

The CRITERION



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Indianapolis, Indiana

Pro-lifers preparing for 12th annual march

WASHINGTON (NC)—Pro-lifers will meet in Washington Jan. 22 for their 12th annual march against abortion.

"Each year the march keeps going and shows the pro-life movement is not going to fade away," said Nellie J. Gray, president of March for Life.

The national march commemorates the Jan. 22, 1973, Supreme Court decision that struck down state laws against abortion. Pro-lifers also hold marches and rallies around the country to protest the abortion decision.

"There are more pro-life Americans than abortionists," Miss Gray said. "By our faith, by our numbers and by our patriotism we can overcome abortion in our country."

This year's march in Washington comes the day after President Reagan is publicly inaugurated for a second term and will be the first big demonstration the new 99th Congress will see, according to Miss Gray.

Marchers will gather at the Ellipse, between the White House and the Washington Monument, to hear pro-life speeches and prayers, then parade to the Capitol and Supreme Court building.

Miss Gray said that Archbishop John J.

O'Connor of New York will give the closing prayer at the march and that Sen. Jesse Helms (R-N.C.) and Rep. Robert Dornan (R-Calif.) will address the marchers.

The theme of the march is "We Do Not Have to Suffer Abortion—No Exceptions! No Compromise!"

A prayer vigil will be held at the National Shrine of the Immaculate Conception in Washington the night before the march, and the third annual Rose Dinner will follow the march.

Also, the fifth annual Pro-Life Teen Rally will be held Jan. 19 in Silver Spring, Md., a suburb of Washington. The event will include speeches, films and a youth Mass.

Last year National Park Service police estimated that 50,000 people gathered at the Ellipse for the march, District of Columbia police estimated the crowd at 30,000 and U.S. Capitol police estimated 25,000-30,000 marchers.

At the 1984 march President Reagan waved to the marchers 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.

Archdiocesan groups plan activities to remember Jan. 22 decision

by Steve Polston

Numerous groups within the Archdiocese of Indianapolis are planning activities to commemorate the 12th memorial date of the United States Supreme Court's decision that legalized abortion. Some of the activities have already started, representatives said.

At least three groups will have representatives in Washington, D.C., for the march there—St. Meinrad, the New Albany Deanery, and the Indiana Federation of Right to Life.

Betty McKinley, who is coordinating travel to Washington for the Indiana Federation of Right to Life, said the bus has room for 45 Marchers for Life and she expects those spaces to be filled.

McKinley said the marchers will leave St. Pius' Knights of Columbus parking lot by bus at 7 p.m. Monday, Jan. 21, and return by 6 a.m. Wednesday.

After arriving in the Capitol between 7 and 8 a.m., Tuesday, the group will meet with other members of the Indiana Federation and with Sens. Richard Lugar and Dan Quayle in the Dirksen Building.

The group will meet for brunch, then travel to the Ellipse for the March for Life. After the march, Indiana Federation members hope to have arranged meetings with other Indiana congressmen, then leave the Capitol by 5 p.m.

In New Albany, Greta Noon, deanery representative, said 15 people will take a mini-bus to the March for Life in Washington, the fifth year New Albany parishioners have done so. The cost is \$130 each, Noon said, and has been collected through donations and fundraisers.

Noon said, "Hopefully all our pastors will be planning pro-life homilies this Sunday." She said that all the parishes plan to produce handouts discussing the pro-life issues, while some may be selling "roses for life."

Eva Westhafer said the 22 parishes of the Batesville Deanery plan a number of activities this weekend to raise the awareness level of parishioners. Several churches will display large black bows on their doors for aborted fetuses, while many altars will display Paschal candles, the symbol of new life.

Westhafer said at least one parish will have an empty cradle in front of its altar and that most will display pro-life information on their bulletin boards, on banners and in the service bulletins.

Pink and red "roses for life" will be sold (See LOCALS ACTIVE on page 13)

Ritter High School gives \$717.50

Among the contributions received by the Archdiocese of Indianapolis for Catholic Relief Service's aid for the starving people of Ethiopia were checks totalling \$717.50 from the students and faculty of Cardinal Ritter High School in Indianapolis.

Father Joseph Schaedel, chaplain at the school, said that a senior student, Kristin LaEace, "took it upon herself to begin a week-long collection for the cause." Money was also contributed from the various class treasuries and from the student council.



ROCK BAND AID—Mother Teresa of Calcutta talks with British rock star Bob Geldof in Addis Ababa, Ethiopia. Geldof was in Ethiopia to supervise distribution of about \$7 million raised from

sales of the record, "Do They Know It's Christmas?" written by Geldof and recorded by a group of Britain's biggest rock stars. (NC photo from Wide World)

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Vatican permits alcoholic priests to use grape juice

by John F. Fink and
Jerry Filteau of NC News Service

Thanks to the intervention of Indianapolis Archbishop Edward T. O'Meara, the Vatican has reinstated a special U.S. permission for alcoholic priests to use grape juice instead of wine at Mass. The Vatican had revoked this special indult 16 months ago.

However, bishops will no longer be able to grant the permission to priests on their own authority. Any future requests for the permission will have to be cleared individually with the Vatican Congregation for the Doctrine of the Faith.

From 1974 until September 1983 all

diocesan bishops and religious superiors in the United States had a special indult, or permission, to excuse alcoholic priests from ingesting wine when they celebrated Mass. When they were concelebrating with other priests they could take only the host at Communion, and when they were celebrating alone they could use mustum—unfermented grape juice—as a substitute for the wine.

In September 1983, however, Cardinal Joseph Ratzinger, head of the doctrinal congregation, notified the NCCB that the indult was revoked. For alcoholic priests celebrating Mass he offered intinction—dipping the host in the cup of consecrated (See GRAPE JUICE on page 16)

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Finding a consensus on the abortion issue

by John F. Fink

Pennsylvania Avenue in Washington, D.C. will be crowded for two days in a row next week—on Monday for President Reagan's inaugural parade and on Tuesday for the annual pro-life demonstration held on the anniversary date of the Supreme Court's decision that legalized abortion.

The demonstrators will once again be pushing for a constitutional amendment that will outlaw abortion. Many people believe that that cause is dead since the Hatch Amendment was defeated last year. But the pro-life movement certainly is not dead, as was amply shown during last year's political campaign.

During that campaign, a great deal of attention was given to New York Governor Mario Cuomo's speech at the University of Notre Dame in which he stated that the Catholic view about abortion is in the minority in our pluralistic country and that even "Catholics support the right to abortion in equal proportion to the rest of the population." This is a factoid—something that is not true but that everyone assumes to be true.

Notre Dame President Father Theodore M. Hesburgh said as much when, in his reaction to Cuomo's talk, he pointed out that "70 percent of Americans—of various and no religious affiliation—have told pollsters" that they would support a more restrictive law on abortion. "Here is a remarkably well-kept secret," Father Hesburgh said. "On the abortion issue today, a minority is imposing its belief on a demonstrable majority."



Polls also indicate, contrary to Cuomo's assertion, that Catholics oppose abortion more than others do.

It certainly is true that most Americans would not support an absolute prohibition of abortion. But there does seem to exist a consensus among a majority of Americans against the present abortion on demand. Most Americans, polls indicate, would be in favor of limiting abortion to cases of rape, incest or serious threat to the mother's life.

It's true, of course, that Catholic doctrine does not permit abortion in cases of rape or incest because an innocent life still is being taken despite the criminal action that caused that life. In the case of a serious threat to a mother's life, Catholic doctrine permits treatment for the mother even if the treatment indirectly causes the death of the baby, but doctors may not directly kill the baby.

We must face up to the fact that abortion laws will not be changed to reflect that Catholic doctrine. It would be futile to insist on laws prohibiting all abortions. Catholics and others must, therefore, campaign for restrictions that most Americans would accept. If such laws could be passed, we would be prohibiting about 99 percent of all abortions.

WHEN THE CATHOLIC bishops supported the Hatch Amendment, they were trying to find a compromise that would be politically possible. The Hatch Amendment would have given Congress and the states the power to restrict and prohibit abortion and provided "that a law of a state which is more restrictive than a law of Congress shall govern."

Some people opposed that amendment because it would have left it up to each state to decide whether or not abortion would be legal in that state and, therefore, abortion would be legal in some states and illegal in

others. They ignored that part of the amendment quoted in the previous paragraph. If the Hatch Amendment could have gotten the necessary two-thirds vote in Congress plus ratification by three-fourths of the states, it would have been a relatively easy matter to get only a majority vote in the U.S. Congress to pass a restrictive federal law outlawing most abortions—a law that would have prevailed over any state law that would be less restrictive.

The Hatch Amendment, of course, was defeated in Congress. An attempt now must be made to try to restrict the present policy of abortion on demand. There is every indication that the bishops will get behind those efforts. Cardinal Joseph Bernardin and Archbishop John O'Connor both have endorsed Father Hesburgh's urging that "Catholics cooperate with others of good will to work for a somewhat more restrictive abortion law."

In a speech at Georgetown University, Cardinal Bernardin said, "The civil law must be rooted in the moral law, but it may not at times incorporate the full range of the moral law. I am committed to teaching the total moral law. But I am also committed to the search for what is possible and most effective in the civil arena."

Father Hesburgh said it this way: "(A more restrictive abortion law) would in no way compromise our belief in the sanctity of human life. We would still be required to hold ourselves to a higher standard than we can persuade the larger society to write into law. But that law would move the nation closer to our own beliefs, and to the beliefs of a majority of our countrymen."

We can find a consensus on abortion in this country. Then let's pass the necessary legislation that will reflect that consensus.

Michael Kelley will be made deacon today

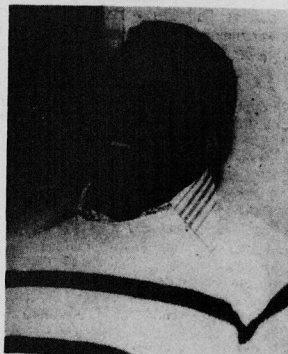
by Richard Cain

(Mike Kelley, 33, will be ordained a deacon in the Archdiocese of Indianapolis Friday. The ceremony will take place at 7:30 p.m. at St. Philip Neri Church in Indianapolis. He will be ordained a priest June 1. The second of three children, his mother is white and from England and his father black and from Alabama. He grew up in Chicago and taught grade school in Wisconsin before entering the seminary. He came to this archdiocese at the urging of Father Bernard Strange. Here he shares his views on the priesthood and the church.)

On pursuing the priesthood: I could not ever imagine myself as anything but a priest. One has a mission, a calling, an orientation toward the priesthood. And one is not happy doing anything else.

There are two callings in my life. One is to the priesthood. The other is to the celibate life.

On recognizing the call to celibacy: I find an intimate committed relationship with one person over others too confining for my personality. I have needs that are



Mike Kelley

fulfilled by many different people and cannot be met by only one person.

A third sign for me has been my intense prayer experience with God. I feel totally absorbed, totally committed to be his. And as a result of that total commitment, I am free to enter into many different people's lives.

On the effect his multi-racial background has had on his calling to the priesthood: You have some who believe that black priests are only effective in black parishes. I disagree with that. I am ordained for the whole church. . . . The fact that I am from an interracial marriage . . . is a two-edged sword because I have to deal with the expectations of both sides.

On what is most attractive about the priesthood: Preaching, the sacramental life. My favorites are the sacrament of reconciliation and the Eucharist. Spiritual direction, counseling and teaching are most enjoyable.

On goals: What I would hope is that I would be a sign of God's love and unconditional acceptance. . . . I see my main end as union with the Creator.

On the unique role of the priest: I see the priest as an enabler, helping people to use their talents and gifts for the service of the

church. . . . The presence of the priest is also the sign of Christ as the head of that particular church community.

On factors encouraging his pursuit of the priesthood: Close friendships. That's very important. My prayer life is also very important. And the feedback of the parishioners with whom I work.

On discouraging factors: One (discouraging factor) is not seeing the immediate results of my work. Another is the constant possibility of being misunderstood. There is also the internal struggle (of becoming) more open to the realization that it is God's work and not mine and knowing that I still have a long way to go in letting go of such things as seeking prestige and influence over others.

On encouraging more people to consider the priesthood and religious life: What is discouraging people from becoming diocesan priests today is mandatory celibacy for all priests—not that a married clergy would solve all our problems. Personal contact and helping people to

investigate that question would be the most help.

Visiting people in the seminary is important. Very few diocesan priests have ever taken the time to talk with me about priesthood or to encourage me. Father (Gerald) Kirkhoff (pastor of St. Philip Neri in Indianapolis) was only the third priest who ever took an interest in me as a person.

On future directions for the church: We're moving from an old structure where all authority was vested in one person into a structure where many people work together sharing in the ministry that is Christ's church. . . . Both extremes are needed. To go completely to the concept of "the People of God" would make the church a democracy—which it is not. But ignoring the needs of the people of God is not good either. It is in the interaction of these two extremes that the new church will rise.

On the special message of his own ministry: God is alive and well and can be strongly experienced within the Catholic Church.

Father Thomas Ostidick dies

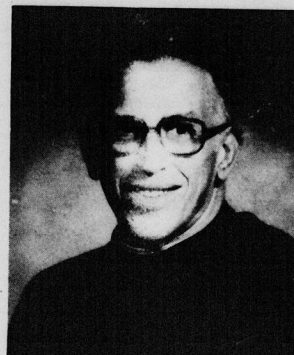
ST. MEINRAD—Benedictine Father Thomas Ostidick, 56, a monk and priest of St. Meinrad Archabbey, died unexpectedly at Sherman Hospital in Elgin, Ill., on Jan. 10. Father Ostidick had been visiting his widowed mother.

Father Ostidick was born Aug. 18, 1928, in Elgin. After attending parochial grade and high school in Elgin, he spent three years studying chemistry at DePaul University in Chicago before coming to St. Meinrad in 1948. He completed his college and theological studies at St. Meinrad.

He professed vows as a Benedictine monk on Aug. 1, 1950, and was ordained a priest on May 3, 1954. Following ordination, he went to the University of Notre Dame, where he obtained a Ph.D. in chemistry in 1958.

From 1958 on, Father Ostidick taught chemistry and mathematics in the seminary at St. Meinrad. In 1964, he was appointed academic dean of St. Meinrad College. During his years as academic dean, he continued improving the curriculum and the overall academic quality of the college.

He was a contributing member of the Council for the Advancement of Small Colleges, the National Catholic Educational Association and the Indiana Conference on Higher Education, and a



Benedictine Father Thomas Ostidick

fellow of the American Institute of Chemists.

Father Ostidick was elected president-rector of the College of Liberal Arts of St. Meinrad Seminary in 1975. He served in this office until declining health forced him to retire from his duties in 1982.

The funeral liturgy was celebrated in the Archabbey Church on Monday. Burial was in the Archabbey Cemetery.



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The Hermitage offers spiritual direction to all

by Jim Jachimiak

For six years, Franciscan Father Justin Belitz offered spiritual programs at Alverna Retreat House in Indianapolis. Now, he has joined with a Methodist minister to develop a larger spiritual program.

He left Alverna to establish and direct the new program, known as the Hermitage, in September. The Rev. Joe Bortorff, a Methodist minister with 15 years of pastoral experience, joined him later as executive director. This month,

psychotherapist Rusty Moe was added to the staff as director of counseling services.

Father Belitz explained that the move from Alverna was suggested by a prior from his religious community. "He suggested that my operation become an independent one," Father Belitz said.

On Sept. 15, he opened the Hermitage in a temporary facility at 5251 East 16th St. in Indianapolis. Until a permanent location is found, offices will be housed in that building.

Father Belitz will continue to offer the same spiritual direction programs he of-

fered at Alverna. One reason for the move, he said, was that "my programs have continued to grow."

He and Mr. Bortorff offer workshops on goal-setting, motivation, attitudes, relaxation and meditation. All of them are based on spirituality.

But Mr. Bortorff notes that "one of the exciting and interesting things about the Hermitage is that we're taking this move as an opportunity to make it a lot more than just Justin's programs."

For example, adding Moe to the staff has allowed the Hermitage to enter a new area. As a psychotherapist, he offers psychospiritual workshops and counseling for individuals, couples and families.

Moe explained, "Sometimes the participants in Father Justin's and Joe Bortorff's classes need a type of attention that is not offered in a group setting." The

classes are conducted in group settings and there is little time for individual consultation. But "giving birth to one's self is no holiday, and there are moments in the process of becoming when a person needs a midwife. That's my function."

