barry, MM, worked with Navajo children in western New Mexico for more than 10 years. Supported by a grant from the Catholic Extension Society, she taught Navajo children the saving Word of the gospels.

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HOW ABOUT YOU?

☐ Imagine that you are Philip and you want to help the man in the carriage. What would you tell him about Jesus?

☐ Imagine what Philip must have looked like running alongside the Ethiopian's carriage. Now draw your own picture of that scene and give your picture a name.

Children's Reading Corner:

There are many stories and books for children about Jesus. The more we hear about Jesus, the more we are aware of his importance and role in our lives.

Some books that might be helpful include titles from a collection called Arch Books (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. Paperback, \$1.75 each). Or:

"Stories of Jesus," by John Behnke (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446, 1977. Paperback, \$5.95).

"Jesus, Friend of Children," (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. 1976. Hardback, \$4.50).



APPLE FOR THE TEACHER—Two Indianapolis schools were among three in a seven-state area to receive Apple computers from the Kleinhehn Company, a retail firm. Students sold Kleinhehn's products, and the computers were given to schools with the highest per-student average sales. Pictured at left with the computer at Holy Angels Model School are students Henry Morgan, Clifton Jackson, Angie Moore, Dawn and Rasha Johnson, and Larry Kirkland; Sister of St. Joseph Marion Weinapfel, principal; Donna



Raines, Kleinhehn representative; and David Kleinhehn, president. Pictured at St. Andrew's are students Tamara Moore, Addison Simpson, Brenda Pittman, Nakita Tunstall, Antwaine Massey, and Michelle and Christina Hampton; Kathleen Boohar, principal; Mrs. Raines; Marita Washington, Small World teacher; and Kleinhehn. (Photos by Jim Jachimiak)

Bishops cite causes of conflict in Central America

VATICAN CITY (NC)—The Central American bishops have called institutionalized injustice the "scourge of Central America" and the main cause of trouble in the region, the Vatican newspaper, L'Osservatore Romano, reported Jan. 22.

In a document made public Jan. 19 the bishops cited injustice, violence and foreign intervention as elements leading to the current situation of conflict in many of

the region's countries, the newspaper reported.

Institutionalized injustice represented "the principal cause of the climate of agitation, violence and war," said the bishops.

The statement criticized the political-military power structure in the region as "placed at the service of privileged minorities."

That fact, the statement said, "has generated systems of brutal repression

that have brought multitudes to the brink of desperation."

The statement was approved by the secretariat of Central American and Panamanian Bishops Conference during a two-day meeting in San Jose, Costa Rica, the newspaper reported.

The meeting's purpose was to discuss the church's role in helping to end the conflicts, the newspaper said.

The bishops asked the end of all foreign intervention in the region, appealing to "all

the powers, equally and with no exceptions."

Governments should respect the will of their citizens, the statement said. It is "inadmissible" that government leaders should impose upon their nations a form of life "molded in their own ideologies, without considering the thoughts and wishes of their peoples," it said.

Violence, the bishops said, is "the apocalyptic beast that pursues our people, sowing hatred, destruction and death."

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Parental consent bill, backed by ICC, survives House vote

A bill which would require parental consent before an abortion can be performed on a girl under age 18 has been passed by the Indiana House of Representatives.

The vote was 75-21 in favor of the legislation, HB 1023, which was one of several bills involving the Indiana Catholic Conference (ICC) staff and networkers last week.

The parental consent bill, if approved by the Senate and signed into law by the governor, will replace Indiana's parental notification law. That law was struck down by a federal appeals court, which ruled that it did not provide a satisfactory appeal process.

In accordance with the court's guidelines, HB 1023 specifies a procedure whereby the minor who feels mature enough to make her own decision about abortion can appeal the court for a decision. The appeal can also be presented by the girl's physician or a friend.

According to Desmond Ryan, ICC executive director, support for the bill is uncertain among the 50 members of the Senate. Ryan encourages interested Catholics to voice their support for the bill to their own senator by calling 232-9500 or 800-382-9467.

Another bill of special interest to Catholics has been given unanimous approval by the House Education Committee. HB 1266 would allow a state tax credit to taxpayers who donate computer equipment to private not-for-profit schools. There are 225 Catholic elementary and secondary

schools in the state which stand to benefit from the proposed law.

A similar tax credit was approved by the 1983 legislature but made to benefit only public schools. The bill is now scheduled for second reading vote by the full House.

ICC was also active in opposing a bill which would have authorized lethal injection as Indiana's legal method of administering capital punishment. The bill, HB 1385, was defeated by a 5-4 vote in committee.

Opposing the bill, along with the ICC, was the Council of Churches and a representative of the Christian Church (Disciples of Christ).

In his testimony, Ryan reiterated the opposition of the Catholic Church to capital punishment. He also expressed the concern of the United States Catholic Conference (USCC) that lethal injection, under the guise of humanitarianism, would make capital punishment more acceptable; would compromise the life-saving ethics of the health professionals who would of necessity be involved; and would lead to the killing of others including the terminally ill, the disabled, and handicapped infants.

ICC is supporting a bill which would provide prenatal care for first-time pregnant low-income women. A Jan. 24 committee hearing was scheduled for the bill, HB 1141. Medicaid currently pays for delivery but not for medical care during pregnancy. Lack of prenatal care is considered the single most prevalent cause of birth defects, which total about 4,000 annually in Indiana.

