

## Bernardin: abortion unleashes violence

WASHINGTON (NC)—In a statement marking the 12th anniversary of the U.S. Supreme Court's abortion decisions, Cardinal Joseph L. Bernardin of Chicago called recent abortion clinic bombings "wrong in themselves" but also a symptom of the violence he said is unleashed by abortion.

Cardinal Bernardin, speaking as chairman of the U.S. bishops' Committee for Pro-Life Activities, also said most abortions today "lack even the grounds of medical necessity sometimes alleged in support of this practice."

He said a "clear majority of Americans" finds abortions performed for non-medical reasons "intolerable."

The cardinal's statement said Americans are "rightly troubled" by recent abortion clinic bombings. The statement condemned the bombings and pledged the U.S. bishops' commitment "to seeking a peaceful, non-violent solution to the abortion issue."

"These dangerous, ill-considered and deplorable incidents demonstrate once again the fact that violence begets violence," Cardinal Bernardin said. "Wrong in themselves, they are also symptomatic of the violence unleashed into society by the legalized violence of abortion."

He said the Supreme Court's abortion decisions "lie at the heart of a divisive national crisis which has grown increasingly urgent and requires a prompt solution."

"As a society, we need to confront the situation which they (the decisions) created and to restore legal protection to the unborn," he said.

"While there are no acceptable moral grounds for any direct abortion," Cardinal Bernardin said, "most of the abortions now taking place lack even the grounds of medical necessity sometimes alleged in support of this practice. A clear majority of Americans, holding a wide variety of religious and moral views, finds this intolerable."

He urged public officials, "especially members of the new Congress," to join in the search for legislative and constitutional solutions to "resolve this national crisis."



**LIMA CONTRASTS**—The modern Peruvian Education Ministry looms over a Lima shantytown. Pope John Paul II will visit with shantytown dwellers during his 17-city South American trip which begins tomorrow (Jan. 26) and continues through Feb. 6. (NC photo from UPI)

## Abortion ad signers plan public campaign

CHICAGO (NC)—More than 30 Catholics who signed a statement last fall questioning church teaching on abortion have said they would launch a public counteroffensive to the Vatican's action against the Religious who were among the signers.

The Vatican and a committee of the U.S. bishops have characterized the statement, which appeared Oct. 7 as an ad in The New

York Times, as a direct attack on the church's teaching on abortion. Signers have pressed freedom of speech, rights of dissent, and rights of women in the church, rather than church doctrine, as the issues at stake in the controversy.

At a meeting in Chicago Jan. 19-20 the group of signers agreed to draw up a new statement, seek signatures from Catholics (See ABORTION AD on page 17)

## Cardinal says Vatican not attacking personal freedom

CHICAGO (NC)—The Vatican was not attacking "merely a normal exercise of personal freedom" when it acted against U.S. Religious who signed a statement on abortion and pluralism last fall, Cardinal Joseph Bernardin of Chicago said.

Signing of the statement by priests and Religious "does create a real problem" because of "the role of ordained ministers and consecrated Religious" in the church, the cardinal said in a

column in his archdiocesan newspaper, The Chicago Catholic.

"The ad did more than simply reflect the fact that various views regarding abortion exist among American Catholics," Cardinal Bernardin said. "Rather, it directly challenged the church's constant teaching about the immorality of abortion."

Its focus was also directly on the "moral question" itself, and not on the related

but distinct issue of "what can or should be done to protect the rights of the unborn in the civil sphere," he said.

After the Vatican demands for retractions became public, some representatives of Catholics for a Free Choice, which sponsored the ad, and the Committee on Pluralism and Abortion, which gathered the signatures, sought to portray the Vatican actions as an (See FREEDOM on page 17)

## Vatican has conference on weapons in space

by John Thavis

VATICAN CITY (NC)—The Vatican has brought together top world space scientists to discuss the militarization of space. The conference, sponsored by the Pontifical Academy of Sciences, was held Monday through Thursday of this week.

About 25 scientific experts, including seven from the United States and four from the Soviet Union, participated, the Vatican said. They included a Pentagon analyst and a Soviet satellite expert.