Father Belitz's ministry has taken him around the country and to Israel, Australia, Greece and Italy. But "what we want to do here in the city," he said, "is try to get to as many people as possible. The life experience should be a very fulfilling experience. So many people do not understand that they can shape their lives and make that happen."

At the same time, "our purpose is not just to get people into our programs and let go of them." Those who have completed his workshops can participate in follow-up (See THE HERMITAGE on page 16)



CLOSE QUARTERS—Staff members at the Hermitage gather for prayer in their kitchen, which doubles as a chapel. Franciscan Father Justin Belitz is pictured in the rear. With him, from left, are Rusty Moe, the Rev. Joe Bortorff, Francine Klefer and Charles Morgan. (Photo by Jim Jachimiak)

Indiana General Assembly

Bill introduced to increase benefits to AFDC recipients

by Ann Wadelton

A bill recognizing the needs of children in homes where the parents are poor and unemployed was introduced in the opening days of the 104th Indiana General Assembly.

The bill, SB 156, was introduced by Sens. Virginia Blankenbaker, R-Indianapolis, and John Bushemi, D-Gary, and includes other recommendations from the Governor's Commission on Public Welfare, including increasing benefits to Aid to Families with Dependent Children (AFDC) recipients.

The portion of the bill concerned with children of the unemployed is called AFDC-U (Unemployed) and would broaden the current AFDC program to include two-parent families with minor children where the wage-earner is unemployed, has used up any company benefits and personal savings and meets other stringent requirements. Current AFDC program limits help to homes with only one parent.

According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), the AFDC-U bill is pro-family and pro-child. Evidence shows an increase in breakup of marriages among those unemployed who have young children. According to testimony given before the governor's commission, a significant number of breakups are caused by the parents' attempt to get help for their

children under the AFDC program, Ryan said.

Included in the testimony was the poignant story of an unemployed Gary man who told of leaving his family after repeated futile efforts to find a job in an area with 17 percent unemployment. He cried as he recounted the effect on his children.

AFDC-U would also address the problem of medical care for poor children, who have a demonstrably greater need for health care than non-poor children, said Dr. Ryan. The AFDC-U program makes children eligible for Medicaid. Most unemployed lose medical coverage within a few months after they are laid off.

According to Dr. Ryan, ICC also supports increased benefits for AFDC recipients, as called for in SB 156. Current benefits, he said, are based on a standard of need set in 1969.

Other bills of interest to ICC which have surfaced to date include:

HB 1015: Adult Protective Services. Introduced by Philip Warner, R-Goshen, and Robert Alderman, R-Fort Wayne. Assigned to Aged and Aging Committee. Establishes program to provide services to endangered elderly and disabled persons.

HB 1117: Prenatal Care for Poor Women. Introduced by John Day, D-Indianapolis, and Lawrence Buell, R-Indianapolis. Assigned to Public Health Committee. Funds pre-natal care for poor women.

HB 1075: Living Will. Introduced by Dan Pool, R-Crawfordsville. Assigned to Judiciary Committee. Grants a person, 18 years or older, the right to execute a declaration stating that life-prolonging medical procedures are to be withdrawn or withheld in the event the person has a terminal condition. This bill was heard in committee and assigned to a subcommittee for further study.

HB 1237: Lethal Injection. Introduced by Chester Dobis, D-Merrillville, and John Donaldson, R-Lebanon. Assigned to Judiciary Committee. Specifies that the death penalty is to be carried out by lethal injection instead of electrocution.

Your AAA dollars at work

Evangelization office serves 'pilot' parish teams

by Sr. Julia Wagner

Three new archdiocesan agencies were formed in 1981 with funds from the first Archbishop's Annual Appeal. One of them was the Evangelization Office, directed by Father Clarence Waldon. It serves as a resource center for parish evangelization teams throughout the archdiocese.

The plan for evangelization in the Archdiocese of Indianapolis is based on the two-fold vision of Pope Paul VI as presented in "Evangelii Nuntiandi":

1. The need for an intense personal renewal—for a "change of heart"—a "metanoia" among the faithful.

2. Outreach action to alienated Catholics and to the unchurched.

It is as the unchurched and alienated observe Catholics working, playing and worshipping together that they come to understand the relevance of the Christian message for daily living. This happens in the parish. Since seeing Christianity in action is vital to understanding and assimilating the Word, the parish is the base from which and to which all evangelization activity flows.

The parish evangelization team is a catalyst for evangelization in the parish. Team members will not be the ones who "do evangelization"; they will simply be the "pilot light" which will ignite the whole parish.

Several parish evangelization teams in the archdiocese are moving forward to becoming this pilot "light." The team at St. Mary parish in Mitchell is typical.

In January 1983, Marlene Tinch, chairperson, approached three persons who readily agreed to be members of the newly-formed team. The following month, she formed the evangelization team, comprised of four members. She recalled recently that all felt "inadequate, scared, upset, we can't do it!" They became aware of the great responsibility to themselves, their families and their parish in spreading the Good News of Jesus Christ to all. They prayed.

In Marlene's words, "the Holy Spirit took possession of our team and we finally realized that without His showing us the way we could accomplish nothing. There is no other explanation for the way things have fallen into place."

The team began meeting monthly but team members soon found they needed more time. They began to meet more often, sometimes twice monthly. At the beginning of each meeting, they spent time discussing materials they had received from the Office of Evangelization, "to be up-to-date on all information and happenings in our archdiocese."

After receiving the booklet "Spreading the Word to the Congregation" from the Office of Evangelization, and a copy of a tape regarding this subject, members of the team realized they were heading in the wrong direction in formulating a plan of outreach to their congregation. Instead of concentrating on the contents of "Evangelii Nuntiandi" and on a planned method of sharing this with their congregation, they began to plan social functions.

Marlene says, "With the help of the Holy Spirit, our plan was reborn. After a few months it was finally completed, submitted for approval and accepted." This process included the pastor and staff, parish council and the Office of Evangelization.

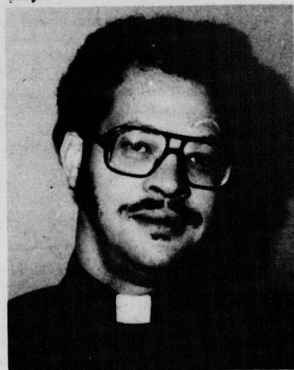
St. Mary's evangelization team was then ready to present the contents of Pope Paul VI's document, "Evangelii Nuntiandi," to the congregation. Preceding the actual date of kick-off, the team planned several projects that were needed in the parish.

Among these were "the installation of highway information signs at three different locations leading into Mitchell, greeters at our church entrance, a bulletin board placed in church for pictures and information about church functions, a guest book that we use to send out handwritten notes telling our visitors we enjoyed having them and sharing our Mass with us; a home visitation program; inspirational notes in our weekly bulletins, and t-shirts for our parish ball team."

The shirts say, "St. Mary's" on the front and "Big E Power" on the back. "We have been amazed with the response we have received from our community wanting to know what the 'Big E' stands for," Marlene says.

"As a team, we would like to stress that we had to make a personal commitment to the work of evangelization. We found that... each one of us has special talents to contribute to our Big E Team. We feel the evangelization ministry is one of the most important parts of our parish life and should be given high priority. We sincerely believe that the Holy Spirit handpicked our team for the work He wants done, and is starting with us, guiding us along the path He wants us to take."

(Sister Julia Wagner, a member of the Sisters of St. Joseph of Tipton, is associate director of evangelization in the archdiocese.)



Father Clarence Waldon

Archbishop O'Meara's Schedule Week of January 20

TUESDAY, January 22—Priests Council Age Group Four meeting. Monsignor Downey Council #3660 Knights of Columbus Hall, 12 noon.

FRIDAY, January 25—Visitation with the Sisters of Providence of St. Gabriel Provincial House, 6:30 p.m.

COMMENTARY

Better to forgive nuns than to force issue

by Dick Dowd

Many of the newspaper stories examining the problem between some American Religious and the Vatican Congregation for Religious over a clearly pro-abortion ad published on Sunday, Oct. 7, during the U.S. presidential campaign, explain the effect of "expulsion" or "dismissal" as "affecting job opportunities and pension benefits."



In other words, the Religious who signed the ad and did not retract would be put out of their religious communities but not excommunicated from the Catholic Church.

Such descriptions clearly demonstrate how little these writers understand the relationship, the vows and the spiritual effect of living in religious life.

Because Religious view their relationship with their community like a marriage, you cannot consider the issue without also considering the personal family pain involved for the individual Religious and her community.

The ad, printed a month before the election, reads in part: "Statements of recent popes and of the Catholic hierarchy have condemned the direct termination of pre-natal life as morally wrong in all instances. There is the mistaken belief in American society that this is the only legitimate Catholic position."

After the election, the American Catholic bishops replied, clearly and definitively about the ad: "The members of the Committee on Pluralism and Abortion present a personal opinion which directly contradicts the clear and constant teaching of the Church about abortion, a teaching which they as Catholics are obliged to accept."

We are told that many signers of the ad did so in an effort to seek "dialogue" about the "diversity of opinion" on abortion and the law.

But sincerity is not the only factor.

Let us suppose a "sincere" group of genetic scientists is convinced that there should be public debate among the members of the black community and the white community about their different views about the political effect of these genetic differences on anti-discrimination legislation. Do you think they should expect a favorable hearing if they get a number of signatures on a statement favoring their position, accept \$30,000 funding from a group like the Ku Klux Klan, and publish a full page ad in the New York Times on Martin Luther King's Birthday?

Let us suppose a "sincere" group of Catholics is convinced that there should be public debate among the members of the hierarchy and the church community about their different views about the political effect of abortion legislation. Do you think they should expect a favorable hearing if they get a number of signatures on a statement favoring their position, accept \$30,000 funding from a group like the Playboy Foundation, and published a full-page ad in the New York Times on Respect Life Sunday?

It is possible, now, that the media will try to back the signers into an unwanted corner with ambush journalism, seeking to hold coats and urge "them" to fight it out on the front pages.

It is certainly possible, also, that some here may see this as an occasion to "call the Vatican's hand" with more potential support than they could expect to get for their own personal views, while some in Rome may see this as an occasion to "call the dissenters' hand" and get several troublesome cases settled with one blow.

My own view about expelling the signers from their communities parallels the U.S. bishops' position on capital punishment for convicted murderers. While I recognize the right of the congregation to seek dismissal of members of religious institutes under Canon 694ff, I believe there is no conclusive evidence that expulsion will deter dissent, and a prudential pastoral judgment about the application of the penalty should be informed by forgiveness and love.



Dissenting nuns challenging authority of Magisterium

by Dale Francis

What seems to be happening often isn't really what is happening. There's a good example right now.

During the presidential campaign, when leaders of the church reaffirmed the church's absolute opposition to abortion, there were those who thought this gave an advantage to President Reagan, openly opposed to abortion, over Walter Mondale, committed to the pro-choice position.



So on Oct. 7, in a full-page advertisement in the New York Times, a group called the Catholic Committee on Pluralism and Abortion, claimed the impression that opposition to abortion was the only legitimate Catholic position was false. Catholics, the 97 signers of the statement said, held divergent views on the question of abortion.

The statement had virtually no effect in the election campaign. The position of the Catholic Church on abortion is so clear that the Times advertisement convinced no one. There were, however, among the signers of that statement, 24 Religious, one a Brother and the others nuns.

Religious are committed to upholding

the magisterium of the church. In this case, they publicly committed themselves to a position in direct opposition to the teaching of the church. The Vatican's Sacred Congregation for Religious has asked them to recant the false teaching. The first response of the nuns involved is to refuse to do so.

One of the sisters involved said it is the teaching of the church that an individual must be true to his or her own conscience. That is true, but it really isn't relevant. What the Congregation has said is simply that if a Religious is not willing to teach what the church teaches, then that person is no longer qualified to be a Religious in the church. That should be obvious. Those who cannot commit themselves to the official teachings of the church quite naturally cannot commit themselves to the defense and proclamation of those teachings.

And here it is that what seems to be happening is not really what is happening. It seems to be an instance in which Religious have openly opposed the official teaching of the church and now openly defy the authority of the church. But that's only what it seems to be. If you listen carefully to what is being said, it is something more pernicious, more dangerous, than this.

What they are really saying is that the pope and the bishops, and even the constant teaching of the church, are not enough; that the teaching of the church is not really established until there is consensus.

And this is what it is all about, whether the faithful are committed to the truths of the church as proclaimed by the successor of Peter and the apostles or whether the teachings of the church are to be determined by a consensus of the faithful. And the irony is that the advocates of consensus justify their position by speaking of the theological principle, *sensus fidelium*. It means quite the opposite, for it rests on what Catholics have believed through the centuries, not as they apparently think, on a poll of current opinion.

Need for balance in financial concerns

by Antoinette Bosco

A funny thing happened to me on the way to 1985. I realized that in 1984—with famine in Africa and devastating death from industrial poisoning in Bhopal, India—the overwhelming focus in the United States has been, in a word, "money."

Media attention has been riveted to the budget deficit, interest rates, the strength of the dollar and the trade imbalance. Unsolicited mailings flood homes with opportunities for investment advice and the vision of extremely comfortable futures. Television presents the lure of riches—from the big car commercials to Dallas-type TV programs.

The rich look is in. Poverty is an embarrassment and a pain, so television hides it, except for the special programs occasionally seen on public broadcasting shows.

And money talk is more infectious than one thinks.

The other morning I was driving to work and mentally planning my financial future.



Figuring on another six or seven years of paid employment, if I could scrape up enough to save \$100 a month, with interest, I could have upward of \$10,000 by then. Adding that to a tiny retirement plan I have, and Social Security a bit later on, could I make mortgage payments and still have enough to eat? I didn't think so. I wondered, maybe I could save \$125 a month?

As I was musing, I found myself suddenly in a traffic jam. I could see a pileup of cars ahead—a rather ugly auto accident. At that moment, I was struck by the thought, "What if it had been me? What if I had been in a fatal accident? Would I want my last thought to be on money?"

Decidedly not! Yet, to be honest, as I pondered that question I had to acknowledge that I, like so many fellow Americans, have been spending more time than ever on thoughts of money. The economy is the big issue—and it's sinking in.

Admittedly, it has always been necessary to be concerned about money and how we support ourselves and our families. But I detect something different today. Money has taken on an importance that goes beyond the need of existing and existing well, to the desire to luxuriate in affluence. To be cushioned in a green base

of security then becomes a dominating value.

Even college surveys show that significant numbers of young people today have moved away from altruistic hopes for careers that aid others. The careers youth seek now are those that lead to jobs that pay well and promise a prosperous future.

The wisdom of John Ruskin is no longer quoted, that "the highest reward for man's toil is not what he gets for it but what he becomes by it."

When the "reward" is defined in dollars and cents, where are people headed?

I ask that as a rhetorical question because I don't know the answer. Money is important. We've got to pay the mortgage and the bills, put food on the table and save for old age. But with all the focus on money today, I fear it may become an end in itself.

If that happens, it sets the stage for values to be distorted, the poor to be ignored—for the well-off often tend to think the poor are responsible for their poverty—and life to be boxed in by the perishable things money buys.

The Bible warned that "the love of money is the root of all evil." That's not a bad warning—along with warnings on deficits, interest rates and all the other money problems.

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the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Arnold picks 1984's 10 best movies

by James W. Arnold

The value of Ten Best lists is arguable and probably overrated, and each year I seriously consider abandoning the ritual. Not this year, though.

Once again I'm persuaded that it's helpful to consider the state of the movie art at some time during the year, to remind everyone that some good films are being made, and to say something nice about them one more time. This seems to be the season ordained for looking back. In addition, several movies on my list need all the box-office help they can get. For those with VCR's, they represent superior choices for video rental now, or a few months from now.



Some of my choices will reflect a convergence with secular critics, who often know good films when they see them. Other choices are somewhat different. As I scan the list now, I'm struck by my bias for well-done films that either force us to consider neglected realities, and/or are imbued with a sympathetic insight into the human spirit in a universe still watched over by a loving God. I'm also impressed that nearly all of them have been rated by the U.S. Catholic Conference as satisfactory for youth.

The precise demarcation between last year, this year and next year is always blurry, and varies from city to city. My list is simply of the best films I saw in 1984. Some I haven't reviewed yet may well end up on the 1985 list, including such titles as "Starman," "A Passage to India," "Comfort and Joy" and "The Killing Fields."

Here are my selections for 1984, listed in the order in which I saw them:

TESTAMENT (A-II, PG): Perhaps ultimately the year's most important and least-seen film, this is Lynne Littman's enormously sad and artful post-nuclear nightmare, in which all the mythical figures and images of the American small town struggle bravely but perish in the radioactive twilight.