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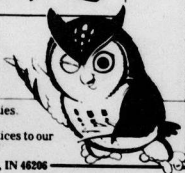
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The ACTIVE List

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



January 27-28

Franciscan Fr. John Ostdiek will conduct a 24-hour Jesus/Prayer Retreat at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$55 including \$15 pre-registration deposit. Call 257-7338.

January 27-29

An Intensive Journal Life Context Module will be held at Kordes Enrichment Center, Ferdinand. A Fully Alive Experience will also be conducted this weekend. Call 812-637-2777 for information.

Mount St. Francis offers a Serenity Weekend Retreat. Call 812-923-8817 for necessary reservations.

A Retreat for Young Adults led by Fr. Robert Sims will be conducted at Fatima Retreat House, 5353 E. 56th St. Call 545-7618 for information.

January 28

Separated, Divorced and Remarried Catholics will hold an Adult Party at 8 p.m. For details call Bob Lawless 546-3453 or Sara Walker 259-8140.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues with "Merton: The Person and the Monk and the Writer" from 9:15 to 11:15 a.m. Call 264-4987 for information.

Sisters of Providence invite young women, high school

seniors or older, to experience "Our Mutual Call to Ministry" from 3 to 6 p.m. at Holy Spirit Convent. For more information call Sr. Anita Bechert or Sr. Kathleen Leonard at 283-6868.

Secina High School Alumni Organization will sponsor an All Alumni Basketball Game and Social at the school, beginning at 8 p.m. Admission \$2. Refreshments available.

St. Christopher Singles are holding a Square Dance in the school cafeteria at 8 p.m. No experience needed. For more information call 923-6062.

Madonna Circle presents its annual Spaghetti Supper under the supervision of Jennie DiSalvo at Our Lady of Perpetual Help School, 1752 Scheller Lane, New Albany, from 4:30 to 7:30 p.m. Large orders \$3.50, small \$2.50; carryouts available.

January 28-29

A Retreat for High School Freshmen will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A "Mind/Memory/Motivation Workshop" will be presented by Peter Kline at Alverna Retreat Center. Cost is \$125, pre-registration deposit \$62.50. Call 257-7338.

January 29

Eastside Separated, Divorced and Remarried Catholics will

hold a Support Meeting at St. Simon's at 7:30 p.m. Call Jane Gilliam 359-8608 or Fran Lutocka 898-9003 for information.

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

The Adult Catechetical Team of St. Joe Hill Parish, Sellersburg, will present the second of two discussions on "Sin and Conscience Formation" conducted by Ms. Sue Grounough at the Resource Center from 7 to 9 p.m.

St. Theresa Ladies Auxiliary #308, Knights of St. John, will hold their regular Card Party at 2 p.m. in Little Flower rectory basement, 4720 E. 13th St. Door prizes, refreshments. Admission \$1.25.

January 30

Northside and Westside Separated, Divorced and Remarried Catholics will meet at St. Thomas Aquinas Parish Center at 7:30 p.m. Steve Cooper of WFBQ Radio will present "The Art of Conversation." Call Jan Mills 25-4422 or Sara Walker 259-8140 for information.

January 31

In cooperation with Southern Hills Mental Health Center, Kordes Enrichment Center, Ferdinand, presents "Understanding and Dealing With Stress" from 7 to 8:30 p.m. Call 812-367-2777 for information.

February 1

A four-week lecture series on "The Challenge of Peace—the Bishops' Pastoral Letter" begins at St. Michael Church, 30th and Tibbs, at 7:30 p.m. Booklets available. Call Joan 923-9857 for information.

Franciscan Father Justin Belitz will present a free Introduction Lecture on Meditation (Silva Method) at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

February 2

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m.

The Batesville Deaneary will sponsor a session on the Bishops' Peace Pastoral by Archbishop O'Meara at 7:30 p.m. in the auditorium of Immaculate Conception Academy, Oldenburg. Public is invited.

February 3

The Blue Army and Legion of Mary will hold an All Night Vigil at St. Jude's Church, 5353 McFarland Rd., beginning with Mass at 9 p.m. Call 257-1901 for information.

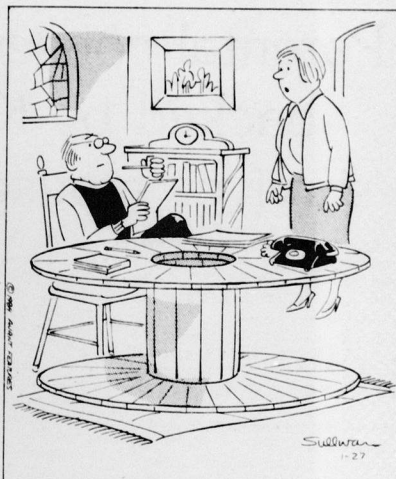
The Athletic Department of Cathedral High School is sponsoring a Monte Carlo Night in the school cafeteria, 56th St. and Emerson Way, at 7 p.m. Door prize is a 19 in. color TV. Admission of \$4 per person includes all drinks and food.

A five-day Parish Community Retreat conducted by a team from the Beech Grove Benedictine Center begins at 7 p.m. in the Activity Center of St. Michael's Church, Greenfield. All Christians invited. Call Dennis Cowan 261-7431 for information.

February 3-5

A Retreat for Widowed Persons will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Justin Belitz will conduct a Weekend



"HOW WAS THE COLLECTION THIS WEEK?"

Meditation Class (Silva Method) at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$275 with \$90 deposit. Call 257-7338 for information.

A Parish Renewal Weekend will be held at St. Andrew Parish, Richmond. Call 962-3902 for more information.