The conclusions of the conference will be published and probably be sent to world leaders.

At a press conference prior to the meeting, the president of the Pontifical (See CONFERENCE on page 16)

## Meeting planned to discuss bishops' letter

In an effort to gather feedback on the first draft of the U.S. Catholic bishops' pastoral letter on the economy, Indianapolis Archbishop Edward T. O'Meara will be host to about 100 Indiana business leaders on Saturday, Feb. 9, at the Catholic Center in Indianapolis.

In his letter of invitation, the archbishop said that he wanted to hear opinions from a wide variety of Catholics experienced in the areas of business and economics so that he can pass them along to the committee that will prepare the second draft of the pastoral. The archbishop's comments must be submitted by Feb. 15.

At the meeting, a review of the draft pastoral will be presented by Dr. John Houck and Father Oliver Williams, professors of management and co-directors of the Center for Ethics and Religious Values in Business at the University of Notre Dame. Participants will then discuss the document and prepare written responses.

The meeting is scheduled to begin at 9:30 a.m. and continue to 2:30 p.m.

## Looking Inside

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# We must reverse our foreign aid policies

by John F. Fink

During the crisis in Ethiopia, Americans demonstrated once again that they can be extremely generous. Once television finally took hold of the story and showed people actually starving to death, people all over the country responded with open pocketbooks. Catholics in the Archdiocese of Indianapolis were at least as generous as others.

It seems inconsistent, therefore, to say the least, that so many of those same Americans are vehemently opposed to "foreign aid." Few politicians are willing even to talk about foreign aid because they know that most of their constituents are in favor of reducing such aid. We seem willing to provide food for people when they are starving but unwilling to provide the aid they need to change the conditions that caused the starvation in the first place.

When someone mentions foreign aid, most people probably get a mental picture of the United States giving away a lot of money to help care for the hungry and oppressed in poor countries. Unfortunately, most of our foreign aid is not that at all. Most of it now is for weapons, or "security aid" rather than "development aid."

While development aid has remained constant during recent years, less than \$5 billion, security aid has grown by nearly two-thirds since 1981 and represented three-fifths of the total foreign aid program in 1984. We are doing less for the poor in the world than we were, but far more in the way of weapons for nations that are in the "strategic interest" of the U.S.

The United States now sends more security aid than



development aid to every region of the world. Despite the millions of people worldwide who suffer from hunger and chronic malnutrition, most of our aid is in the form of weapons, and much of that goes to military-dominated countries that have high incidences of human rights abuses. Thus we reinforce the power of those who deny political power to the poor and the hungry, who need our assistance the most.

Hunger and poverty are major causes of global unrest and instability. Our foreign aid should be combating those problems. Instead, we add to the unrest and instability by selling and giving away weapons—our share of global arms sales is larger than the combined sales of the other three leading suppliers (the Soviet Union, France and Britain). What a shortsighted policy!

It's time for us to get our priorities straightened out, stop the militarization of foreign aid, and concentrate on the type of development aid that will solve global hunger and poverty.

**SYMPTOMATIC OF** the way we have our priorities mixed up is the way the U.S. has cut back its support for the International Development Association. Its clients are countries whose per capita income is \$410 per year or less—the poorest of the poor. The U.S. insisted on a 25 percent reduction in the replenishment of IDA (\$9 billion, down from \$12 billion).

The first draft of the bishops' letter on the economy deplores the decline in U.S. support for IDA and calls it "the most damaging single retrenchment.... Taking inflation into account, this means a 40 percent drop in real terms at exactly the moment when developing-country debt levels are punishingly high and the prices of most of their export commodities are almost at rock bottom."

**IF WE WON'T INCREASE** development aid for

altruistic reasons, we can do it for selfish reasons. A better developed Third World can buy more of our products and thereby increase our employment. Today about 40 percent of U.S. exports of manufactured goods go to Third World countries. One out of every eight jobs depends on exports. One out of every three acres of cultivated land produces for foreign markets, with more than half of that going to Third World countries.