ICEMAN (A-II, PG): Fred Schepisi's poignant, underrated tale about a prehistoric man, restored to life, who confronts the values of modern science and finally escapes to a mystical paradise, does everything that movies do at their best.

THE NATURAL (A-II, PG): At last, the great American baseball movie. They will never come better than this nostalgia-drenched work of love directed by Barry Levinson, acted by Robert Redford and others, photographed by Caleb Deschanel. It captures not only the myth of sports, but

of heroes, legends and tall tales that draw us forever to drama and fiction.

THE KARATE KID (A-II, PG): John Avildsen's celebration of the improbable alliance between two underdog ethnics, an Italian teen-ager and a Japanese handyman, against the WASP ruling class, is the most moral and sensitive, as well as dramatically satisfying, of the current crop of new-kid-in-town youth movies.

EL NORTE (A-II, PG): Gregory Nava's moving, often funny but finally tragic account of a brother and sister who flee from Guatemalan oppression to an ambiguous haven in California is full of wonderful moments of truth, and probably the best independent feature ever made by Americans.

PLACES IN THE HEART (A-II, PG): Robert Benton's memoir, while ostensibly about rural survival in Texas during the depression, is essentially about people, heroes and villains, saints and sinners, bound together by traditions of town, kinship and religion, and offers a unique Christian vision of life's sadness and joy.

A SOLDIER'S STORY (A-II, PG): An intriguing military murder mystery that eventually exposes the scars of American racism in the 1940s, Norman Jewison's film of Charles Fuller's Pulitzer Prize play is explosive, gripping and relevant. In a year dominated by escapist themes, it roused the dozing social conscience.

COUNTRY (A-II, PG): Basically a powerful, Iowa-based documentary about the plight of family farmers caught in the squeeze between Big Agriculture and business-oriented Government, this is the achingly sad but finally uplifting tale of real people determined to hang onto a way of life that may be disappearing. (Director: Richard Pearce.)

AMADEUS (A-II, PG) Peter Shaffer's brilliant conjecture about Mozart's life and death, turned into an audio-visual delight by Milos Forman and company, offers a provocative variation on the theme of the injustice of Providence and the eternal struggle between those who have but do not deserve, and those who deserve but do not have.

THE COTTON CLUB (A-III, R): While a difficult fit on this list, Francis Coppola's expensive and imperfect, violent and sometimes sexy fantasy combining the music of a famous Harlem club and the racism and criminal greed of a bygone era, is a superbly cinematic adult entertainment.

The honorable mention category includes five movies I liked, but for one reason or another, not as much as these 10. "Two of them, technically 1983 releases, were "Educating Rita" and "The Dresser," generally excellent adaptations of stage plays with somewhat different appeals. The others were "Greystoke," "Irreconcilable Differences" and "2010."

boogie, from Katherine Dunham and Alvin Ailey to the promising young performers of today.

TV Film Fare

Monday, Jan. 21, 9-11:30 p.m. EST (NBC)—"Bronco Billy" (1980)—An off-beat Clint Eastwood film about a former shoe salesman from New Jersey who puts together a modest but competent Wild West Show with other dreamers and misfits like himself. An amiable and relaxed comedy marred by one brutal fight sequence. The U.S. Catholic Conference classification is A-III—adults.



PBS DRAMA—Jen (Megan Follows) is confused and angry when her mother (Diana LeBlanc) tells her that her parents have separated in "Jen's Place." The drama airs Monday at 8 p.m. on the PBS series, "Wonderworks."

Critic hard-pressed to pick 10 best movies for '84

by Michael Gallagher

Though there were a fair share of moderately entertaining films released in 1984, it was one of the bleakest in recent memory in terms of films of higher quality. It was so bleak, in fact, that I was hard put to come up with the hallowed-by-tradition Best 10 list.

But, traditionalist to the core, I came through nevertheless—though don't ask me to defend to the death some of my choices.

My first three selections, however, "The Killing Fields," "Diary for My Children" and "A Sunday in the Country" would honor any year.

"The Killing Fields" is a visually overwhelming and emotionally powerful film about the tragedy of Cambodia conveyed through the story of a friendship between two quite different men: an American correspondent, Sydney Schanberg of The New York Times, and his Cambodian assistant, Dith Pran. Pran disappears into the death camps of the victorious Khmer Rouge but, though millions of his countrymen perish, Pran survives.

This British-made, American-financed film is easily the outstanding general release picture of 1984 and it represents an extraordinary debut for its director, Roland Joffe.

The Hungarian film "Diary for My Children," which, coincidentally, also deals with the suffering wrought by a rigidly doctrinaire Communist regime, will not be seen by many Americans, but it should be—as much for our sake as for its.

Directed by the brilliant Marta Meszaros, it tells the story of a free-spirited teen-age girl, an orphan, growing up during the darkest days of Stalinist repression. She carries on a running conflict with an aunt whose whole life is given over to the party.

What is especially interesting about the film is Miss Meszaros' scathing mockery of the newsreels and movies of the period, which in the name of orthodoxy subjugated freedom of expression.

"A Sunday in the Country" is Bertrand Tavernier's film about an artist, honored by success and esteem in his old age, who nonetheless realizes his life and his art would be great. This wise and poignant film will no doubt be seen by more people than Miss Meszaros's, but by not as many as it deserves.

My next two choices, "Cal" and "A Soldier's Story," are both of somewhat lesser stature, but they are still very good movies.

"A Soldier's Story" deals with the lacerating effects of racism on an Army post in the '40s. It's a taut and moving film marked by superb acting, especially

Howard E. Rollins as an officer sent to investigate the murder of a black sergeant; Adolph Caesar as the victim, a twisted, bitter martinet; and Larry Riley as a happy-go-lucky Southern black unlucky enough to incur the sergeant's special ire.

"Cal" is an austere drama about an ill-fated romance in Northern Ireland between a hapless young IRA recruit and the widow of a murdered policeman. Helen Mirren is memorable as the widow.

A bit further down, but still a very good film, is a surprise: "Mrs. Soffel," an unheralded, very late 1984 release. The first American film of immensely talented Australian director Gillian Armstrong, it is the story of a turn-of-the-century Pittsburgh woman, the wife of a prison warden, who falls in love with a convicted murderer. She not only helps him and his brother to escape but also abandons her husband and children to join him on a desperate attempt to flee to Canada in the midst of winter. Diane Keaton and Mel Gibson turn in what are probably the best performances of their careers.

Finally, I have included "Places in the Heart," "Country," "The Natural," and "A Passage to India."

Of the two dramas about hard times down on the farm, "Places in the Heart" has too much of a golden glow about it and "Country" is a bit too contrived, but they have some fine acting and leave you with a good feeling.

"The Natural," in which Robert Redford plays a baseball star whose prowess had something mystical about it, suffers from a touch of blandness, but it is still entertaining.

David Lean's "A Passage to India," his first movie in 14 years, combines lavish spectacle, witty, incisive dialogue, and great acting (Judy Davis and Peggy Ashcroft). Unfortunately, it's lacking in dramatic punch and in some ways resembles an elegantly constructed shaggy dog story.

I think it's worth noting that of my top five choices, only "A Soldier's Story" is American from first to last. This I think is an indication of how far removed the American film establishment is from dealing in an uncompromising way with vital issues.

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

Recent USCC Film Classifications

Breakin' 2	A-II
Electric Boogaloo	A-II
Johnny Dangerously	A-III
Mrs. Soffel	A-IV
The River	A-II

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

TV programs and films of interest

Monday, Jan. 21, 9-10:30 p.m. EST (PBS) "Noon Wine." Adapted from Katherine Anne Porter's short story, this "American Playhouse" production is set at the turn of the century when a Swedish immigrant is hired to work on a small Texas farm and becomes, through no fault of his own, the cause of his employer's downfall.

Friday, Jan. 25, 9-11 p.m. EST (PBS) "Dance Black America." Twenty dance companies are featured in this festival celebrating 300 years of black dance history, from the cakewalk to the electronic

to the editor

Policy on Nicaragua called immoral

The "ethics of force" proposed by Secretary of State George Shultz to justify current U.S. policy toward Nicaragua continues to devastate our people here. "Our moral principles should not deter us" in dealing with terrorists, Mr. Shultz is quoted as saying. But who is terrorizing my Nicaraguan parishioners? If your readers have any doubts they should contact people like the Rev. Donald L. Carver of the Iowa United Methodist Conference who visited our parish in December 1984 and talked with people worried if "Black Bird" (the U.S.A.'s sound-barrier-breaking spy plane) will return, or if the Contras will make good on their threats, having already killed 13 civilians within the parish area.

Who but Mr. Reagan's "freedom fighters" (the Contras) ambushed a vehicle with 31 coffee pickers last month killing 21 of them instantly? Who but the same "freedom fighters" left Samuel, another parishioner, with horrible burns over his whole upper body? Who but the White House and U.S. Senate seem intent on forcing Nicaragua to keep a large standing infantry in self-defense (and I thank God they're around to protect us from the unprincipled Contras) and thus

put a staggering drain on the economy? For example, the husband and oldest son of Rosa, our church housekeeper, are in uniform to protect the coffee pickers rather than doing productive civilian work. Rosa, who already has had one son killed by the "freedom fighters," runs the high risk of losing more than just sleep.

Today I passed a stack of bags filled with wheat labelled "Gift of Canada"; I walked by the town's high school built by the government of Denmark; heard about the good work of the town's Spanish doctor; thought of the young bible school teacher whose work is made easier by glasses fitted at the optical center donated by France; and finally I read that in March Mr. Reagan and the Senate are going to renew attempts to finance hostilities against Nicaragua.

Can't Indiana break the pattern and do better than that? Perhaps by recalling that Senator Lugar is now chairman of the U.S. Senate Foreign Relations Committee, with previous experience on the Western Hemisphere Affairs Subcommittee, reminding him that at the end of December 1984 the Mexican Senate made the Spartan-Athenian comparison: "While the U.S.

the Saints ^{by Luke}

ST. AGNES



LITTLE IS KNOWN ABOUT ST. AGNES, VIRGIN AND MARTYR. LEGEND HAS IT THAT SHE WAS A BEAUTIFUL CHILD AND ONLY ABOUT 12 OR 13 WHEN MARTYRED. SHE LIVED IN ROME TOWARD THE END OF THE 3RD CENTURY OR EARLY 4TH CENTURY.

COURTED BY MANY, SHE PLEDGED FIDELITY TO CHRIST AND REJECTED ALL HER SUITORS. FINALLY, ONE ROMAN NOBLEMAN BROUGHT HER BEFORE THE GOVERNOR AND ACCUSED HER OF BEING A CHRISTIAN.

THE GOVERNOR THREATENED HER WITH TORTURE AND DEATH BY BURNING, BUT IN THE FACE OF TERROR, SHE SHOWED ONLY GOOD CHEER. FINALLY, SHE WAS SENT TO A HOUSE OF PROSTITUTION WHERE BOTH MEN AND WOMEN WERE STRUCK BY HER BEAUTY. WHEN ONE YOUNG MAN APPROACHED AND LOOKED AT HER LUSTFULLY, HE WAS STRUCK BLIND, LEGEND SAYS, BUT HIS VISION WAS RESTORED BY AGNES'S PRAYERFUL INTERCESSION. BROUGHT AGAIN BEFORE THE GOVERNOR, WHO WAS HIGHLY EXASPERATED BY HER YOUTHFUL DEFIANCE, AGNES WAS SENTENCED TO DEATH. MANY WEPT AT HER BEHEADING. HER BODY IS BURIED A SHORT DISTANCE FROM ROME.

IN PAINTINGS, SHE IS PORTRAYED AS A YOUNG GIRL WITH A LAMB IN HER ARMS OR AT HER FEET.

THE FEAST OF ST. AGNES IS CELEBRATED JAN. 21.

insists on armed force (in Central America) Mexico points out that the only viable alternative is diplomatic negotiation and peaceful co-existence."

Can't Indiana Christians convince Mr. Lugar that there's nothing ethical about the Republican Party's Nicaraguan policy? On the contrary, there's much that is immoral.

Fr. Bernard A. Survil

1402 Calle Meridiana
Esquipulas de Matagalpa, Nicaragua

(The author has served in churches in El Salvador, Costa Rica and Nicaragua. From 1970 to 1974 he lived in Indianapolis, teaching at Cathedral High School.)

chickens and mashed potatoes for me on Christmas Eve and the food was delicious. Thanks again for your thoughtfulness. I hope you had a nice Christmas and have a good New Year."

Mary Schott

Indianapolis

Pushing alcohol

Congratulations to Antoinette Bosco on her excellent article highlighting yet again the tragic problem of alcohol abuse among youth (The Criterion, Jan. 4). Hopefully her suggestion that "we all try to reverse the unbelievable promotion given to alcohol today" will be noted particularly by those parishes and councils of the K of C who continue to promote "free beer" as an enticement to their functions.

Considering the facts that Catholics comprise a disproportionately high percentage of alcoholics in this country and that alcoholism remains one of the leading causes of broken families, one would think that we as Catholics would be exhibiting grave concern for our faith community by leading the way toward a greater understanding of the illness of alcoholism. Instead we stand guilty as charged of the irresponsible promotion and use of the drug alcohol. No wonder "our youth in alarming numbers are being seduced by alcohol." We are promoting it!

Thomas J. Meier

Indianapolis

Sowing seeds

"Any urchin can tell how many seeds there are in an apple, but only God how many apples are in a seed." So says an ancient mission almanac.

In 1984 the Franciscans (were donated and then) transhipped about 60,000 lbs. of garden seeds to many missionaries and needy people all over the world. All put together the seeds would have made a garden of 25,000 acres of plants. St. Paul might have added, "I planted the seed and Apollos watered it, but God made it grow." (1 Cor. 3:6)

The readers of your paper are invited to send to us the names and addresses of three of their missionary friends (abroad) and we will mail them direct packets of garden seeds. We will be able to cover the cost of postage, if your reader so chooses. The address of each missionary should be printed clearly on a 3x5 piece of paper and sent to us.

We want to share these wonderful gifts of God, as blessed links of encouragement, life support and peace symbols on our earthly pilgrimage—as long as our donor's supply lasts.

Frs. Aloys and Gerald Held, OFM
Franciscan Missions
1615 Vine St.
Cincinnati, Ohio 45210



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WINTER/SPRING SCHEDULE/1985

Weekend Retreats . . . Days & Evenings of Recollection

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Feb. 22-24	"Living the Gospel Today" . . . Rev. Edward Dhondt
March 1-3	"Compassion" . . . Rev. Geoffrey Gaughn, OSB
March 8-10	"Peace I Leave With You" . . . Rev. Lawrence Moran
March 15-17	"Beatitudes II" . . . Rev. Eric Lies, OSB
March 22-24	"Characteristics of Christ" . . . Rev. James Farrell
May 3-5	"God's Great Gift of Love" . . . Rev. George Nintemann, OP

Specialized Weekends for Both Men & Women

Jan. 18-20	Mixed Serenity — for those who have been affected by the disease of alcoholism . . . Rev. James Schwerly
Jan. 25-27	Young Adult — "Stories: God's, Mine & Yours" . . . Rev. Jeffrey Charlton
Feb. 8-10	Charismatic Weekend . . . TBA
Feb. 15-17	Married Couples — "Growing in the Lord Together" . . . Rev. Thomas Stepanski, ST
March 29-31	Scripture Enrichment — "Peace & Justice; Peace & War; Peace & Charity as Found in the Holy Week Scripture" . . . Rev. Conrad Louis, OSB
April 19-21	Contemplative Weekend for M/W — "Being in the Desert" . . . Rev. Thomas Krupski, OFM
May 10-11	Mother/Daughter Mini-Retreat — "Feminine Gifts Within the Family" . . . Rev. Paul Koetter

Men's Retreats

Feb. 1-3	"From Conflict to Recollection" . . . Rev. Leo Piguett
June 7-9	Men's Serenity . . . TBA

Days of Recollection

Feb. 6	Leisure Day — "Solitude: A Creative Time" . . . Rev. Paul Koetter
March 6	Leisure Day — "The Question Jesus Asks Us" . . . Rev. Hilary Ottensmeyer, OSB
March 12	Over 50 D/R — TBA
April 9	Over 50 D/R — "Love God As He Loves Us" . . . Rev. Donald Quinn
April 10	Leisure Day — "Loving Ourselves" . . . Dr. John Nurnberger
May 7	Leisure Day — TBA . . . Rev. Martin Peter
May 8	Over 50 D/R — "No Retirement From God" . . . Rev. Edwin Sahn

Evenings of Recollection

Jan. 30	Father/Daughter — "Where Is God In My Life's Journey?" . . . Rev. Patrick Doyle
March 27	Father/Son — TBA
April 22, 29 & May 6	Reflective Experience . . . Rev. Jeffrey Godecker
July 17	Married Couples — "Communication Fights" . . . Rev. Joseph McNally

Write to or Call: Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
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Mass an ordeal

One hears or reads comments about declining Sunday Mass attendance. I offer a few comments on the problem. Personally, I find as a general rule that going to Mass is often uncomfortable and boring.