February 4

The Blue Army of Our Lady of Fatima will hold its regular First Saturday Holy Hour at 3 p.m. in St. Jude's Church, 5353 McFarland Rd.

Benedictine Sister Gwen Goss will present a Day of Prayer

"Praying With Scripture" from 9 a.m. to 4 p.m. at Beech Grove Benedictine Center. Fee is \$10. Call 788-7581 for information.

St. Al's K.S.K.J. presents a Sweetheart Dance at Ritter High School from 9 p.m. to 1 a.m. Music by Rudy Bohne and the Polka Dots. Call Tina Dawnowicz 925-817 for tickets.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues with "Merton's Search for the Truth" from 9:15 to 11:15 a.m.

The Fifth Wheeler Club will hold their monthly meeting at the (Continued on next page)



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Celebrate — Fr. Donald Schmidlin

For Further Information Contact:

Catholic Charismatic Community Center

Phone: 848-8000 (Phone Courtesy of Ambassador Leasing)

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

The Active List

Catholic Center, 1400 N. Meridian St., at 8 p.m. Reservations will be taken at this meeting for the Feb. 11 Social. Call 251-5122 for information.

February 5

Betty Moebis and the Beech Grove Benedictine Center Staff will present a day "Celebrating the Family" at the Center. Fee is \$10 for family of 3. \$1 each additional child. Call 788-7581 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Sign Mass for the Deaf is offered every Sunday at 10:30 a.m. in St. Joan of Arc Church, 4200 N. Central Ave.

St. Rita's Church, 1733 Martindale, will hold a Fish Fry from noon to 6 p.m. with food by Long John Silver. Cost is \$3.50 adult, \$2 children aged 12 and under, which includes beverage and dessert.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.;

St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Cen-

ter, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Adoptive parents invited

Catholic Social Services (CSS) will offer a series of Adoptive Parenting classes for six consecutive Mondays beginning Feb. 20 from 7:30 to 9 p.m. at the Catholic Center.

The classes, recommended for adoptive parents and prospective adoptive parents, will feature small group discussion, role playing, outside speakers and videotape playback. Subjects to be covered include: community attitudes toward adoption; legal aspects, including the "right to know"

issue; what adoptive parents should know about genetic diseases; and how to tell the child about adoption.

Dr. Jerome Smith, associate professor at Indiana University School of Social Work and clinical consultant at CSS, will conduct the classes. An adoptive and biological parent, he is the co-author of *You're Our Child: A Social/Psychological Approach to Adoption*.

The series costs \$20 per person. For registration contact CSS at 236-1500.



CATHOLIC BREVARY—An illuminated manuscript hand lettered by a monk in France between 1484 and 1533, is among the books given to Bracken Library, Ball State University from the collection of the late Elizabeth Ball, Muncie. The breviary, a priest's prayerbook used chiefly in the winter season including Christmas, contains prayers to the Virgin and a papal decree from Pope Innocent VIII. The 1,244-page book has 12 colored and gilt 4 x 6 inch miniatures, each ornately done and printed on a page. Miss Ball was the daughter of George A. Ball, glass manufacturer who came to Muncie in the late 1880's to found what is now Ball Corporation. She died April 29, 1982.

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PROGRAMS 1983/1984

- Feb. 4 Praying with Scripture
Gwen Goss, OSB
- Feb. 5 Celebrating the Family
Betty Moebis, the BGBC Staff
- Feb. 8 Focus on Family Revisited
15, 22 Betty Moebis, the BGBC Staff
- Feb. 24-26 Enneagram Spirituality
Pat O'Leary, SJ
- Mar. 10 Contemplative Prayer
Gwen Goss, OSB
- Mar. 14, 21, 28 Sesquicentennial Series:
Church Today, Women, Call to Peace
To be announced
- Mar. 16-18 Holistic Retreat
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life
Gwen Goss, OSB; Beth Ann Hughes
- May 12 Leading Small Groups
The BGBC Staff

For Further Information Call: 788-7581

Or Write: Beech Grove Benedictine Center
1402 Southern Avenue
Beech Grove, IN 46107

Please Send Brochure On:

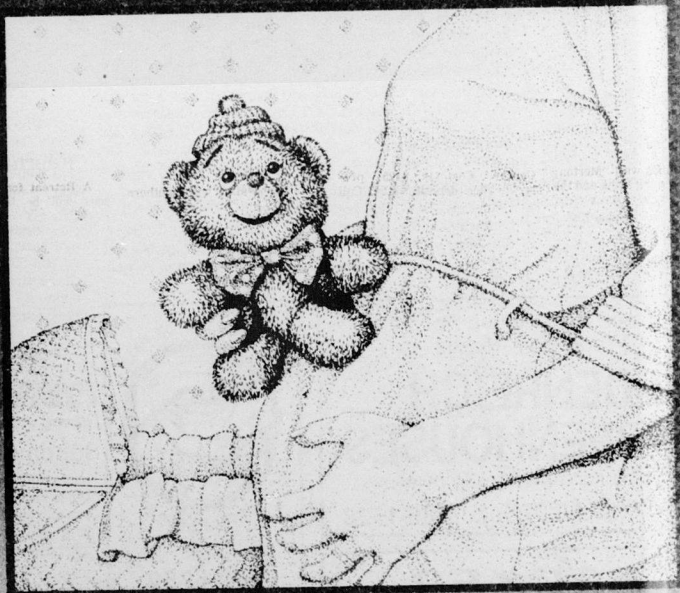
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- A package of various discounts from local merchants

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YOUTH CORNER

Adults and pre-teens learn to listen

Parenting program launched at St. Thomas

by SUSAN M. MICINSKI

Seventh and eighth graders at St. Thomas Aquinas School have recently started participating in a program on parenting for adults and pre-teens, "Listening So You Speak and Speaking So Your Parents Listen." Conducted by Joy Baumgartner of Catholic Social Services, the program teaches effective communication skills.