The U.S. now has a growing trade imbalance, with imports far outstripping exports. How much worse it would be if we did not have those exports to Third World countries. And how much better it could be if the developing countries were in a position to buy even more of our products. Economists tell us that the importance of developing countries in the world economy will continue to grow and that, for the foreseeable future, they will import more goods than they will export. Therefore, there should be every incentive for the United States to do what it can to help improve the economies of other countries.

What the poorest countries need most of all is an economic infrastructure that they do not have now—roads, transportation, communications, education, health, etc. They need agricultural policies that will help their farmers give more emphasis to food crops as well as crops grown for export, and improved marketing for locally grown food.

Ten years ago sub-Saharan Africa had another famine that killed an estimated half million people. That famine prompted a world food conference in Rome at which Henry Kissinger said: "Within a decade, no child will go to bed hungry, no family will fear for its next day's bread, and no human being's future and capacity will be stunted by malnutrition." Instead, a decade later thousands more died of starvation because long-term development projects were not put into operation.

We can, and must, see that it doesn't happen again.

## Fr. Sciarra to observe anniversary

Father John N. Sciarra, pastor of St. Barnabas Church in Indianapolis, will observe the 40th anniversary of his ordination to the priesthood with a con-celebrated Mass on Sunday, Feb. 3, at 3 p.m. A reception will follow in the parish hall at 8300 Rahke Road.

Ordained by Archbishop Joseph Ritter on Feb. 2, 1945, Father Sciarra has served as assistant pastor of St. Mary's, Richmond; St. Vincent de Paul, Bedford; Holy Name, Beech Grove; and pastor of St. Nicholas, Ripley County.

In 1965 Father Sciarra was appointed by the late Archbishop Paul C. Schulte as founding pastor of St. Barnabas on the far southside of Indianapolis. In its 20-year history, St. Barnabas has grown to more than 1,200 families, and is one of the largest parishes in the archdiocese. As a result of its recently completed building fund drive, St. Barnabas will soon be breaking ground for a new church to accommodate more comfortably its ever-growing membership.

In addition to his parish work Father



Father John Sciarra

Sciarra is a member of the Council of Priests and a consultant to Archbishop Edward T. O'Meara. He has also served for two years as priest coordinator for the Archbishop's Annual Appeal.

Father Sciarra, who is a native of Seymour, attended St. Mary's College in Kentucky and St. Meinrad College and School of Theology. He has four brothers and two sisters living in Indiana and Ohio. His interests include reading, travel, photography and electronics.

## Unity prayer service Sun.

75th anniversary of Urban League to be remembered

by Richard Cain

The Church Federation of Greater Indianapolis is sponsoring an ecumenical prayer service for Christian unity at 4 p.m. Sunday, Jan. 27, in conjunction with the Week of Prayer for Christian Unity. The service will be hosted by Jones Tabernacle A.M.E. Zion Church, 2510 E. 34th St. in Indianapolis.

The theme of the service will be "From Death to Life With Christ." Mayor William Hudnut, an ordained Presbyterian minister, will be the main speaker.

The prayer service will also commemorate the 75th anniversary of the Urban League. Sam Jones, president of the Indianapolis Urban League, will lead prayers for the urban league movement.

The collection will be given to CROP, an ecumenical famine relief and education agency of Church World Services, for famine relief in East Africa.

Msr. Raymond Bosler, acting archdiocesan director of ecumenism (See related interview on Page 3), will represent the Archdiocese of Indianapolis in the unity service.

The Week of Prayer began in 1908 as the inspiration of an Episcopal priest, Father Paul Wattson. An advocate of Anglican-Roman Catholic reunion, he proposed that the week between the Feast of the Chair of Peter at Rome (Jan. 18) and the Feast of

the Martyrdom of St. Paul (Jan. 25) should be dedicated to prayer and intercession for the unification of all Christians.

Father Wattson later converted to Catholicism and founded a Franciscan religious community at Graymoor in New York.

Since then, the Week of Prayer has become a major international observance. Pope John XXIII chose to announce the calling of the Vatican II Ecumenical Council during an observance of the Week of Prayer in 1959.