I have sat in hard pews and listened to dull sermons for so many years that I have come to expect such as the norm. Since Vatican II, too often the readings are presented by lectors whose words are unintelligible. I find nothing inspirational, thrilling or exciting in trying to sing lyrics that sometimes make no sense, especially when set to music that is unsingable by anyone of less than professional capability. Then, lest any congregation learn to sing the hymns, they seemingly must be changed weekly.

Furthermore, I find it most dull, boring, and uninspiring to sit and wait while the ushers complete taking up the collection while the celebrant seems to be mentally tallying up the loot.

Who has converted this glorious sacrifice into an ordeal to be endured rather than a liturgy to be enjoyed? After all, can the spirit absorb more than the arthritic joints or the seat of the pants can tolerate?

Name withheld by request

The Lord's work

I thought you would like to read, and share with all your hard-working St. Vincent de Paul readers, this beautiful letter I received from a friend whose name I turned in to SDVP for Christmas. I think it tells all and will help to reassure those Vincentians, who may occasionally become discouraged, that their work is more than just worthwhile. It is the Lord's work!

The letter said:

"Mary, Hi. Just a short note to thank you for the gift I received on Christmas Eve day. It was a great surprise and really helped. The food is great. I hope it will make you feel good to know that you not only brightened my Christmas, but also brightened a friend of mine's too. I know a girl in my neighborhood who was out of food till the end of December and you enabled me to help her. She fixed one of the

CORNUCOPIA

The agony and ecstasy

by Cynthia Dewes

There we were, sitting politely at attention in the theater while the play unfolded before us on stage. And there he was in a neighboring seat, snoring lustily in a narcoleptic, or perhaps alcoholic, slumber.

Even the intermission failed to disturb him, although the crowd's activity was enough to muffle his embarrassing noises.

Other playgoers may have thought him ill or drunk, but we knew better. We recognized signs that this tired man was obviously a grand-

parent whose family was gathered at his home for a few days' visit. He had fled to the theater to get some rest, the bus depot being decaying and the corner gas station too drafty.

Oh, what stories were revealed by the pages under that poor man's eyes. What volumes of memories were hidden behind those twitching eyelids. Grandma, nowhere in sight, obviously must be made of sterner stuff; or perhaps she was simply hiding out at home.

It probably began for them innocently enough, when the cars drove up full of assorted children, grandchildren and dogs, all eager to celebrate the holiday with the folks. As the visitors spilled into the clean, quiet house, Grandpa's dog ran out the front door.

The cat hid behind the water heater, hissing and arching his back. At the sound of a footfall his fur would rearrange itself into a festival of fright, and the pupils of his eyes were permanently dilated. Cat walked (when he walked, which was seldom from then on) with a curious gait caused by tiptoeing on his claws. His nervous breakdown was to continue for some time after the visitors left.

Since Grandpa and Grandma were too big to squeeze behind the water heater and too proper to check into a motel when company was in the house, their fate was sealed. Nonstop conversation, stern asides to unruly kids, endless meals followed by rich desserts, and constant burping, patting, juggling and admiring of babies began to take their toll.

Basic adult routines of sleeping and eating were replaced by food fights and games of musical beds. Loud music, Monopoly tournaments and bursts of laughter went on at all hours. The garage was full of trash and the driveway full of cars. Telephone messages were left unanswered; the daily paper remained unread. World events went unnoticed as homely reality took over.

Toward the end of the third act our slumbering neighbor lurched awake. We could imagine the grainy eyelids, the mossy mouth, the general malaise he was experiencing. The play ended and he slumped out of the theater.

Our suspicions about our neighbor were confirmed when we saw him enter a car waiting at the curb. A young man was at the wheel, and four or five kids hung from the windows. "Hi, Gramps! Did you have a good time?" they hollered. Their hats were askew and chocolate was smeared all over their chins.

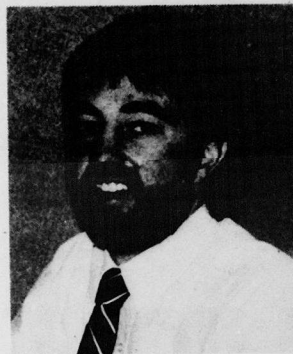
The neighbor's face instantly came to life. His shoulders went back, his step lightened, and he hurried to join his greeters. As he jumped into the car, his coattail caught in the door latch, the car peeled off and we heard him exclaim joyfully, "Not as good as I will now!"

vips...

✓ Marian College history professor James J. Divita will discuss "The Italian Immigrant in Indianapolis" at the Marion County/Indianapolis Historical Society Conference on Saturday, Jan. 19 at 1 p.m. in the Atherton Center of Butler University.



✓ Mr. and Mrs. Joseph M. Dippel will celebrate their 50th Wedding Anniversary on Saturday, Feb. 9 with a Mass of Thanksgiving at 1 p.m. in St. Roch Church, followed by a reception at Lake Shore Country Club. The Dippels were married Feb. 9, 1935 in St. Philip Neri Church. They are the parents of two children: John, and Mary Heisig; and grandparents of nine.



✓ Exercise physiologist Tom McMullen has been named Wellness Coordinator for St. Francis Hospital Center. His duties will include responsibility for fitness-related activities and coordination of health promotion/wellness services offered through several of the hospital's departments. McMullen holds a bachelor's degree in health science/public health and a master's degree in exercise physiology.

check it out...

✓ The Channel of Peace Charismatic Renewal will sponsor a 15-minute radio program entitled "Daily Bread," with Father Richard Lauer of Cincinnati, on WBRI 1500 AM every weekday evening at 5:30 p.m. beginning Monday, Jan. 21. The Channel of Peace will also sponsor "Lift Up Your Hearts," a TV program on Channel 40 every Wednesday at 8:30 p.m.

✓ The Parkinson Awareness Association will conduct an open discussion on attitudes, monitored by the Rev. Evelyn Brown on Sunday, Jan. 20 at 2 p.m. in the School of Nursing Building at IUPUI. The group will also meet at 12 noon on Tuesday, Feb. 5 at Holiday House in Holiday Park for a pitch-in luncheon meeting. For more information call 255-1993.

✓ Indianapolis East Deanery Schools will present a Musicales at 2 p.m. on Sunday, Feb. 3 at Secunia Memorial High School, 5000 Nowland Ave., as the kick-off event for their participation in Catholic Schools Week. Tickets may be purchased at any East Deanery school for \$1 per adult, grade and pre-school children free. East Deanery schools include: Holy Cross Central, Holy Spirit, Our Lady of Lourdes, St. Bernadette, St. Rita, St. Simon, St. Therese of the Little Flower, St. Michael of Greenfield, and Secunia Memorial High School.

✓ A program on "Families: Messages, Memories, Meaning" will be co-sponsored by St. Vincent Hospital and Health Care Center and St. Monica Parish on Tuesdays, Jan. 22, 29, and Feb. 5 from 7:30 to 9 p.m. at the church, 6131 Michigan Rd. N.W. The program, based on Jesuit Father John Powell's video series, explores practical ways to enhance family life. Fee is \$10 per family. To register call 846-7037.

✓ A Parish Community Retreat conducted by Holy Cross Father Robert Nogosek and Beth Ann Hughes from the Beech Grove Benedictine Center will be held for American Martyrs Parish, Scottsburg, and St. Francis Xavier Parish, Henryville, from 7 p.m. on Friday, Feb. 1 through Tuesday, Feb. 5. All ages, Catholic and non-Catholic are invited to attend.

✓ A Free Job Training Workshop presented by Indianapolis Alliance for Jobs, Inc. for unemployed or underemployed persons will be held from 1 to 4 p.m. on Friday, Feb. 1 at St. Rita Church. Participants will receive information and individualized consultation regarding available training programs. Pick up an income verification form at St. Rita Parish Social Ministry Center, 1816 N. Arsenal St., prior to the workshop and bring the completed form with you. Call 633-5677 from 9 a.m. to 12 noon for more information.

✓ A Pro-Life Prayer Service will be held on Saturday, Jan. 19 from 9 to 11 a.m.

in St. Monica Church, 6131 N. Michigan Rd. The service will include a Mass with homily by Franciscan Father John Ostiedt, film and recitation of the rosary.



✓ The Fountain Square Fools drama, mime, music and dance troupe from Cincinnati will present a concert entitled "Peace on Earth" tonight from 7:30 to 9:30 p.m. at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. The concert deals with today's issues of justice. Admission is \$5 at the door; group rates available.



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QUESTION CORNER

Are personal vows OK?

by Fr. John Dietzen

Q I will be married soon in a Catholic Church. What form of vows must we use? Can we recite our own personal vows?

If not, can we add to the traditional vows? I've heard that this is not allowed. Why would this be? (North Carolina)

A Two forms of consent or vows are possible in the United States. One is common for the whole church: "I, Joseph, take you, Anne, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."



The other was approved for our country at the request of the American bishops since it is more familiar here: "I, Joseph, take you, Anne, for my lawful wife, to have and to hold, from this day forward, for better or worse, for richer, for poorer, in sickness and in health until death do us part."

Either of these forms may be put as a question ("Do you, Joseph, take Anne?") to which the couple would respond: "I do."

One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating priest or deacon nor

the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community.

In practice, this works no hardship whatsoever for the couple, since numerous opportunities exist for the couple to convey their faith and feelings toward each other, and toward God and other people. A major one, of course, is in their choice of Scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves.

Another quite frequently used is the opportunity for the couple to compose their own prayer to be recited, together or separately, immediately after the vows, or at another appropriate time during the ceremony, such as after Communion.

Most priests are happy and eager to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

Q I attended Mass in a neighboring city at which altar boys were replaced with girls. What is the rule on this now? If it is all right in one place it ought to be in another.

I was told the new canon law has changed the old rule. (Indiana)

A The regulation prohibiting girls and women from serving at Mass is still in effect. The rule is surely confusing since liturgical guidelines clearly admit women to ministries which are far more integral to the eucharistic celebration than being a server.

Lay men and women, for example, may be readers of the word of God and ministers

of the Eucharist. Either would, I believe, be considered a deeper involvement in the Mass than carrying the cross, holding the sacramentary or assisting the priest with the wine and water, which are responsibilities of the servers.

The new Code of Canon Law, however, has not changed the ruling found in two documents preceding the 1983 code, one in 1980 ("Inestimabile Donum") and the other in 1970 (An Instruction on the Correct Implementation of the Constitution on the Liturgy). Nothing in the 1983 code reverses these positions. (See canons 2 and 20)

(A free-of-charge brochure outlining Catholic marriage regulations and explaining the promises before a mixed marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Sorting out how to care for family and self

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 32 and live with my father. I work as a lab assistant. We live in a retirement area. My mother died three years ago. My parents did not get along, especially near the end. My mother did not demand that I stay. I believe she would have died sooner without me because my father does not hear well, and often she needed help immediately.

Now I don't know how to get out. There are not many single men here (most are divorced). I get very nervous around them. I thought of moving, but a lab assistant doesn't get paid much. I have joined singles' groups—church and others—but I still feel lonely.

Do you have some suggestions? I thought of school, but I hated it so much before. (Florida)

Answer: Your letter pinpoints a common dilemma: Where do you draw the line between care of others and care of yourself? When you are single the problem is heightened by the fact that married family members often seem to assume you will care for aged parents and relatives.

When you write that you don't know how to "get out," I am not sure whether you mean "get out" occasionally to socialize and date or "get out" permanently. Both possibilities are legitimate, and only you can say what is most appropriate.

Where are your other family members? They should be asked to assume part of the financial and personal responsibility. You need some time for yourself. A family conference may be in order. If they do not live nearby, perhaps you can arrange a conference phone call.

If family is not available, what resources are there in your community to meet your father's needs for companionship and care? Senior Citizens, councils of aging, retirement group homes and churches can all be helpful. Many of these options are discussed in my book "Caring for Your Aging Parent" (Kenny



and Spicer, St. Anthony Messenger Press, 1984, \$5.95).

What does your father want? What would he do if you were not around? You must discuss this frankly with him.

Now for you. Where would you go if you were not caring for your father?

Do not run from your father. Run to something. Before you decide to leave, you need to be clear on what you want to do.

You say you are nervous around single men. Be sure your father is not an excuse for avoiding change and growth in your life. You might seek short-term counseling to help in clarifying your life goals and overcoming fears.

You say you did not like school. Have you thought of additional skills training? Most states have good vocational-technical colleges where you can add to professional training or even begin a new career.

You might also look to a new hobby. Arts and craft lessons can open new vistas. Such lessons may also provide the setting to meet new members of the opposite sex in a less-threatening atmosphere where the relationship itself is not the primary focus.

Finally, guilt may be the biggest problem. To deal with guilt, you need to accept yourself with your limitations. Few of us are capable of giving all the time, with nothing for ourselves. Accept that you are human, and that your own needs are as legitimate as your father's.

You have a hard choice. Seek support from others who have faced a similar problem. Good luck!

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

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Faith Today

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Regaining control: The not-so-instant, no-magic formula

By Father David K. O'Rourke, OP
NC News Service

Ruth came to see me for the first time about three years ago. We had worked together on several church projects. Her energy, talents and marvelous sense of humor made her an asset in any community project. But we had never talked about anything personal.

Then one day she called with a personal request. She sounded down and depressed. "I was told that you are also a counselor and I think I could use some help," she said.

Then she told a story that with variations could probably be repeated in many a household.

During a recent medical checkup her doctor noted a substantial weight gain and warned, with something less than perfect diplomacy, that, "Just because you're getting older now you can't let yourself go."

"Older," she had thought indignantly. "I'm only 43!"

But then, as she drove home, she recalled that in a few short years the children would be grown and gone. What really got to her, though, were his comments about "letting yourself go."

She knew something was wrong. Her energy just wasn't there any more. She was finding it harder to do ordinary household chores. She seemed to be running late more often. What she did get done brought little sense of reward.

Ruth knew her appearance was slipping. Her husband didn't compliment her looks the way he used to. She recalled with distress how the bold straight lines on her plaid skirts were now all curved. She thought of buying

new clothes, but didn't even want to talk about it with the salesperson until she lost weight.

When she got home she went to the bedroom and looked long at herself in the three-way mirror. Then she sat down, put her head on her arms and sobbed for about 10 minutes.

That's when she called me.

By the time Ruth came to see me a few days later, her distress was worse. Feeling the need to get away, she had suggested to her husband that they go for the weekend to Carmel, a beautiful spot on the Pacific Ocean south of San Francisco. "Come on," he joshed, "our television has the same football games as theirs."

The children hadn't helped much either. As Ruth explained it: "The other parents and I have a driving pool, but I still seem to spend the better part of the day on the road. Three different schools each morning, then it's chaffering this one to football practice, that one to slum-

ber parties. And all I ever get from the children is,

"Ma, hurry up. We're gonna be late."

She looked at me, and with humor showing through the tears in her eyes, she said,

"I need to know, is there life after car pooling?"

Counselors don't see themselves as magicians. We don't try to fix what is broken. We don't say we can change lives. What we can do is help people find their own

direction and support them as they regain control of a situation slipping from their grasp.

Ruth is a competent, intelligent and productive woman and an affectionate wife and mother. But like all people she needed real goals and purpose, the kind of purpose that can mobilize her during the day and give her a sense of accomplishment and satisfaction at its end.

Like many people, she reached a point where her working goals began to seem thin, even hollow. She would go through the same motions that had carried her happily through 20 years of marriage and parenting. But from somewhere inside her came a suspicion that it was no longer enough.