"I'm really excited about it," exclaimed Ed Alexander, youth minister at St. Thomas Aquinas. "The kids have been very positive about the program."

He said that one teaching method that both pre-teens and adults enjoy is the videotaping of some role-playing experiences.

'Lifesigns'

Sunday, Jan. 29, "Lifesigns," the new and exciting radio show for youth, will feature "Parents," with youth from St. Joseph's in Shelbyville. The program is aired at 11:35 a.m. on WICR 88.7 FM.

Feb. 2 is the registration deadline for the Mid-Winter Youth Rally hosted by the New Albany Deanery. Cost is \$14. For further information or registration contact the New Albany Deanery Youth Ministry Office, 707 W. Highway 131, Clarksville, IN 47130 or call 812-945-0354.

Roncalli High School will host a CYO night for eighth graders of the Indianapolis South Deanery on Feb. 3. The night will begin with the Roncalli/Ritter basketball game, followed by a dance.

The school will administer its placement exam for eighth grade students who wish to attend Roncalli this fall on Feb. 4 at 8:30 a.m. A fee of \$3.50 will be collected at the time of the test. Roncalli will provide free bus service to and from Indianapolis southside parishes. Students will leave Roncalli at noon.

A Valentine's Day dance, sponsored by the junior class, will be held in the school cafeteria on Feb. 11.

The Office of Catholic Education (OCE) will host a Confirmation Sharing Day at Our Lady of the Greenwood on Feb. 4 from 9 a.m. to 3:30 p.m.

Designed for catechists, people who have coordinated confirmation programs and priests, the day will offer participants a chance to share what they have done or are doing in confirmation programs. Persons interested in attending the free program should call Marji Venneman at 317-236-1448 to register.

A Quest Retreat, a community sharing program for high school freshmen and sophomores, will be held Feb. 10-11 at the CYO Center. The program focuses on love—love of self, love of neighbor and love of God.

Quest begins at 6 p.m. Friday and ends at approximately 6 p.m. Saturday. The cost is \$15.

Participants should bring a sleeping bag or bedroll, towels, personal items, casual clothes and a musical instrument if one is played. For further information contact the CYO Office, 580 East Stevens St., Indianapolis, IN 46203 or call 317-632-9311.

Senator Richard Lugar will address the students of Chatared High School on Feb. 15 at 10 a.m.



COLD TURKEY—Dick and Ellen Babcock of Framington, Conn., and their children, Heather, 4, and Eric, 9, are finding alternatives to watching television during the month of January. The Babcocks have joined other residents of the Hartford suburb in a month-long effort to tune out television. (NC photo from UPI)

Daydreamer has fears about facing the future

by TOM LENNON

Question: I really have a problem with the future. It really scares me, because I don't think it will work out right. I enjoy living in the past because I have lots of nice memories. When I daydream about the past I am comfortable, but others tell me this is bad to do. I am supposed to live in the present and future.

Answer: Congratulations! If you have had good times in the past and some fine, happy memories you are a fortunate person.

Hang on to those memories. The loving God who gave you those happy times in the past will be with you all your life. The odds are high that he will give you more good times.

In a way those happy memories are a constant reminder that the God of goodness undoubtedly has happy surprises in store for you all through life. It can be

a very healthy thing to remember the past.

But that's different from living there constantly.

The present moment is all you have. The past has slipped away and no longer exists; the future is not yet here and you have no way of knowing for sure what it will be.

So why fret about the unknown? True, there could be a nuclear disaster, or an economic disaster of unparalleled proportions. You yourself could be doomed to starvation and die a horrible death in a dirty gutter.

But another future is also possible—and I'm betting on this one: God will pour out the Holy Spirit on humankind in a way that we have never known before. People all over the world eventually will learn to love one another and to make sacrifices for one another.

We will be led away from the brink of disaster to an era of love. Humankind, as Jesuit Father Pierre Teilhard de

Chardin once suggested, will once again discover fire. It will be the fire of divine and human love.

Still, we can never be certain what will happen on the world scene and in our personal lives.

Perhaps the most reliable prediction is that you will have a mixture of good and bad in your life, of sorrow and joy, of tears and laughter.

And, through the years, God will be at your side.

For now, all you have is the present moment. You should live that moment, however insignificant it may seem, to the fullest and to the best of your ability.

As for that uneasy, uncertain future, why not live the words of the biblical writer who said, "Wait for the Lord, act courageously; let your heart be strong; trust in the Lord forever."

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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Marquette expands internships

MILWAUKEE (NC)—Marquette University's College of Journalism wants to play matchmaker for another year.

Marquette is continuing and hopes to expand its religious journalism internship program, which helps arrange and subsidize journalism students' internships at religious publications, broadcasting affiliates, communications offices and related media outlets.

In 1983, according to James F. Scotton, dean of the College of Journalism, Marquette helped six students line up internships. The Visitor, the Providence, R.I., diocesan newspaper,

took two interns. Other internships were with The National Catholic Register, Los Angeles; The Chicago Catholic, archdiocesan paper; The Catholic Times, Columbus, Ohio, diocesan paper; and the Jewish Chronicle, Milwaukee.

Under the program, the College of Journalism in 1983 provided from \$400 to \$850 per student to help support the young journalists during their internships.