"The Week of Prayer really blossomed in the '60s," said Father Robert Klein, associate pastor of St. Barnabas in Indianapolis. A member of the Congregational Concerns Unit of the Church Federation, he is the chairman in charge of organizing the ecumenical prayer service.

Since 1974 the Church Federation has invited one of the major churches in Indianapolis to host the unity service. Services in past years have been held in Zion Evangelical United Church of Christ, SS. Peter and Paul Cathedral, St. George Antiochian Church, Bethel African Methodist Episcopal Church, St. Joan of Arc Church, Northwood Christian Church, Holy Trinity Greek Orthodox Church, St. Mary Church, Mt. Zion Baptist Church, Christ Church Cathedral (Anglican) and Sacred Heart Church.

## Art and liturgy lecture series planned at Marian

Improving church environment to enhance the worship experience will be the subject of a new Visual Art and Liturgy lecture series February 6 to April 24 at Marian College of Indianapolis.

Lectures will be held 6 to 8 p.m. in the James A. Allison Mansion and will be taught by Franciscan Sister Sandra Schweitzer, chairperson of the college's art department.

She has designed the six-lecture program especially for persons who are associated with rebuilding, renovating, or decorating their church buildings.

"Everything from where the songbook is kept and how it is distributed to decorating the sanctuary contributes to the

total effect of the worship environment," she said.

"From the moment a person walks into a church there should be a visual effect that is welcoming, peaceful, and conducive to worship," she added. "It should also convey to the worshippers what religious event they are celebrating in the church year, be it Easter, Christmas, Pentecost, or others."

The programs and dates are:

Feb. 6—Seasonal Decoration: Lent through Summer—Ideas for decorating churches from February to October.

Feb. 27—Environment and Art in Catholic Worship—A look at the bishops' document concerning church buildings.

March 6—Symbol, Space for

Eucharist—Pastoral concerns about the place for the reservation of the Eucharistic.

April 10—Seasonal Decoration: Advent through Winter—Ideas for church decoration during November through January.

April 24—Liturgical Furnishings and Other Objects—A presentation of items used for worship; characteristics and quality.

Cost of the series will be \$55; individual lectures will have a \$10 admission. Advance registration for the series can be made through the Marian College Art Department, 3300 Cold Spring Road, Indianapolis 46222. Individual program admission can be paid at the door.



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Archdiocesan Catholic Charities

# School counselors serve many families

by Robert Riegel

"Jim seems unable to make friends with his classmates." "Sally never does her homework and comes in tired every morning." "I think maybe Mark needs testing to see if he has a learning disability." "Mary Lou is talking about dropping out of school to get married." "Bill has no self-confidence—he doesn't seem to believe in himself in any way."

Typical statements heard from teachers, parents and principals by counselors working in the school counseling program of Catholic Social Services of Indianapolis, a member agency of Catholic Charities.

In 1969, the counseling staff of Catholic Social Services set out to demonstrate in three parish grade schools that the presence of an on-site counselor/social worker could help the schools identify and alleviate many children's problems before they reached the critical stage.

This year, 14 agency staff members are working in 22 different settings, 19 elementary schools and three high schools, providing individual and group counseling, consultation with principals and teachers, work with parents and other family members, and referrals to specialized community resources. Most of the participating schools have contracted for their counselors at least two days each week.

During the past school year, more than 900 students were helped through this program. Dave Henry, program director, points out that "many of the children served would either not be seen or would be seen much later as the problems grew more serious, if it weren't for this program."

While the agency serves schools throughout the area, Henry is particularly pleased that "most of the low income and central city schools are being helped—although there are always a few we'd like to add to our list, because we know there are children and families who could use our counselors' help."

Counselor Joyce Kuntz has been with the program full time for more than five years and is now working at St. Philip's and St. Roch's schools in Indianapolis. "I really get to feel a part of the community after a number of years at the same school and watching kids with problems progress and grow," she said.

Joyce uses individual counseling as well as a great deal of group work with her students. She also works closely in consultation with teachers, even about children she may never see in person. "And, of course, the key relationship is with the principal—having a good, supportive principal really makes the program work."