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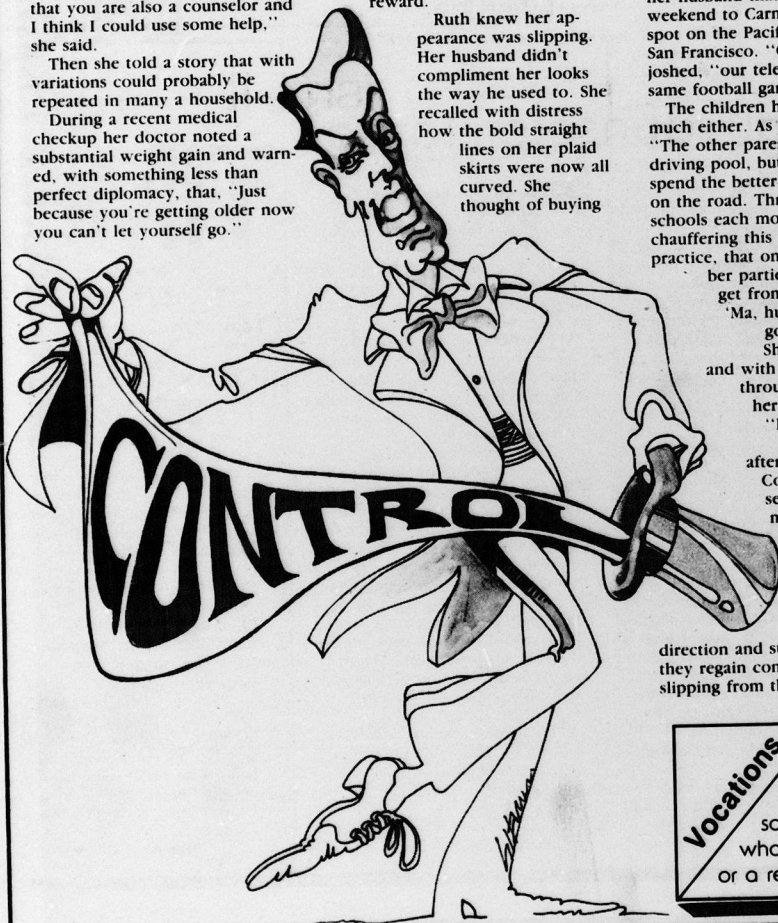
Ruth and I met weekly for about four months. During our first sessions we tried to put labels on what was going on in her life. Then we went on to see what we could do about it.

How she and her family pulled things together is not important here. What is important is the belief our work was based on — that much of our life is subject to our own human control. It is right for us to exert that control where possible.

This is also a traditional Catholic notion. St. Thomas Aquinas, for example, said that conscious action for well-understood goals is the principal mark of humankind.

In this, the views of the theologian and the pastoral counselor come together. For the counselor spends much of his or her time helping people to reassert control over their lives.

(Father O'Rourke is associate director of the family life office in the Diocese of Oakland, Calif.)



Vocations

Counselors such as this week's writer, Father David O'Rourke, don't claim to work miracles. They simply provide some direction to the many ordinary people who sometimes lose sight of worthwhile goals or a reason to struggle with life's demands.

Focus on conflict management

By Katharine Bird
NC News Service

"I enjoy my work — seeing persons freed up from the burdens, or anxieties, or hardships they are carrying," said Holy Name Sister Carol Ries. She was talking with me about her vocation, her way of "being Christ to others." Sister Ries is a psychotherapist with the Consultation Center for the Archdiocese of Washington, D.C.

Psychotherapists help "individuals reach greater potential by coping with and understanding life situations which are causing conflict," Sister Ries said. She helps people handle situations that are "hindering their personal and spiritual growth."

Some people go into counseling because they "aren't satisfied with the way they are relating" to others, Sister Ries said. Other times it's a "self-esteem issue. They don't like the way they are feeling about themselves."

Often they seek her out when a superior or a friend pressures them to get some help.

The clients she sees may be in "pain from a broken relationship, pain carried over from childhood or because of something perceived as a failure."

Sister Ries said.

She finds that an individual's community life, spiritual and family life are closely interrelated. When a person grows in one area, it affects the other areas too, she finds. "I see an integration of a person psychologically and spiritually," she explained.

But when someone experiences a conflict in one area, that conflict is likely to spill over into other relationships too, even the relationship with God, Sister Ries said. Conflict can be a burden which "prevents us from seeing God's presence and God's beauty," she continued. "It can stand in the way of deepening our relationship with God and can affect prayer life and ministerial life too."

That is where she often comes into the picture for clients — not to eliminate all conflict from their lives, but to help them manage it.

A common relationship crisis she deals with is the "empty nest" distress felt by a parent whose child is about to leave home. Wherever possible in such a crisis, Sister Ries "brings both parent and child in to see what's happening." Often she finds a "lack of communication." In the counseling session, she checks out the particulars of the situation, for instance,

"how the parent feels about the child leaving."

"It helps both parent and child to see that this is a normal thing," Sister Ries said. She helps them learn "how to maintain a relationship that's healthy for both."

Then there's the man fired from a job. When this happens, Sister Ries works with the individual on a number of issues: how he perceives the situation and how he feels about it; whether he confronted his employer about it or simply accepted it and left; whether he has experienced a similar situation previously.

Her aim, she explained, is to "help the individual become aware of himself and his behavior" and how to manage the situation. Then she tries to help the person determine a course of action.

Asked what the rewards of her profession are, Sister Ries responded: It's a joy to see persons becoming "more aware of their own value, that they are lovable." Sister Ries said that she went into this profession because she was "drawn to a one-to-one relationship aimed at enhancing another person's growth."

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

What's a pastoral counselor to do?

By Theodore Hengesbach
NC News Service

"My parishioners want individual help to develop their spiritual lives," a parish priest told me recently. "It's really the one biggest need. My parish is growing so fast. I can't keep up."

As a way of easing the pressure on his schedule, I suggested that the priest try meeting with small groups of parishioners to examine their spiritual life.

"Small groups are fine," he agreed. "But many people really want individual attention."

As this priest made clear to me, individual pastoral counseling is a growing field of ministry in parishes. Parishioners feel they need all the help they can get to make sense of their lives and to plan for the future.

And this help needs to be tailored to individual specifications. There are no "quick fixes."

Parishioners seek out a pastoral counselor for different reasons.

Some people seek out a counselor because they need help in figuring out answers to the basic questions of life: Who am I? What does the future hold?

What pastoral counselors do is help individuals relate the Chris-

tian message to their own lives. This involves more than spiritual direction.

It means finding ways to bring the Christian tradition to bear on all of life. It means looking at an individual's background, present situation and hopes for the future.

A counselor can help a person explore new possibilities and gain renewed enthusiasm about living the Christian life.

Just what kind of person performs this ministry?

•A pastoral counselor is a mature professional who is sensitive to the needs of adults. Often this is a priest, a parish staff member or some other professional asked to do counseling on the parish's behalf.

•A counselor needs to be knowledgeable about community resources in order to refer people elsewhere when an area of need is uncovered that the counselor is not competent to handle. Sometimes counseling sessions turn up a person's need for medical care or more intensive counseling.

•The counselor is committed to confidentiality.

•Pastoral counselors need a positive sense of self and the ability to see and to accentuate the positive in others.

•Counselors need to be good listeners and genuinely interested in others. Through warm, open dialogue, a counselor facilitates and encourages self-disclosure. But counselors need to be comfortable with disclosing relevant information about themselves as well.

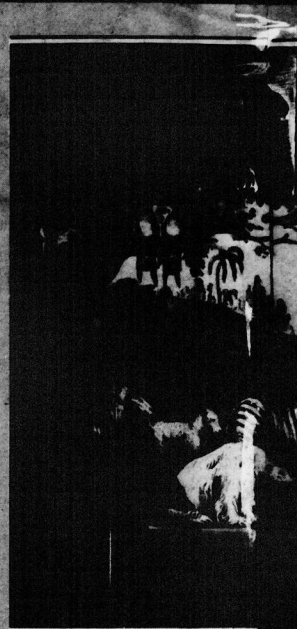
•Pastoral counselors are like other professionals in the helping fields. But to professional skills, the pastoral counselor adds knowledge, understanding and commitment to a religious tradition.

Together, counselor and parishioner focus on bringing the life and words of Jesus to bear on life planning. A counselor helps individuals to be committed to a vision which sees that life has ultimate value and significance.

I think that pastoral counseling is a way of realizing what Belgian Cardinal Leo Suenens once wrote: "To hope is not to dream, but to turn dreams into reality. Happy are those who dream dreams and are ready to pay the price to make them come true."

Perhaps the pastoral counselor serves as a kind of spiritual midwife, helping an individual "to turn dreams into reality."

(Hengesbach teaches at Indiana University, South Bend.)



Biblical in

By Father John Castelot
NC News Service

The science of psychology is a modern phenomenon. Yet many people met in the Bible's pages possessed remarkable psychological insight and skill.

Take the 16th-century-B.C. author of the earliest creation account. This person, known as the Yahwist, composed stories which reveal keen knowledge of the human mind and heart.

In the story of the parade of animals before Adam, the Yahwist subtly portrays the need of a man for feminine companionship, for someone just like-himself with whom he can share.

As the animals go by, Adam cannot help noticing that they go by in pairs. And Adam becomes painfully aware of his loneliness.

His anguish is sharpened by the realization that he will not find the companionship he wants among these creatures. At this point the author tells the story of the creation of the woman, the answer to the man's deep longings.

Adam exclaims: "This one, at last, is bone of my bone, flesh of my flesh" (Genesis 2:23). The man is now complete, a human being who can love someone besides himself. He can share with another and, in the process, be fulfilled.

The Yahwist also wrote of

FOOD...

...for thought

For some time the elderly woman had been struggling with cancer. When it became difficult for her to leave home, the eucharistic ministers from her parish took on the task of visiting her daily. They brought the Eucharist and spent an hour or so chatting with her.

Later, as she lay dying, the eucharistic ministers, retired persons themselves, arranged to have someone with her around the clock.

That incident occurred in Dominican Father David K. O'Rourke's parish. He related the story to illustrate the kind of informal yet very real pastoral counseling that takes place in parishes.

"Pastoral counseling is a very broad term," Father O'Rourke indicated in an interview. Presently he is the associate director of the family life office in the Diocese of Oakland, Calif.

In his experience as a pastor, he has seen different kinds of people do pastoral counseling in parishes.

Some parishes have a professionally trained psychologist on the staff to counsel parishioners. But, Father O'Rourke said, this kind of pastoral counselor is most likely to be found in large urban parishes with many resources. Father O'Rourke himself is a

licensed counselor.

Sometimes Catholic schools have counselors who are also able to provide some psychological services to families, he added.

But much of the counseling that takes place in parishes isn't done by professionally trained psychologists or counselors. Father O'Rourke said. Instead it's done by staff persons and volunteer pastoral helpers. These pastoral counselors perform a valuable service, Father O'Rourke commented, by helping parishioners deal with "the coping and survival issues which come up in normal living." And their counseling is aimed at getting people's "finger off the panic button."

Father O'Rourke explained that "the chief challenge facing a pastor is to mobilize resources in parishes, to help people overcome their natural reticence to help."

For Father O'Rourke, pastoral counseling in the broadest sense can be defined "not by who does it but by what the person is doing."

It involves one person talking with another on a short-term or long-term basis. And talking is the medium through which the parishioner is helped, Father O'Rourke said.

...for discussion

1. Think of a time when you experienced a difficult conflict, or when you had great difficulty making an important decision about your future. Did you talk with anyone about this? Does it surprise you that many people turn to pastoral counselors of the church for assistance at such times?

2. Dominican Father David K. O'Rourke says that counselors are not magicians. How does he view his work as a counselor?

3. Some of our writers say that what pastoral counselors do is to help people regain proper control over their lives or to rediscover some direction for their lives. They help people to help themselves. Why — and when — is this kind of support needed?

4. Do you agree that the work of the pastoral counselor can be called a Christian vocation, a special way of living out the Christian life. Why? What is your idea of a Christian vocation?

SECOND HELPINGS

"Community of Faith" by James and Evelyn Eaton Whitehead. Christians believe community life "is both a gift and a most difficult ambition," write the Whiteheads. Combining their talents as theologian and psychologist, they say their book is intended for use by groups of people in the church "who struggle to understand themselves as community." The authors discuss topics vital for community living. Conflict, for instance, is normal and to be expected in relationships; it usually "indicates that we are involved in something we feel is significant." But, the Whiteheads counsel, "this energy can be harnessed; it need not always work against us." Also discussed is the need for Christians to tend to their "spiritual, intellectual and emotional development." Personal development "is neither irrelevant to nor distracting from one's life with God," they write. (Seabury Press, 815 Second Ave., New York, N.Y. 10017. \$8.95.)

19



sights into the heart

temptation and fall. Now countless writers and novelists have depicted the workings of these human experiences. But it is widely agreed that no writer ever surpassed the Yahwist in depicting the psychology of this. He would have made a superb pastoral counselor.

"Countless writers and novelists have depicted the workings of these human experiences. But it is widely agreed that no writer ever surpassed the Yahwist..."

It is not the common practice among clinical psychologists to make decisions for their clients. To do so would reinforce the person's emotional immaturity. The aim is to lead the person to make his or her own decisions, to grow in maturity and self-direction. There are many examples of this in Scripture.

After David committed the double crime of adultery and murder, the prophet Nathan did not confront him with a moral judgment. Nathan helped the king come to terms himself with what had been done.

Nathan told David a little story about a poor man who had just one lamb, a real pet. His rich neighbor, with flocks of sheep, had a visitor one day. Instead of preparing a meal from his abundant resources, "he took the poor man's ewe lamb and made a meal of it for his visitor. David grew very angry with that man and said to Nathan, 'As the Lord lives, the man who has done this merits death!'...Then Nathan said to David: 'You are the man!'" (2 Samuel 12:4-7)

Jesus used this technique often. After the parable about the tenant farmers who killed the landowner's servants and even his son in their greed, Jesus asked his hearers: "What do you suppose the owner of the vineyard will do to those tenants when he comes?" They answered: "He will bring that wicked crowd to a bad end and lease his vineyard out to others who will see to it that he has grapes at vintage time" (Matthew 21:40-41).

Thus Jesus led them to their own insight, their own conclusions.

John wrote that Jesus "was well-aware of what was in man's heart" (John 2:25). It could stand as an apt description of an astute pastoral counselor.

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

CHILDREN'S STORY HOUR

A new way to see

By Janaan Manternach
NC News Service

Louis Braille could not see. He was blind. But he could remember seeing people's faces and many colorful things.

He could see when he was a baby, until one sad day. He slipped or tripped. He fell on something and badly injured his eye.

His mother ran to him. She saw he was injured, picked him up and rushed to the doctors. This was more than 170 years ago; there was little the doctors could do.

The wound became infected. The infection spread to both eyes. Soon Louis could not see at all. He was blind. He was just 3 years old.

Louis got used to stumbling over things and falling. His parents loved him very much. They patiently helped him learn to walk around the house without hurting himself.

As he grew up, his life became more and more lonely. He could go outside using a long white cane. But he could not play ball or any games the other children played.

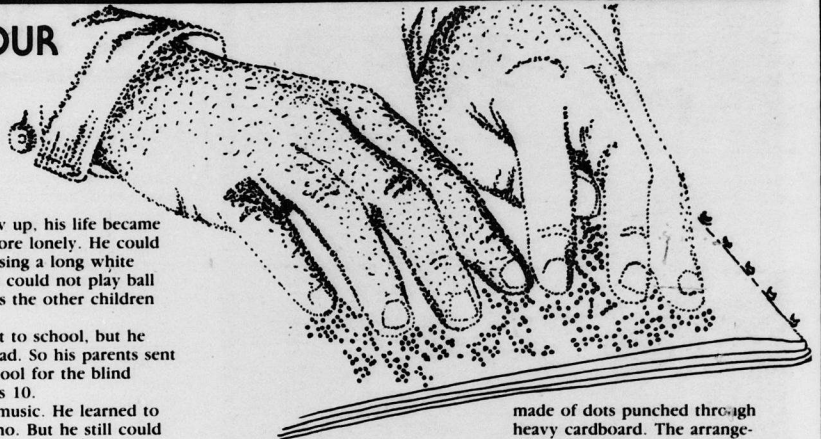
Louis went to school, but he could not read. So his parents sent him to a school for the blind when he was 10.

He loved music. He learned to play the piano. But he still could not read.

Louis felt there must be some way he and other blind people could read. They were as smart as anyone else.

"Someday I will find a way to read," Louis told himself. "Then I can make it possible for all blind people to read."

When he was 12, Louis started work on his dream. He thought and thought. He talked with his blind friends. He talked with his teachers. He found out that people had been trying for more than 100 years to find a way for blind



persons to read.