Students are encouraged to arrange basic pay and other work details with their employers, Scotton explained. "It's really up to the student to do his or her best" in finding a suitable internship, he added.

He said he hopes to match at least 10 students this year with Catholic and other religious newspapers and to expand the possibilities to include internships in broadcasting, diocesan communications or on the religious news desks of secular newspapers.

The goal of the internships is to introduce the religious media to college journalists and vice versa, Scotton said.

Scotton suggested that editors and other media managers interested in the internship program contact the College of Journalism by March 1. Scotton can be reached at the College of Journalism, Marquette University, Milwaukee, Wis. 53233.

church in the world

Priest sees displaced persons as problem in Central America

ROME (NC)—More than a million people in Central America have fled their homes because of the region's armed conflicts, and those who are displaced within their own country are the worst off, says a Rome-based Jesuit official familiar with the problem. "The most serious problem in Central America, primarily in El

Salvador and Guatemala, is that of displaced persons," said Jesuit Father Michael Campbell-Johnston, head of the Jesuit Social Secretariat in Rome and founder of the Jesuit Refugee Service. The displaced "cannot receive aid from some international organizations, such as the United Nations, because they

do not fit the definition of 'refugee,'" he said. The U.N. recognizes as refugees only those who have fled their homeland for another country.

Judge levies \$500 fine against Vermont pro-lifer

ALBANY, N.Y. (NC)—A Vermont pro-life activist who has sought to intervene in the case of "Baby Jane Doe" was fined \$500 and had his lawsuit thrown out of court Jan. 20 by a federal judge who equated the attorney's actions with harassment. U.S. District

Judge Roger J. Miner of Albany denied a motion by the attorney-activist, Lawrence Washburn of Dorset, Vt., to appoint a guardian for the infant, born Oct. 11 at a Long Island hospital with an open spine and water on the brain.

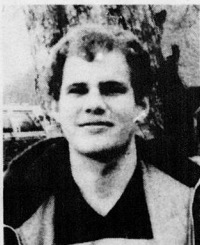
Volunteers include three local men



Tom O'Leary



Dave Stier



Russ Woodard

For the ninth consecutive year, post-graduate and college men worked as volunteers during their winter vacation for the Glenmary Home Missioners, an order founded in 1939 to establish the Catholic Church in the 12 Appalachian states, the Deep South and the Southwest.

Participants in this year's program worked in Lewis County, Ky., and came from 21 states, representing 43 dioceses and 46 colleges.

Volunteers performed a variety of duties. They included: visiting the health care center where they fed the physically disabled and made personal visits; cutting wood, fixing water pumps and building a porch; and renovating an old house and pouring the foundation for a new one.

Evenings were spent with people from the county who taught the volunteers more about Appalachia. A post-Christmas party was held for the children of the county during the first of two volunteer sessions.

Volunteers from the Archdiocese of Indianapolis included: Russ Woodard of Indianapolis, a junior at St. Meinrad College and also a member of the volunteer staff; Tom O'Leary of Indianapolis, a member of Holy Spirit Parish; and Dave Stier of Batesville, a sophomore at St. Meinrad College.

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IN ADDITION TO THE THREE TRADITIONAL RELIGIOUS VOWS, THE MERCEDARIANS TOOK A FOURTH — TO GIVE THEMSELVES IF NECESSARY IN EXCHANGE FOR A SLAVE. PETER WENT TO MOORISH-DOMINATED SPAIN SEVERAL TIMES AND TO ALGERIA, WHERE HE WAS IMPRISONED FOR A TIME. HE RESIGNED HIS POSITION AS MASTER GENERAL SEVERAL YEARS BEFORE HIS DEATH ON DEC. 25, 1256, IN BARCELONA, HE WAS CANONIZED IN 1426. HIS FEAST IS JAN. 28.

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IN THE MEDIA

Cable series highlights women

by HENRY HERX

NEW YORK (NC)—“WomanWatch,” a monthly cable television series, offers brief profiles of women who have interesting careers or avocations. Now in its second year, the 30-minute program is aired by WTBS, the Atlanta superstation whose satellite signal is carried by a majority of cable systems.

Taking for granted the fact that the business world is no longer an exclusively male club, the program wastes no time in arguing feminist views. There isn't any need to when the subjects—airline pilot, construction worker or stunt-car driver—demonstrate the obvious.

One measure of the success of the series is that its

first year of programming is now running on the USA Cable Network and on the Christian Broadcasting Network, which has grouped these same programs into three two-hour specials.

This success has nothing to do with unusual occupations but is due largely to production quality. Instead of a studio interview, each program features three miniature documentaries following an individual on the job. Rather than relying on narration, it shows the woman explaining her work and why she has chosen it.

Within the space of seven or eight minutes, one meets a person of some talent and learns a bit about a particular line of work. Last month's

program, for instance, introduced the viewer to a hot-air balloonist who has turned her avocation into a business, a woman who runs a 180-head dairy farm and the captain in charge of the mess hall at West Point.

Produced by Nancy Fisher, who started in the entertainment side of broadcast TV production, the series was created for the Campbell Soup Co. It is an example of a sponsor producing its own show rather than simply buying airtime. The cable industry, remembering how sponsors produced their own shows in the early days of radio and television, is hoping that other advertisers will follow Campbell's example.

WTBS will broadcast this month's “WomanWatch” program on Feb. 1, 15 and 28. Profiles include a weaver specializing in methods used 200 years ago, an architect

who has designed “everything from a power station to a brownstone,” and a woman who is head of the Golden Gate Fisherman's Association.