He started experimenting with a long pin and heavy paper. He punched holes in the paper. He tried hundreds of patterns. Nothing worked. People told him it was impossible. Some of his friends laughed at him as he kept punching holes in paper.

Louis would not give up. At times he got tired and discouraged, but for three years he spent most of his free time working on his invention. Then he found the key. He worked out an alphabet for the blind. Each letter was

made of dots punched through heavy cardboard. The arrangement of the raised dots was different for each letter.

Now he could read. Now all blind people could learn to read using his alphabet of raised dots. Louis was 15 years old.

In the end, Louis' alphabet would be named for him. Blind people still use it and call it braille. Because of Louis they are able to read.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Winter Wonderland



There are at least eight small differences between the drawing on the left and the one on the right. See how many you can find. Then color the drawings.

HOW ABOUT YOU?

☐ Louis Braille helped other people like himself — people who were blind. How might you help others like yourself, other children, for example? Write down four special ways children might help each other.

Children's Reading Corner

The "Seeing Stick" is a story by Jane Yolen. Children and adults might read it aloud, then talk about people who help others to develop and use their own talents. In the story the emperor's beloved daughter, Princess Hwei Ming, is blind. The emperor does everything he can to bring sight to her, but nothing helps. An old man, far away, hears tales of the blind princess and travels far to help the princess see. With his "seeing stick" he helps her to see in an unexpected way. The marvel is that the sorrowful princess learns to see, not with her eyes, but with her fingers, her mind and heart. (Thomas Y. Crowell Co. Inc., 666 Fifth Ave., New York, N.Y. 10019. Hardback. \$11.06.)



Warmth

Using split logs in a wood-burning stove to protect against the rigors of a bitter winter, Sister Conseline Flynn brings the warmth of the Gospel message to children from the ranches of the high country surrounding St. John the Apostle Mission in Paisley, Oregon.

Sister Flynn helps children with the basics of Christianity in her religion classes in Paisley and adjacent missions that receive Extension Society aid. She is one member of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in

the United States. But that team is too small to do the job without help. It needs new members. It needs you.

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The Catholic Church
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There is room for but one king

by Fr. John Buckel

"Kill them all!" Herod ordered the soldiers. Execution had long been King Herod's response to those suspected of treason. Driven to the edge of insanity by paranoid distrust, Herod condemned his wife, his sons, and his in-laws to a violent death.

For all of his wealth and power, Herod led a miserable existence. One driving force ruled his life—personal gain. Herod was the only significant person in his life: he felt empty. Life was a living hell for Herod, and so he made others suffer as he had suffered.

One night King Herod lay in his bed unable to sleep, and his mind began to wander. A conversation with some foreigners continued to plague him. Astrologers from the East had come to the royal court asking: "Where is the newborn king of the Jews? We observed his star and have come to pay him homage." Hearing these words, Herod had become furious, yet managed to conceal his anger.

"Pay homage to another person in my



kingdom? I should put these fools to death," thought Herod. "But I must be patient in order to discover who this pretender to the throne might be." Forcing a smile on his lips and speaking in a fatherly voice, Herod had commanded the astrologers: "Go and get detailed information about the child. When you have found him, report it to me so that I may go and offer him homage too."

Herod lingered in bed congratulating himself on being a shrewd politician. More so than his advisors, Herod understood the ramifications of a newborn king. "In every person's heart, there is room for but one king. Eventually each person would have to choose between the palace king and the stable king," Herod reflected. "I must put an end to this child who challenges my throne."

Herod tossed and turned as he thought. "Weeks have passed and still the astrologers have not returned." Suddenly Herod jumped out of bed and shouted, "I've been duped!" He became violently enraged and ordered the captain of the guard to the royal palace. "Let the world know what terrible price must be paid because my commands were disobeyed. Kill every male child two years old and younger in Bethlehem and the surrounding area."

As the soldiers readied themselves, the baby Jesus slept soundly at the side of Mary and Joseph. Joseph had a dream. "Get up, take the child and his mother and flee to Egypt," Joseph woke up trembling. "Wake up, Mary," Joseph said as he shook her arm. "Jesus' life is in mortal danger. We must leave at once." Mary was full of questions, yet she replied, "Whatever you say, Joseph."

The cock crowed at the first rays of the morning sun. Led by the captain of the guard, the soldiers obeyed King Herod; it was their duty. For many years, they had suppressed the rebellion of their conscience and carried out such inhuman dictates. Innocent human beings were savagely murdered that morning by ordinary people who were following orders. Unfortunately, the human race would again suffer cold blooded extermination in even greater numbers.

The refugee family was already on its way to Egypt. Even from the outskirts of the village, they heard the wailing and lamenting of brokenhearted families. Death hung over Bethlehem like a shroud.

Mary felt a cold chill go down her back as she thought of the parents who suffered the loss of their young children. She began to cry. Mary reflected in her heart, "Jesus escaped unharmed... this time."

Carrying the infant Jesus, Mary rode the donkey as Joseph walked along. The journey to Egypt was long, and it provided ample time for thought. Joseph always sensed the presence of God in this newborn child. He believed Jesus to be the long-awaited Messiah. "Apparently his coming into the world does not put an end to tragic events," Joseph pondered. The silent voice of God then spoke to Joseph in the depths of his heart. "Be not discouraged. You are not alone. I am with you always in and through Jesus."

As the voice of God continued to echo in his heart, Joseph looked up at the sky and saw that the morning sun was firmly established in the heavens.

Two years later, Herod was near death and issued one final command. "After I die, I want the most important men of the kingdom executed so that some tears will be shed at my death." Herod and Jesus differed in death as they differed in life. Moments before Jesus died, he pleaded with his heavenly Father to forgive those who sought his death. In his heart, he mentioned Herod by name.

THE SUNDAY READINGS

SECOND SUNDAY IN ORDINARY TIME

JANUARY 20, 1985

by
Richard
Cain

I Samuel 3:3-10, 19
Psalm 40: 2, 4, 7-10
I Cor. 6:13-15, 17-20
John 1: 35-42

A pastor living in Virginia had an interesting approach to those who came to him saying God never spoke to them. Smiling, he would engage them in a discussion of their religious and moral beliefs. As soon as they uttered a statement of belief, he would confront them with a question:

"Who told you?"

Sooner or later they were forced to recognize that someone had indeed whispered many things in their hearts that they had come to believe: their need for God, that there was a right and a wrong, that they were worthy of love. They had just never stopped to consider who the source might have been.

This Sunday's readings remind us of the fact that God speaks to us—that he calls each one of us. They also suggest that the key to hearing God's call is a willingness to respond with wisdom and discretion to what we hear.

If you get the chance, read the first few chapters of I Samuel from which the first reading is taken. The story of the priest Eli and the young prophet Samuel offers a striking contrast between those who act on what God tells them and those who do not.

Both Eli and Samuel faced a tough moral choice. But they responded in opposite ways. Despite his fear, Samuel was honest about what he had experienced. Eli, on the other hand, shied away from confronting his sons about their abuse of the holy sacrifices.

This passage has a tough message for our culture. For we place great value on gathering knowledge and information but not always enough value on applying what we know to moral action. But how can we expect God to tell us what we want to know if we don't act on what he has already revealed to us?

The second reading suggests a good place to begin applying what we already know God has said—our own bodies. Here Paul was responding to Christians who tried to use the Christian's freedom from the Jewish law to justify sex outside of marriage.

Paul emphatically rejected their arguments, pointing out that a Christian's body is no longer his own. It belongs to Christ. Through baptism, he comes to dwell within the body of each Christian. That is why we never need to go anywhere to pray to him. He is as close as our own body. And we give glory to God by respecting the sacredness of our bodies and the sacred role of sex in marriage.

The gospel reading provides another excellent example of how responding to God involves both listening and acting. When John the Baptist pointed out Jesus to two of his disciples, they didn't just stand there, they followed him. When Jesus invited them home, they went. Later they brought two other people to meet Jesus.

Listening, acting and sharing with others the Christ one has experienced—that is the pattern endlessly repeated in a life ready to respond to God.

How richly significant it was when the two disciples asked Jesus where he lived. For, as Paul made clear, he would come to live in them. And how richly significant it was when Jesus invited them to come and see. For the invitation resulted in their being with him for the rest of his life—indeed, for eternity!

This Sunday's readings offer a good opportunity to reflect on what God has whispered in your heart and to consider how you might respond to what he has said.

And as you reflect on what you have come to believe about Christ, you might ask yourself, "Who told you?"

Locals to be active in March for Life

(Continued from page 1)

throughout the deanery, Westhafer said, and many ushers and other participants in classes will display black armbands.

Westhafer said other symbolic arrangements will be set up in churches—white candles draped in black—in memory of the birthdates of aborted fetuses. One parish has designed an all-rite bulletin cover with a single wide band across it, she said.

JoAnn Lutgring and Mildred Graves of Tell City, members of the Indiana Federation of Right to Life, plan to make the trip to Washington, D.C., for the March for Life, with the group from the Diocese of Owensboro, Ky., Lutgring said.

Lutgring said the Owensboro group will leave Sunday and return Thursday.

In the Indianapolis East Deanery, Holy Spirit parish will hold a pro-life candlelight vigil Tuesday at 7 p.m. for the deanery.

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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 18

The Fountain Square Pools theatrical troupe will present a concert on today's justice issues entitled "Peace on Earth" from 7:30 to 9 p.m. at Beech Grove Benedictine Center. Fee \$4.25 prior to Jan. 18; \$5 at the door; \$3.75 for groups of 6 or more.

St. Pius X Singles Family will sponsor a Dance at 8 p.m. in the gym. \$2 cost. Call Michael J. Crowe 849-8638 or Michael Indianapolis 842-2176 for more information.

A Pastoral Musicians Meeting sponsored by the Office of Worship will be held at Our Lady of Lourdes Church, 5333 E. Washington St. Dinner and business meeting at 6:30 p.m.; program at 8 p.m. For dinner reservations and information call Nancy Hubler 257-2064 or Joan Stacker 842-1232 by Jan. 21.

January 18-19-20

A Mixed Serenity Retreat for men and women will be conducted by Fr. James Schwertley at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

January 19

The Fountain Square Pools theatrical troupe will conduct a workshop on "Reconciliation"

featuring technique sessions, theatrical presentations and liturgy from 9 a.m. to 4 p.m. at Beech Grove Benedictine Center. Fee \$40 including lunch. To register call 788-7581.

The Academy of the Immaculate Conception in Oldenburg will offer a placement test for eighth grade girls beginning at 8:15 a.m. Information session for parents at 8:30 a.m. will be followed by a tour of buildings at approximately 12:30 p.m. \$3.50 fee collected that day. Call 812-934-4440 to submit prospective student's name.

The "Growing Up Sexual" training seminar for adults working with junior high youth will be conducted at St. Paul's, Bloomington, from 9 a.m. to 4:30 p.m. Registration mandatory. \$10 cost includes lunch. Call 236-1596 or 236-1433 for information.

Secunia Memorial High School Booster Club will hold its Annual Reverse Raffle featuring a champagne dinner, door prizes and raffle. For tickets call 864-4750 or 353-1178.

IUPUI Catholic Campus Ministry will sponsor a student Ice Skating Party at the Coliseum between 8 and 10 p.m. Leave student center at 7:30 p.m. \$2.25 admission; \$1 skate rental. Call

Jim 632-4378 or Lydia 635-5640 for information.

A Pro-Life Prayer Service will be held from 9 to 11 a.m. at St. Monica Church, 6131 N. Michigan Rd. Mass homily by Franciscan Father John Ostidek.

January 19-20

The ACCW will sponsor the Birthline Clothing Drive for new and good used infant clothing and equipment in all parishes. Call Ann Thompson 251-7929 for information.

January 20

An Indianapolis-area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St., from 12:45 to 5:30 p.m. Pre-registration required. Call 236-1596 for information.

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

The Women's Club of St. Patrick Church, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Door prizes and refreshments. Admission \$1.

January 21

St. Ann Parish, 14th and Locust Sts. in Terre Haute, continues its Scripture Study Program on the Acts of the Apostles at 9:30 a.m.

The Children of Divorce Program sponsored by Catholic Social Services continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

The Daughters of Isabella, Our Lady of Everyday Circle #1133 will hold their monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

The first in a 12-part Scripture Study Series, "Our Father, Who Art in Heaven: God Cares for Us," will be held at Alverno Retreat Center, 8140 Spring Mill Rd., from 9:30 a.m. to 2:30 p.m. \$10/session, \$90/12 sessions includes lunches. Call 257-7338 for information.

A 10-week enrichment series for homemakers entitled "Breaking Through," conducted by David W. Reuter, will be held at Alverno Retreat Center from 9:30 to 11:30 a.m. \$90 for 10 sessions. Call 257-7328 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in St. John Church, 3410 W. Third St., Bloomington. Mary Miner of Bloomington Catholic Social Services will speak on "Children and Divorce."

A Deanery Program for Separated, Divorced and Remarried Catholics will be held from 7 to 9 p.m. at St. Mary's convent basement, 302 E. McKee St., Greensburg. Speaker: Karen O'Hara.

January 22

Final registration deadline for New Albany Deanery Mid-Winter Youth Rally.

St. Mary of the Woods College will sponsor an Evening Retreat conducted by Providence Sister Barbara Doherty for Religious Awareness Day. Call 812-535-5151 for information.

The first session of a program on "Families: Messages, Memories, Meaning" co-sponsored by St. Vincent Hospital and Health Care Center and St. Monica Parish will be held from 7:30 to 9 p.m. at the church, 6131 Michigan Rd. N.W. Program fee: \$10 per family. Call 846-7057 for information.

January 23

Free workshops to mark Religious Awareness Day will be held at St. Mary of the Woods College beginning with "The Christian and the Economic System" from 10:15 to 11:30 a.m. "Life Issues" discussion from 12:15 to 1:15 p.m. Repeated workshops on death, stress, sex and decision making, the believer and non-believer, from 1:30 to 4:15 p.m. Call 812-535-5151 for information.

Indianapolis Deanery NCCW will sponsor an Orientation Session on the Respite Program whose volunteers provide temporary care for families having older members in the home, from 9:30 a.m. to 2:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$4 fee includes lunch. Call 236-1595

The Adult Catechetical Team of Our Lady of the Greenwood Church will present Magr. Raymond Bosler speaking on "The Church: Today and Tomorrow" at 7:30 p.m. in the parish hall. For more information call 888-2861.

January 24

A 10-week enrichment series (also offered on Mondays) for



1985 NC News Service

"But now, in a more serious vein..."

homemakers entitled "Breaking Through" will be conducted by David W. Reuter at Alverno Retreat Center from 9:30 to 11:30 a.m. \$90/10 sessions. Call 257-7338 for information.

January 25-26

A CYO Quest Retreat for high school freshmen and sophomores will be conducted at the CYO Center, 580 Stevens St. from 6 p.m. Fri. to 6 p.m. Sat. Call 632-9311 for information.

January 25-26-27

A Serenity Retreat will be held at Mount St. Francis Retreat Center from 7:30 p.m. Fri. to 2:30 p.m. Sun. For information call 812-923-8817.

A Retreat for Young Adults ages 18-30 on the theme "Stories: God's, Mine and Yours" will be conducted by Fr. Jeffrey Charlton at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A 12-Step Recovery Retreat conducted by Brother Gerry Boylan CFX will be held at Kordes Enrichment Center, Ferdinand. Cost \$60. Contact the Center at Rt. 3, Box 200, Ferdinand, Ind. 47532.

January 26

The staff of Beech Grove Benedictine Center will conduct a Workshop on Leading Small Groups in discussion and

(Continued on next page)

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IRS garnishees archbishop's wages

by Cindy Wooden

SEATTLE (NC)—The Internal Revenue Service has collected more than \$400 from Seattle Archbishop Raymond G. Hunthausen's wages for payment of the portion of 1982 and 1983 personal incomes taxes he withheld in protest of the nuclear arms race.

The IRS followed its normal procedure of sending form letters notifying the archbishop that he was in arrears. The archbishop's office said that the first letter arrived last summer.

An IRS spokeswoman in Seattle said the agency has a series of four "progressively insistent" letters notifying the person that taxes are due. If there are no results the

IRS then garnishees wages or bank accounts or seizes property.

"Eventually the IRS indicated that they were going to garnishee his wages," a written statement from the archbishop's office said. "They did that and the archbishop instructed the Office of Business and Finance to cooperate. The amount collected, \$813.53, was distributed over two months"—October and November 1984.

In a written response to questions from The Progress, Seattle archdiocesan newspaper, Archbishop Hunthausen said he plans to continue withholding a portion of his personal income taxes.

"What I'm doing is consistent with my conscience. I'm not freely giving to something which I find totally out of keeping with my conviction.

The archbishop's office said Archbishop Hunthausen correctly filed his 1982 and 1983 tax forms "and then redirected half (of what he owed) to the World Peace Tax Fund," a private effort to develop legislation for peaceful alternatives to military spending.

"As a Christian and an ordained minister this is something I attempt to do in accord with Gospel values, but I am aware that my personal conviction on the issues of disarmament and the withholding of taxes are not moral absolutes of church teaching. They are, rather, a personal application of that teaching," he said.

Therefore, "in good conscience I cannot impose my personal views and decisions upon the corporation of the Catholic Archbishop of Seattle," he said.



Archbishop Raymond Hunthausen

The Active List

(Continued from page 14)
dialogue, \$5 deposit, \$10 balance.
Call 788-7581 for information.

Secena Memorial High School Alumni Association will sponsor the 2nd Annual All-Alumni Basketball Game at 8 p.m. Dance and social from 10 p.m. to 1 a.m. \$2 cost.

Indianapolis South Deaneiry DREs will sponsor a catechist workshop conducted by Dr. Ernest Coliamati entitled "The Sacraments: Living Encounters with Christ" from 9 a.m. to 2:30 p.m. at St. Roch School, 3603 S. Meridian St. For registration or information call Our Lady of the Free wood religious education office at 888-2861.

The Ladies Altar Society of Holy Name Church, 89 N. 17th Ave., Beech Grove, will sponsor a Dinner catered by Jug's at 6:30 p.m. \$20 ticket includes dinner for two plus reverse drawing, games, free drinks, prizes. Limited to 250 tickets; advance sales only. Call 784-3698, 784-9436 or 788-2446.

Madonna Circle's Annual

Spaghetti Supper will be held 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 orders \$2.50; carryouts available.

Lawrenceburg Knights of Columbus will sponsor a dance featuring the German Kilping Band from 8 to 12 p.m. at the K. of C. Hall. \$15/couple or \$7.50/single. BYOB. Proceeds to Gibault Home for Boys. Call 812-537-2054 or 812-537-1921 for reservations. Limit 60 couples.

January 26-27

A Retreat for High School Sophomores sponsored by New Albany Deaneiry Catholic Youth Ministry will be held at Mount St. Francis Retreat Center from 9 a.m. Sat. to 5 p.m. Sun. Cost \$23. Call 812-923-8817 or 812-945-0354 for information.

January 27

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

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Fink explains pastoral letter to Serra Club

by Jim Jachimiak

The bishops' pastoral letter on the economy will probably be more controversial than their document on war and peace because "it is about pocketbook issues," Criterion editor-in-chief John F. Fink told the Indianapolis Serra Club this week.

Fink discussed the first draft of the document at the Serra Club's regular meeting at the CYO Office on Monday.

Economic issues "are extremely touchy issues to most Americans, and particularly Catholic Americans, most of whom have achieved some degree of affluence in this generation," Fink said.

He pointed out that the draft, released in November, is only a document of the committee appointed to prepare it. The bishops as a group have not yet discussed the letter.

When the draft was issued, Fink pointed out, "there was some criticism from liberals that it should have been released before the election so that it might have some effect on the election. But that is exactly what the bishops resolved a year ago that they were going to prevent."

The document is divided into two parts—Biblical and Theological Foundations and Policy Applications. The first part "explains Catholic social teachings and explains principles that should be accepted by all Catholics." The second part

contains policy applications which "are open to disagreement," Fink said.

He noted that the bishops recognize that disagreements will continue over how to protect the economic rights of all. But they also say, "This diversity is legitimate . . . only where it is a question of how to protect the human dignity and economic rights of all our brothers and sisters. In our view there can be no legitimate disagreement on the basic moral objective."

Fink said, "It's difficult to understand how some people believe that the bishops have no business writing about the economy. It's as if the economy has nothing to do with morality. But the economy has everything to do with social justice." But, he added, "If some of their ideas are deemed impractical for one reason or another, that's a different matter."

He continued, "Their first principle is that the dignity of the human person is the criterion against which all aspects of economic life must be measured." He noted that this is the same criterion the bishops use in regard to all life issues, "from abortion to nuclear war."

The bishops praise the American economy for its achievements. But "they call for 'a new national consensus that all persons have rights in the economic sphere,'" Fink said.

"The bishops give us three priority principles: (1.) the fulfillment of the basic needs of the poor is of the highest priority; (2.) increased participation for the

marginalized takes priority over the preservation of privileged concentrations of power, wealth and income; and (3.) meeting human needs and increasing participation should be priority targets in the investment of wealth, talent and human energy."

Under policy applications, the bishops chose five economic issues—employment, poverty, food and agriculture, planning to shape the economy, and the world economy.

"Regarding employment, the bishops state that the most urgent priority for U.S. domestic economic policy is the creation of new jobs with adequate pay and decent working conditions," Fink said.

On poverty, the bishops "say plainly that 'the fact that more than 15 percent of our nation's population lives below the official poverty level is a social and moral scandal that must not be ignored.'"

The bishops also "lament the fact that misinformation and misrepresentation are rampant in discussions of welfare. For example, they say, 'Careful research shows that over a 10-year period welfare assistance is not limited to the same population of recipients. . . . Less than one percent obtained welfare income for all 10 years between 1969 and 1978. . . . Most children from welfare families do not themselves receive welfare, and most of those receiving welfare do not come from homes that had previously received such benefits.'"

Fink asked, "Is there any doubt that the bishops are right when they say that Americans blame poverty on laziness? Many people are still convinced in their minds that anyone can escape poverty by hard work. That would be the ideal and what should be possible in our economy, but it isn't true today."

"The bishops also criticize our attitude toward the poor. . . . They point out that 'the middle classes receive far more from the federal government than do the poor' in the form of tax deductions, veterans' allowances, loans for higher education and

support for farm prices, yet, they say, 'Some go on perpetuating the myth that the country is being bankrupted by welfare programs, when in fact the total cost of programs for the poor comes to less than 10 percent of the federal budget.'"

"Another myth they try to demolish," Fink said, "is that the rolls of AFDC (Aid to Families with Dependent Children) are filled with able-bodied adults who could work but will not. 'In fact,' they say, 'most AFDC recipients are young children and their mothers, most of whom cannot work. These mothers are also accused of having more children so that they can raise their allowances. The truth is that 70 percent of AFDC families have only one or two children, and that there is little financial advantage in having another.'"

Finally, they turn to the world economy, particularly developing countries. "The bishops lean heavily toward a more open international trading system and recommend that the U.S. take steps to relieve the debt burden of the poorest and least-developed nations," Fink said.

Most of this section deals with development assistance or foreign aid. Fink said, "It's strange that foreign aid has such a negative connotation among Americans today while, at the same time, we are so generous when it comes to sending food to the starving Ethiopians. . . . It seems that we don't mind sending food to those who are actually starving, but we refuse to do anything to help those same people build an economy that will prevent starvation in the first place."

Fink noted that the bishops are particularly critical of recent policy decisions regarding the International Development Association (IDA). The bishops point out that "the U.S. has reversed its position of being a leading supporter of the poorest countries to becoming an obstacle to multilateral efforts to help people in those countries. We have reduced our aid 40 percent at exactly the time when these countries need help the most."

The Hermitage goes out to people

(Continued from page 3)

programs, and they receive a follow-up newsletter periodically.

"Therefore," Moe pointed out, "the Hermitage isn't a place. It isn't a building. It goes out to the people."

Father Belitz feels that too many retreat centers "have directed their attention to the Catholic population. That violates Catholic theology, and we don't want to be limited that way."

He calls the Hermitage "catholic—with a small 'c.'" Illustrating its universal character is the fact that a Methodist minister is on the staff and that its volunteer staff includes Jews and Protestants.

But at the same time, he says, "It's not my job to draw people into the church."

As Mr. Bottorff sees it, including non-Catholics is one way in which "the Hermitage is broadening its perspective."

Whether participants are Catholic or non-Catholic, the goal is the same. "We're calling ourselves a threshold community," Mr. Bottorff said. "We help people across the threshold. For some people, that means finding their religious faith roots. We're not saying, 'You go this particular way.' But once they are across the threshold, they can at least make the decision themselves."

In addition to Father Belitz, Mr. Bottorff and Moe, the staff of the Hermitage includes Pat Kelley, executive secretary, and Kathy Kingery, bookkeeper and receptionist.

Grape juice OK'd for alcoholic priests

(Continued from page 1)

wine—as the only alternative to drinking from the cup. Priests who had already received permission to substitute grape juice under the indult would retain that permission, but no new permissions could be given.

After that new instruction came out, the U.S. bishops asked Archbishop O'Meara, episcopal moderator of the National Council on Clergy Alcoholism and Related

Drug Problems, to intervene with Rome to get the indult restored. Archbishop O'Meara did so and the new, more limited permission was the doctrinal congregation's response to that request.

It is believed that priests as a group are no more or less likely to be alcoholics than people in general. It is estimated that one out of 10 Americans is an alcoholic or a potential alcoholic.

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MOVIN' RIGHT ALONG—Creating decorations for the New Albany Deanery Youth Rally is both fun and time-consuming. Shown at a recent work session are four members of the Decorations Committee, from left, Kevin Miles, Debbie Wheatly, Jim Schindler and Tom Hall. The youth rally will be held Feb. 2-3 at Our Lady of Perpetual Help Church in New Albany. (Photo by Tony Cooper)

Signaling your affection

by Tom Lennon

Question: How do you let somebody know you like them without driving them away or embarrassing them? (Tennessee)

Answer: Let's first talk about a couple of "don'ts." Don't make a big production of telling the person you like him or her. Choose instead the subtle approach and the quiet path.

Don't ask a friend to do the telling for you. This can come across as devious and con-
 vinning. It can have an effect that is the opposite of what you want to achieve.

Really, if someone likes you, wouldn't you much rather hear it from him or her rather than get the compliment secondhand?

What, then, should be your approach?

I suggest, first of all, that you check up on your general attitude toward others when you are talking to them.

In this column I've quoted before some words in one of St. Paul's letters in the Bible. They are useful for everyone's social life.

"Do not use harmful words in talking," Paul wrote. "Use only helpful words, the kind that will build up and provide what is

needed, so that what you say will do good to those who hear you."

Paul's words remind me of the old cowboy song about life on the range, "where seldom is heard a discouraging word."

If you make a habit of speaking in an upbeat, positive way, and always with sincerity, you'll find it easier to extend a compliment when you wish to do so—and easier to tell someone, quite naturally, that you like them.

Right now you might begin with an indirect approach to the person you like so much. Send a few compliments to him or her, something along these lines:

"Gee, I like your new sweater. You really know how to pick out sharp clothes."

"You have a great sense of humor. I envy you."

"I wish I could sing like you. You have a wonderful voice."

Then watch for the right moment, whether the two of you are alone or in a crowd, when you can say simply and sincerely, perhaps even a bit casually so it won't seem like a big production, some easy words like these: "Gee, I really like you."

If the moment seems right, you can add, "I like you very much."

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

IUPUI to help Appalachian poor

A work week in Appalachia is being sponsored by the Catholic Campus Ministry and Student Center at IUPUI during spring break, March 10-16.

Interested IUPUI students will have an opportunity to work with the poor in Clearfield County, Penn., along with volunteers from around the country. The work will consist of help to families, the handicapped,

Grid coach of the year, all-state team named

Chatard's head coach Charles Schwaneckamp and nine Indianapolis high school griders will be among those honored Feb. 4 at an awards dinner and program at the Indiana Convention Center.

The awards night, sponsored by Faith, Family and Football of Indiana, honors a Coach of the Year and a Catholic All-State Football Team selected from among the 17 Indiana Catholic high schools.

Coach Schwaneckamp will receive his second successive Coach of the Year Award. He has compiled a two-year record of 27-1, guiding the Chatard Trojans to their second straight AA High School Football State Championship.

Twenty-three high school

gridders were named to the Catholic High School All-State Team.

Members of the offensive unit are: Daniel Skiba, Bishop Noll Institute, Hammond; William McManus, Bishop Dwenger High School, Fort Wayne; Adam Starry, Reitz Memorial High School, Evansville; Charlie Colligan, Bishop Luers High School, Fort Wayne; Tood Buntin, Brebeuf Preparatory School, Indianapolis; Scott Altherr, Cathedral High School, Indianapolis; Dan Hackman, Bishop Chatard High School, Indianapolis; John Sahn, Bishop Chatard High School, Indianapolis; Mike Brammer, Marian High School, Mishawaka; Charles Linton, Providence High School, Clarksville; Paul Tobin, Bishop Dwenger High School, Fort Wayne; and Tim Pliske, Andrew High School, Merrillville.

Members of the defensive unit are: Damon Taylor, Bishop Chatard High School, Indianapolis; Darin Knight, Mater Dei High School, Evansville; Matt Hovea, Seecina Memorial High School, Indianapolis; Dan Bauer, Roncalli High School, Indianapolis; Daniel DeCraene, St. Joseph High School, South Bend; Cal Miller, Bishop Luers High

School, Fort Wayne; Chris Schrader, Central Catholic High School, Lafayette; Steve Roberts, Cardinal Ritter High School, Indianapolis; Rob Maurer, Mater Dei High School, Evansville; John Zegers, LaLumiere School, LaPorte; and Tim Amnee, Roncalli High School, Indianapolis.

Also to be honored at the Feb. 4th dinner will be two outstanding Catholic lay leaders, the late William F. Kuntz of Indianapolis and Richard A. Rosenthal of South Bend.

Pat Haden, former pro quarterback, will serve as emcee, and Zeke Bratkowski, former offensive/quarterback coach of the Indianapolis Colts, will be the guest speaker at the dinner.

Proceeds from the event will be distributed among the 17 high schools. Tickets at \$100 are still available. To order tickets write to Faith, Family and Football of Indiana, Inc., 3419 E. Prospect St., P.O. Box 516, Indianapolis, Ind. 46206 or contact Dinner Chairmen Mr. and Mrs. David A. Felts, 317-353-1178.

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Flutie in inaugural Mass

by Stephenie Overman

WASHINGTON (NC)—Heisman Trophy winner Doug Flutie will be one of the lecturers at a Mass in the National Shrine of the Immaculate Conception which will be part of the 50th presidential inauguration.

Flutie, quarterback at Boston College, a Jesuit school, has been a national figure since throwing a last-second winning pass in a televised game and then winning the Heisman, emblematic of the best in college football.

The Shrine Mass will be one of four services representing faith groups—Catholic, Protestant, Orthodox and Jewish. They will show the religious pluralism of the country, while an ecumenical service will remind people that the United States has no state religion, said Thomas Melady, chairman of the Catholic committee.

The Catholic, Protestant and Orthodox services will be

held Jan. 20; the Jewish service will take place the evening before.

The four services will be held in conjunction with an ecumenical service at the Washington (Episcopal) Cathedral Jan. 20. President Reagan is expected to attend the ecumenical service before his private swearing-in ceremony. The public inaugural ceremonies will take place Jan. 21.

Plans call for a prayer to be recited at each service asking that "the needs of the oppressed, the hungry and the homeless, the persecuted, the voiceless and the powerless may be taken seriously not only by public servants but by all of us in thy compassion."

Archbishop James Hickey of Washington will celebrate the Mass at the shrine and give the homily. Flutie, a member of St. Patrick Church, Natick, Mass., and Melady, president of Sacred Heart University in Bridgeport, Conn., will be lecturers.

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Book reviews

Unlocking the puzzle of Iran's madness

THE REIGN OF THE AYATOLLAHS: IRAN AND THE ISLAMIC REVOLUTION, by Shaul Bakhash. Basic Books (New York, 1984). 276 pp., \$18.95.

Reviewed by
Fr. Robert Kress
NC News Service

Shaul Bakhash was editor of a leading newspaper in Tehran, Iran, during the Islamic revolution and has since written and lectured widely on Iranian and Middle Eastern events and affairs throughout the world.

His book is clearly written, easy to read, generally as compelling of interest as a good murder mystery.

Which it is, in a way, since

the revolution inspired and orchestrated by the Ayatollah Khomeini has equalled and surpassed his predecessor the Shah's oppression and executions by far.

The opening describes the roots of the revolution, complex roots indeed. The next chapter describes the person and career of Khomeini in detail, noting that although he was and is clearly a leader in the tradition of Lenin's dictatorship, one must never forget the "degree to which postrevolutionary developments escaped central control and direction."