TV Film Fare
Wednesday, Feb. 1, 9 p.m. (CBS)—“The Final Conflict” (1981)—The dreary conclusion to the dreary “Omen” trilogy, “The Final Conflict” shows the Antichrist (Sam Neill) at last going down for the count. Sex, violence, and absurd and distorted theology. (USCC rating: O, morally offensive.)

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

Conference looks at media

WASHINGTON (NC)—The U.S. Catholic Conference Department of Communication will sponsor a conference March 15-17 at Catholic University, Washington, on “Electronic Media, Popular Culture and Family Values.”

The conference will involve about 100 specially invited participants, who will discuss the effects of media on popular culture, their

impact on family values, and ways to use media constructively in family life. The communication department is being assisted in development of the program by the USCC Department of Education and Catholic University's National Center for Family Studies.

The goal of the conference is to develop recommendations on ways the Catholic Church in the United States can assist families to become active and critical in using the media at home.

In addition to broadcast and cable TV programming, the conference will cover videotapes, video games and home computers.

Speakers will include Robert Bellah, chairman of the Department of Sociology at the University of California; George Stoney, School of Film and Television, New York University; William Baker,

president of the Westinghouse Broadcast Group; Edward Pfister, president of the Corporation for Public Broadcasting; and Richard Heffner, chairman of the Motion Picture Association of America rating classification system.

Other participants will include educators, family life ministers, religious education specialists, communication professionals, social ministry directors and representatives of public interest groups.

The conference will be funded by grants from the Catholic Communication Campaign, Westinghouse-Group W, Catholic Alumni Clubs International, National Association of Catholic Diocesan Family Life ministers, National Catholic Educational Association, National Institute for the Family, and various Catholic foundations.

‘Christopher Closeup’ broadcast locally

“Christopher Closeup,” a national public affairs television series, will be broadcast in the Indianapolis area on WISH-TV (Channel 8).

The program began on Jan. 22, and will air on each of the next 12 Sundays at 7 a.m.

“A solid assortment of contemporary issues and interesting guests” is featured each week, says Father John Catoir, host of the half-hour program with Jeanne Glynn.

Guests include a diverse selection of famous and not-so-famous men and women who demonstrate the Christopher belief that each individual is unique and that

by using his or her particular talent can work with others to help build a better world.

The guests are—in the words of the show's opening statement—“people who are shaping tomorrow's world—today.”

Discussions focus on such areas of common concern and interest as aging, alcoholism, the arts, education, family communication, compulsive gambling, government, peace, prayer and parenting.

Christopher Closeup is carried by commercial and cable stations from coast to coast, and worldwide via the American Forces Network. The program has been

produced for more than 30 years by The Christophers in New York City.

Founded in 1945 by the late Maryknoll Father James Keller, The Christophers is a non-profit organization with the motto, “It is better to light one candle than to curse the darkness.”

In addition to producing TV and radio programs, The Christophers publishes newspaper columns, books and the regularly issued News Notes series. News Notes offer practical ideas, information and inspiration on a variety of personal, social and religious matters. Single copies are available free from The Christophers,

12 East 48th St., New York, NY 10017.

The WISH line-up will include a show on the therapeutic value of pets (Jan. 29), syndicated columnist Dolores Curran (Feb. 5), a look at abilities despite disabilities (Feb. 12), the director of Catholic Relief Services (Feb. 19), the founder of Children's Defense Fund (Feb. 26), Betty Hutton (March 4), science writers (March 11), mental health self-help groups (March 18), Fred Rogers (March 25), hospital workers who care for emotional and spiritual needs (April 1), environmentalists (April 8) and TV newsman Rolland Smith (April 15).

OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. They must be submitted in writing to our office by 10 a.m. on Monday for publication the following Friday.)

† BROWN, Virginia M., 68, Holy Spirit, Indianapolis, January 9. Wife of Albert J.; mother of Patricia, Peggy Cole, Kathleen Thompson and Teri; sister of Harold Nickles, Frances Thomas and Martha Theobald.

† CALLAHAN, Thomas, 85, St. Mary, New Albany, January 20. Husband of Louise Elder.

† CARPENTER, Ernest, 79, St. Mary, North Vernon, December 26. Husband of Anna; father of Margie Fair; brother of Raymond.

† CARTER, Belle A., 74, St. Vincent de Paul, Bedford, January 11. Wife of Roy; step-mother of Mary Foddrill; sister of four.

† DONAHUE, Michael, 63, Little Flower, Indianapolis, January 13. Husband of Clara; father of Douglas and Albert.

† DUX, Francis J., 72, Christ the King, Indianapolis, January 6. Husband of Mary Thelma; brother of Maurice.

† GOODIN, Clardie Joseph, 67, St. Malachy, Brownsburg, January 14. Husband of Catherine; father of Michael, Paul, Thomas, Mark, Kathleen, Rose, Nancy Henson and Mary. Antibus; brother of Richard, Paul, Ronald, Marie Lewis, Virginia Knapp and Jane Wood.

† HIATT, Dorothy, 74, Christ the King, Indianapolis, January 11. Mother of John D. and O. Paul, Jr.; sister of Stanley Boyle.

† JENKINS, Samuel E., 69, Our Lady of Lourdes, Indianapolis, January 11. Husband of Louisa N.; father of Richard A., Samuel W., Patricia A., Marilyn E. and Barbara J.

† KLINE, Mildred C., 95, Christ the King, Indianapolis, January 3.

† LUPU, Joseph, 67, Holy Spirit, Indianapolis, January 13.