The author also describes the development of a theory and theology of a purely Islamic, theocratic state and

the consequences of clerical intervention in Iran. The same theme is continued but stressing economic policies.

Bakhash indicates that Khomeini's adventure in "social engineering," like the Marxist brand the ayatollah so detests, results not in social and distributive justice, in which the marginal and oppressed are led into a promised land of prosperity, but the creation of a new

class, which henceforth consists of governmental bureaucrats instead of the customary landed gentry.

This is a very interesting book, not only informative about the recent past, but also signalling for the near future, especially for those who are enamored of:

► Socio-religious prophets denouncing the greed of the business community and proclaiming distributive

justice. Khomeini and his concerned clerical cohorts have indeed collectivized Iran, but have, unfortunately, produced, according to Bakhash, merely shifts but no major improvements, their major contribution being "further nationalization and government control."

► Clerical intervention in political, social, and

economic affairs, since the cleric readily and customarily values piety and doctrinal-doctrinaire loyalty more than professional competence, so that the who end up in control "have faith but little skill," in the words of the author.

► So-called populist revolutions, for they are never of the people, but of middle-class intellectuals and are inherently expansionist—"revolutions without boundaries," as Bakhash writes.

(Father Kress is a professor of theology in the Program of Religious Studies of the University of Illinois.)

New books look at roots of Catholicism, prayer, relationships, fundamentalism

by Richard Philbrick

WASHINGTON (NC)—Here is a list of new books of particular interest to Catholic readers.

"If I'm a Christian, Why Be a Catholic?" by Brother James E. Hanson, CSC, Paulist Press, \$4.95, 232 pp. Argues that the roots of Catholicism are the Old and New Testaments.

"Japan Journey," by Edward Fisher, Crossroad, \$9.95, 165 pp. Describes the 50 years of missionary work in Japan by the Society of St. Columban.

"Prayer Book of the Saints," compiled and edited by Father Charles Dollen, Our Sunday Visitor, \$6.95, 197 pp. Centers on the prayer examples of both the great and lesser-known saints from the earliest centuries to the present.

"Mary: Prayers, Truths, and Information For Every Catholic," Hi-Time, \$1.50, 31 pp. Compilation of prayers and meditations.

"Truly Human-Truthly Divine," by M. Eugene Boring, CBP Press, \$11.95, 140 pp. Protestant theologian examines the way the early church devised to express its unique faith in Christ.

"The ABCs of the Rosary for Children," by Francine O'Connor and Kathryn Boswell, Liguori, \$1.95, 31 pp. Describes each of the 15 mysteries in words children can understand and remember.

"It Begins With Friendship," by Father Greg Friedman, OFM, St. Anthony Messenger Press, \$3.95, 73 pp. Subtitled "A Fresh Approach to Prayer," this book deals with the how and why of praying.

"Time For A Better Marriage," by Don Dinkmeyer and Jon Carlson, American Guidance Service, no price given, 137 pp. Advice intended to strengthen marriages.

"Franco Zeffirelli's Jesus, A Spiritual Diary," Harper

and Row, \$13.95, 116 pp. Film director's reflective account of how he made the movie, "Jesus of Nazareth."

"Fundamentalism Today: What Makes It So Attractive?" edited by Maria J. Selvidge, Brethren Press, no price given, 134 pp. Essays by three University of Dayton faculty members and others—foreword by the Rev. Jerry Falwell.

"Immigration Policy and the American Labor Force," by Vernon M. Briggs, Jr.,

Johns Hopkins University Press, \$26.50, 294 pp. Labor economist analyzes immigration policy in relation to American workers.

"1985 Internships," edited by Lisa S. Hulise, \$12.95, \$75 pp., "1985 Summer Employment Directory," edited by Rand Ruggeberg, \$8.95, 247 pp. Writer's Digest Books. Listings for students of jobs in summer camps and elsewhere and paid and non-paid training opportunities with names and addresses.

Government warns abortion clinics of potential violence

WASHINGTON (NC)—The federal Bureau of Alcohol, Tobacco and Firearms has warned abortion clinics of potential violence Jan. 20-22, which will mark President Reagan's inauguration and the anniversary of the 1973 Supreme Court ruling legalizing abortion. The National Organization for Women sent letters to 800 of its local chapters urging members to stay overnight in abortion clinics the weekend before the anniversary to protect the facilities, put Planned Parenthood and the National Abortion Federation called the "Vigil for Women's Lives" dangerous, and asked their clinics not to cooperate.



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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **BERING, Joseph J.**, 86, SS. Peter and Paul Cathedral, Dec. 23. Husband of Helen E.; father of Joseph J. Jr., Bette L. Vail and Robert F. Sr.; grandfather of eight; great-grandfather of six.

† **BIENHORN, Josephine**, 97, St. Michael, Brookville, Dec. 23. Mother of Florence Thomas and Mildred Heppner; stepmother of John R. Wesseler.

† **DUKE, Oliver M.**, 76, Assumption, Indianapolis, Dec. 25. Husband of Irene (Massing); father of Kenneth D.; brother of Paul, Halague, Artie, Ruth Tingles, Lucille Swindle, Ernestine Stringer and Clarice Richardson; grandfather of two; great-grandmother of one.

† **ENLOW, Mary T.**, 84, St. Anthony, Indianapolis, Jan. 7. Mother of Joseph and Jean; grandmother of Vicki.

† **EVGER, Katherine**, 88, St. Mary, New Albany, Jan. 6.

† **HILLEN, Victoria Agnes**, 83, St. Mary, North Vernon, Jan. 8. Mother of Madonna, Ann Matern, Mary Jane Pollard, Catherine Hoffman, Leo and Francis; sister of Ann Zelia and Stephen Dlugos.

† **HUGHEY, Anton**, 65, St. James

the Greater, Indianapolis, Dec. 25. Brother of Charles Rudolph and Wilfrid; half-brother of Michael Walker, Gary Ray, Catherine and Hilda Schneider.

† **KRUPP, Giles H.**, 60, St. Gabriel, Connerville, Jan. 7. Husband of Jeanne; father of Carol Irgang, Robert G. and James E.; son of Frances; brother of Corrine Schoenborn, Suzanne Dean, Dean and Leonard; grandfather of one.

† **KUNKEL, Elizabeth J.**, 67, St. Monica, Indianapolis, Dec. 30. Wife of Joseph; mother of Margaret A. Mattler, Barbara Jean and Richard R.; sister of Barbara L. Jewson and Robert D. Schafer; grandmother of five.

† **LINNAMAN, Hazel M.**, 87, St. Simon, Indianapolis, Dec. 30. Mother of Leo J., Elaine E. Neal and Delores Maude; grandmother of nine; great-grandmother of 19.

† **MADDEEN, Betty**, 61, St. Philip Neri, Indianapolis, Jan. 8. Wife of Joseph; mother of Daniel, Timothy, Thomas, Michael and Christopher.

† **MATTHEWS, Edna M.**, 84, St. Pius X, Indianapolis, Dec. 27. Mother of Barbara J. Sublett; sister of Henrietta Francisco.

† **PERKINS, Marie R.**, 65, St. Louis, Batesville, Jan. 8. Wife of Charles E.; mother of Sharon L. Stock, Jodi M. Wright and Joan Zaccardi; grandmother of four.

† **PRICKEL, Alphons**, 80, St. Anthony of Padua, Morris, Dec. 27. Father of Alvin, Paul, Anthony, Lawrence, Emma, Katie, and Pauline Vankirk; grandfather of 18; great-grandfather of four.

† **REIFEL, William F.**, 80, St. Michael, Brookville, Jan. 7. Husband of Bertha Knecht; father of John; brother of Dorothy, Bette Niehaus, Harry and Lambert.

† **RIEDMAN, Ronald E.**, 56, St. Michael, Brookville, Jan. 4. Brother of Charles, Norbert,

Richard, Harry, Dorothy, Aleen, Phyllis Clark and Thelma Karbowski.

† **ROOS, Ann E.**, 72, Christ the King, Indianapolis, Jan. 3. Mother of Terrence R.; grandmother of Terry and Kelly.

† **ROWEKAMP, Fred J.**, 90, St. Gabriel, Connerville, Jan. 7. Father of Ruth Van Sickle, Melvin and Harold; brother of Mayme Fritch; grandfather of nine; great-grandfather of eight.

† **RURA, Dr. Lawrence S.**, 50, St. Lawrence, Indianapolis, Jan. 1. Husband of Janet E.; father of Lou Ann Ewing, Steven and Dennis; grandfather of Christina; brother of Wanda Villatore, Emilia Parker,

Elizabeth Jones, Eleanor Kierars, Henry and Michael.

† **SCHMIDT, Hilda**, 82, St. Michael, Indianapolis, Jan. 6. Mother of Donald, Jack and Florence.

† **SCHRODER, John**, 64, St. Mary, New Albany, Jan. 7. Husband of Martha; father of David, Steve, Donald and Gary; brother of August, Bernard, and Louise Elmer; grandfather of two.

† **SCHULTZ, Arthur J.**, 73, St. Michael, Indianapolis, Dec. 24. Brother of Henry J., Alex D., and Betty Gudates.

† **SIPE, Gertrude**, 74, St. Mary, New Albany, Jan. 2. Mother of William; grandmother of four.

† **SMITH, Mary S.**, 75, Little Flower, Indianapolis, Jan. 3. Sister of Helen Shasserie; aunt of Gordon Smith.

† **STEVENS, Everett**, 83, St. Ann, Indianapolis, Dec. 27.

† **THEISS, James F.**, 49, St. Christopher, Indianapolis, Jan. 9. Son of Mr. and Mrs. Arnold Theiss; father of William Scott and Thomas Andrew.

† **VISSING, Marietta C. DeVoto**, 86, Sacred Heart, Jeffersonville, Jan. 8. Mother of William H. Jr., Gus M., Vincent J., Mary C. Young, Rita A. Gavin and Rose M. Scott; sister of William DeVoto, Marcella Melcher and Blanche Drane; grandmother of 28; great-grandmother of 34.

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Sister Rose Kirsch, 81, buried

OLDENBURG—Franciscan Sister Rose Edith Kirsch, 81, died here Jan. 7 and received the Mass of Christian Burial on Jan. 9. She was a native of Evansville.

Sister Rose Edith entered the Congregation of the Sisters of St. Francis at Oldenburg in 1922 and made her final vows in 1928. She was a primary grade teacher in Indiana, Ohio, Missouri and New

Mexico during most of her career.

In the Indianapolis Archdiocese, she taught at St. Nicholas, Sunman; St. Joseph, Shelbyville; St. Michael, Brookville; St. Louis, Batesville; and Holy Rosary and Holy Trinity in Indianapolis. She retired to the motherhouse in 1969.

There are no immediate survivors.

Pope supports Korean unity

VATICAN CITY (NC)—The Catholic Church supports reunification of North and South Korea because it would reunite millions of families, said Pope John Paul II Jan. 11. "The aspirations to peace, security and national unity, which are everywhere more and more felt today, are especially perceptible among the Korean people," said the pope. He spoke during a ceremony in which he received the credentials of Young Hoon Kang, South Korea's new ambassador to the Holy See.

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Joygerm Joan leads ministry of hugs and smiles

by Alexa Steele
NC News Service

When Joan White founded Joygerms Unlimited four years ago in Syracuse, N.Y., it was a lark. But now, "it's turning into a ministry of sorts," she said.

Miss White, better known as Joygerm Joan, believes "the positive, bright side is the right side," and has devoted her life and organization to spreading happiness and joy, which she says is infectious.

Joygerm is her term for acting with a caring, educated heart.

The club has no meetings or rules, but is almost 8,000 strong, with members in every state and at least 31 countries. "Joygerms will hail ya in Australia," she says.

Each member receives a membership card which describes Joygerms Unlimited as the "no dues, just do club."

She decided to form the group in 1981, when she read about a club in California that charged \$10 to worry for people twice a year. She said she found that very negative, and started Joygerms "to try

to get rid of some of that frustration."

The fourth anniversary of the club's establishment was Jan. 8, which Joygerm Joan has declared National Joygerm Day. Flyers were posted all over Syracuse urging people to "Hug, smile, grin, and win over at least one gruff and grumpy grouch to the Joygerm Generation."

She celebrates National Joygerm Day by holding a Joygerm Smile Checkup Clinic at a local shopping mall. Participants stand on a "smile-o-meter" to see if they have happy, healthy smiles, Miss White explained. People who pass the test receive certificates stating that they are "good for another 10,000 (s)miles."

IF ALL OF THIS sounds a bit unusual, don't feel bad. Joygerm Joan, 50, agrees. "I know I'm a little bit off-the-wall and kooky—but I love it!" she said.

She also insists that her group is not a bunch of unrealistic Pollyannas. "We feel that you have to accept responsibility and that there's risk involved (in life)," she said.

"Everyone has a certain



EPIDEMIC OF JOY—Joan White of Syracuse, N.Y., shows off her friend, "J.J.," the Joygerm mascot. (NC photo by Mike Okoniewski)

amount of fear. You have to take it by the hand, take it along with you and overcome it."

Judging from the rapidly growing membership, there are plenty of people who agree with Miss White's philosophy. Members include a school of Indian children in Arizona; Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame; 75 medical personnel at a U.S. air force base near Portugal; and a group of 22 Dominican cloistered nuns in Syracuse.

Miss White, a member of the Church of the Assumption parish, said local Catholic churches are also helping to spread joygerms, and most announced National Joygerm Day in their bulletins. "People are becoming closer... instead of walking around with blinders on," she said.

She said that the organist at Assumption will even try to play the Joygerm Jingle during a Sunday Mass. "We believe that God is glorified by grins, not groans," she said.

BESIDES NATIONAL Joygerm Day, Miss White is also looking forward to this summer's annual "July Joygerm Jamboree," a parade in downtown Syracuse, billed as a "good old-fashioned happy day parade." Last year there were about 50 entries, including the group's mascot, a big, furry joygerm called J.J.

No politicians or dignitaries are allowed in the parade. "Everybody is equal here," she said. "They come in all sizes, shapes, ages and colors."

Miss White said the oldest participant in the parade was almost 100 years old, and carried a sign that said, "I'm 98 and feeling great. Yup, I'm a joygerm!"

Abortion ad signers plan to meet

by NC News Service

Signers of a controversial statement claiming a variety of legitimate Catholic views on abortion are planning to meet in Chicago Jan. 19-20 to discuss responses to the Vatican's threat against some of the signatories, according to an official of the National Coalition of American Nuns.

The Vatican has ordered Religious who signed the statement, which appeared as an advertisement in the Oct. 7 New York Times, to either recant their support for the statement or face expulsion from religious life.

Meanwhile, religious superiors of signers of the statement called Jan. 7 for "inherently just" church procedures which "honor the consciences of all involved" in the dispute.

Religious and lay people who signed the abortion statement scheduled a Jan. 19-20 meeting in Chicago to "look for strategies" for answering the Vatican, said Sister Margaret Traxler, a School Sister of Notre Dame, board member of the National Coalition of American Nuns, and signer of the abortion statement.

The group, expected to include many of the almost 100 signers as well as other supporters of the views the ad expressed, will discuss such questions as "how should we respond?" to the Vatican and "what can we do, if we can do anything?"

During the Jan. 6-7 session at offices of the Leadership Conference of Women

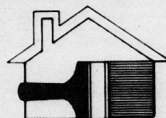
Religious outside Washington, the religious superiors discussed the controversy and conferred with Msgr. Daniel F. Hoyer, general secretary of the National Conference of Catholic Bishops, and Archbishop John R. Quinn of San Francisco, chairman of the NCCB Doctrine Committee.

The superiors said their talks "centered on the responsibility of congregational leadership for the well-being of their communities, respecting the Religious who signed the statement, and upholding the teaching office of the church."

"Participants recognize that a satisfactory resolution of the situation necessitates measures that are inherently just and that honor the conscience of all involved and the complexity of the doctrinal and pastoral issues," the religious superiors concluded.

In other developments, Christian Brother Ray McManaman of Lewis University, Romeoville, Ill., in the Joliet Diocese, and Franciscan Father Jerome Kaelin, of the St. Francis Center for Peace and Renewal in New Burlington, Ohio, in the Cincinnati Archdiocese, both retracted their support for the ad.

A Baltimore archdiocesan priest who also signed the advertisement, Father Joseph Connolly, issued a statement Dec. 23 saying he reaffirms his "respect for the authentic teaching" of the church.



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