Husband of Esther; father of Jo Ann Albright, and Kenneth G.; grandfather of Gregory and Donna Albright; brother of Sam, Dominic, Mary, Helen Gerace and Annette Gerace.

† PRENATTI, Frank, 59, St. Thomas Aquinas, Indianapolis, January 9. Husband of Mary Ann; father of Karen, John Alyssa and Susan.

† PUTT, Sadie A., 89, St. Andrew, Richmond, January 10. Mother of Mary A. Tall, and Gene; sister of Bessie Robe; grandmother of nine; great-grandmother of eight.

† SELIM, Urban J., 79, St. Michael, Brookville, January 8. Husband of Jeanette Smith; father of Urban J., Gerald, James and John; brother of Hilda Gantner, Anna Fehlinger and Mary Metzler.

† STAFFORD, Sue L., 44, St. Andrew, Richmond, January 10. Wife of Robert J.; mother of Kathleen, Sally, Shawn, Debra, Robert A. and Patrick; daughter of Vera Shepard; granddaughter of Edith Pritchard; sister of Jack, James and Loren Shepard.

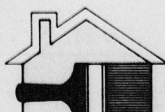
† MELVA BROWN and Nancy Via.

† TATE, Orlia A., Sr., 67, St. Gabriel, Connersville, January 15. Husband of Juanita J.; father of L. Col. Orlia A., Jr., Curtis B., Juanita Grizzell and Ladonna Rowland; brother of Garnet Blosser and Kate Johnson; grandfather of 10.

† WHITEN, James P., 72, St. Christopher, Indianapolis, January 12. Husband of Maria; father of Lee, and Carol Dolder.

† WILLIAMS, John G. (Jerry), 71, Christ the King, Indianapolis, January 8. Husband of Helen Jo; father of Mary Nell, Ann M., Carolyn Meade, Theresa Sabo and Thomas G.; brother of Val J., Jerome, Doris, Knox, Myrtle McAttee, Martina Schreiner and Sr. Margaret Seton S.C.

† YUX, Elizabeth, 94, St. Mary, North Vernon, December 26. Mother of Albert, Delbert, Rose Storer, Florence Bauler, Hilda Hill, Mildred Kline and Genevieve Sabastian.



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John Paul speaks to international commissions

by Sr. MARY ANN WALSH

VATICAN CITY (NC)—Countries must seek solutions to international problems based on the interdependence of nations, Pope John Paul II said Jan. 21 in an address to the Independent Commission on International Development and the Independent Commission on Disarmament and Security.

The talk at the Apostolic Palace began a week-end of papal activities during which the pope blessed two lambs for the feast of St. Agnes, visited a Rome parish and a Gypsy caravan and addressed youths who had built a cardboard ark in St. Peter's Square as a peace statement.

"Any endeavor to contribute to the establishing of a more just and fraternal international order must take into account the reality of the present world," the pope told the two non-governmental commissions which began a joint meeting in Rome Jan. 20. The international development commission is headed by Willy Brandt, former chancellor of West

Germany, and the disarmament commission is headed by Prime Minister Olaf Palme of Sweden.

"Today the challenges and the problems which affect people everywhere transcend national and even regional boundaries. No longer can leaders of nations shape their policies solely with regard to their own national interests."

"Decisions made for the good of a country or region in the economic, social, and political sphere necessarily affect other peoples, nations, and regions," he added.

The pope said that countries must "seek to measure, from the beginning, the impact" that their activities "will have on the peoples and nations directly affected."

At the same time, there is no simple universal solution to problems between East and West and between developed and underdeveloped countries, the pope added.

"We would be deluding ourselves to think that some simple universal formula could be applied that would rectify the situation and restore a world order of justice, fraternity and peace," the pope said.

The pope cited a need to correct some political, economic and social systems and to build new structures to achieve peace and rectify injustices.

"It is paramount that everyone recognize that the structures we seek to correct or create must be capable of advancing the freedom and dignity of the individuals and people involved," he said.

"Implicit in this," he said, "is the vision of man as transcendent and transcending, as developing himself through a growth that brings him outside of himself or of realizing his own potential through participating with his brothers and sisters in community and ultimately through the achievement of his relationship to God who is the father of us all and the ultimate source of each person's life and dignity."

Later the same day, the pope blessed two lambs at the traditional Vatican ceremony marking the feast of St. Agnes. Wool from the two lambs will be used to make pallia, the small white stoles worn by the pope and by archbishops to symbolize their episcopal power. The pallia made from the wool of

these lambs will be blessed June 28.

On Jan. 22, the pope addressed about 35,000 persons in St. Peter's Square during his weekly Angelus talk. Afterwards he greeted about 2,000 young Catholic peace demonstrators who had set up an ark, replete with papier-mache giraffe, elephant and snake, in the square as they ended a month of activities to promote peace.

"The symbol of the biblical ark with the rainbow of peace that you have chosen as a distinctive sign of this month," the pope said, "always serves as an incentive to be builders of a new world made of friendship, solidarity, and love."

Later, the pope visited a Gypsy caravan on his way to celebrate Mass at the Church of St. Rita of Cascia.

At the Gypsy encampment, the pope walked through the caravan greeting its 300 residents and kissing babies. Afterwards, during the Mass, two of the Gypsies presented the pope with a Bible inscribed, "We Gypsies love you with all our heart."

During the homily, the pope noted the celebration of the Week of Prayer for Christian Unity (Jan. 18-25).

"The unity of the church has its basis in the unity of Christ," the pope said. "Christ is one. You cannot divide Christ. It is Christ who was crucified for all men. Unfortunately division and discord throughout the centuries have lacerated Christian unity, provoking, even among non-believers, disturbance and scandal and damaging the propagation of the Gospel," he said.

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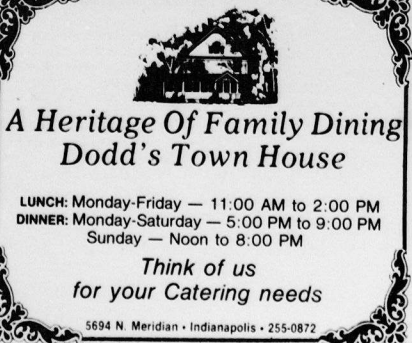
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VIEWING WITH ARNOLD

Gorky Park noticeably absent

by JAMES W. ARNOLD

Gorky Park is a famous place in Moscow that most of us have never seen. Then there is a new movie called "Gorky Park," and it's symptomatic of its troubles that we never see Gorky Park in the movie, either.

Unquestionably one of the basic and most reliable pleasures in modern movies is the opportunity to taste, figuratively speaking, strange or different locales, places where you'd like to go and sense the ambience, but can't in real life. This was a genuine asset in such recent films as "Never Cry Wolf," "Cross Creek" and "Silkwood." Even if the movie itself isn't so good, you can observe the natives and soak up the scenery, e.g. the Pennsylvania steel town in "All the Right Moves."

Okay, so the Soviets wouldn't let the filmmakers into Russia to film "Park," based on the Martin Cruz Smith novel, which is essentially a thriller but has a distinct anti-Soviet bias. Instead, it had to be shot in and around Helsinki and Stockholm.

That could be accepted if much of the rest of the film could have a Russian flavor. But unfortunately most of the supporting actors are British, and except for the snow and the fur caps, the film might as well have been made in London.

E.g., the chief aide of the hero, a Moscow militia dealer who presumably works the back alleys of Moscow (police) investigator (played by William Hurt, credibly East European), talks just this side of Cockney, and so does the souzy black market



THE MOVIE just "feels" wrong.

Otherwise, the film's main problem is that the story is more or less incomprehensible. All we really know is that Lee Marvin is a powerful and sinister American businessman who is involved in smuggling sabes and is hooked up with a crooked Soviet official (Ian Bannen), perhaps also the KGB (secret police), and a group of young people who are trying to buy their way to freedom in the West.

Hurt's Arkady Renko, who is cool and benign in the tradition of all detective heroes, becomes slowly aware of all this nastiness as he works to solve the murder of three mutilated bodies in the park. En route, he meets and falls intensely in love with pretty Joanna Pacula, a familiar mystery woman who may be good or possibly bad, since she seems overly friendly with the untrustworthy Marvin.

Another free-floating character is a tough New York detective (Brian Dennehy), who's wandering around Moscow, which he seems to know as well as Broadway, looking for the killers of his brother.

British director Michael Apted ("Coal Miner's Daughter") juices it up with artsy cuts and camera angles, the loudest music since the Revolution, and

endless chases in which who is chasing whom and where, much less why, is a source of constant befuddlement.

HOWEVER, to argue confusion and loose ends as criticism of a detective story is not quite fair. It's like saying there are too many people running around in a soccer game. Some of the greatest detective films have had impenetrable plots, like "The Big Sleep."

In fact, "Gorky Park" is something like a Moscow-based "Chinatown." As the honest cop gets closer to the solution, he finds the crime involves more elaborate conspiracies and wide-ranging corruption beyond his power to heal or to balance with justice.

But that is only a general similarity. Except for Hurt, whose work is consistently intelligent, all the characters are recycled from TV cop and spy shows and at best entertainingly cliché. The only thing that distinguishes Marvin as a villain is the target of his greed (sabes) and therefore his arcane, cat-and-mouse dialogue with the hero tends to be cute metaphorical stuff about the trapper waiting for his prey to make a mistake, etc.

By the time we get to the final shootout in the snow (the movie's best sequence), in which everybody betrays everybody, our interest is only in the choreography of the battle.

One thing that sells "Gorky" is the oppressive Soviet political setting, which adds tension but little insight to the usual detective melodrama. Soviet officials are hypocritical bad guys, and everybody else wants to get out of the country. Oddly, it is not explained how such a system could produce a



TRYING TO COPE—Jane Alexander hysterically clutches a priest, played by Philip Anglim, as her son, played by Ross Harris, bears his grief silently in Paramount Pictures' "Testament." Based on a short story by Carol Amen originally published in St. Anthony Messenger, "Testament" is "an extraordinary picture" destined to become "one of the most hotly discussed films of the year," says the U.S. Catholic Conference which classifies it A-II. (NC photo)

decent, civilized officer like Hurt's Renko.

Another thing is the brutal nature of the crime, which Apted never allows us to forget. (The victims' faces are butchered so they can't be identified.) Hurt takes the heads to an archaeologist with a macabre sense of humor, who specializes in recreating faces from skulls. When he's finished making up the plastic heads, they're

constantly being carried about in hat boxes, turning up in refrigerators, etc. One feels that if the victims had only been shot, "Gorky" would be as dry as a ski hill without snow.

(Murky police melodrama with political overtones; semi-nude love scene, street language, violence; not recommended.)

USCC rating: A-IV, adults, with reservations.

Recent USCC Film Classifications

Angel O, morally offensive
Hot Dog O, morally offensive
The Riddle of the Sands A-II, adults and adolescents

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