**COUNSELOR**—Rose Popovich is a school counselor assigned to St. Malachy School, Brownsburg; and St. Luke's School and Roncalli High School, Indianapolis.

Joyce's statements are echoed by counselor Rose Popovich: "Sometimes it's hard to get families to face the possibility of a problem with one of their children," she states, but her work at St. Luke's, St. Malachy's, and Roncalli High School is greatly aided by the strong support of school administrators.

## Interview with Msgr. Bosler

# 'We've made enormous strides' toward unity among Christians

by Richard Cain

(In connection with the Week of Prayer For Christian Unity, Msgr. Raymond T. Bosler, acting archdiocesan director of ecumenism, discussed with *The Criticon* the present state of ecumenism, the movement toward unity among Christians, both locally and in the church as a whole.)

**What progress has been made since Vatican II toward achieving unity?**

(We've come) further than most people realize. Theologically, we've made enormous strides.

Since the very first days after the council, we've been having these conversations between Roman Catholics and Lutherans, Anglicans, Methodists, the Disciples of Christ, even the Baptists now. Some of these have been going on now for 17 or 18 years.

Between the Lutherans and the Roman

Catholics and between the Anglicans and the Roman Catholics the agreement that we actually have on our doctrine, the way we express our beliefs, is remarkably close.

The biggest obstacle, as Pope Paul VI said—and it's still the biggest obstacle—is simply the papacy itself. Now both the Anglicans and the Lutherans accept the fact that there should be something like the papacy in a united church. They're just not happy with the papacy as it functions in our time. We have to admit that the papacy... bears the trappings of history, much of which could be sloughed off and in no way limit the importance of the one single bishop as the source of unity.

So theologically, we've made great strides. We're at a point now where we have to make sure that the clergy and the people in the various churches know about this agreement we've reached. That has to come first before we can expect the

authorities in the churches to talk about any kind of formal unity. The latest directive that came from our Secretariat for Promoting Church Unity in Rome is that somehow we get this information out... That is where we have not done much yet.

and Helen Sullivan at Immaculate Heart, have brought the program into new schools as they have moved. Some, like Franciscan Sister Timothy Kavanagh at St. Gabriel's, have kept the program going despite changes in counselors, recognizing the high value of an on-site referral resource. Currently Marsha Goldfarb, Sue Terry and Mike Cesnik are busy keeping these principals well-served.

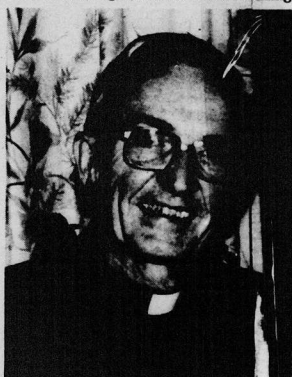
Schools which participate in Catholic Social Services' school counseling program show their commitment by paying a fee for the service, higher for more affluent parishes and lower for poorer ones. To provide the rest of the funds needed to reach so many children, the agency relies chiefly on support from the United Way of Greater Indianapolis and a portion of its allocation from the Archbishop's Annual Appeal.

"Our biggest wish," says Henry, "would be to have our program in every school in the area. I know that a number of schools would be with us now if we could afford to assign them a counselor."

In the meantime it is gratifying to read the kind of note sent by one parent recently: "This was our first experience in counseling. If first impressions are lasting, we are set for life."

Besides the papacy, what are the major obstacles today blocking unity?

As far as the basic essential Christian beliefs, we're very much in agreement. We have been in agreement without realizing



**Msgr. Raymond T. Bosler**

it. We have different ways of expressing our faith.

One of the problems in the past for us Roman Catholics was that we identified our faith with a specific theological way of expressing our faith which we called scholasticism and neo-scholasticism. (These two theological approaches) were almost identified with the faith itself.

This happened because in the Middle Ages the councils of the church expressed the faith by using Scholastic language. It was the only language they had to use.

When the Reformation came along and the Protestants began to express the faith in entire "different ways, it seemed that they were denying what we had expressed in Scholastic forms. That has been the (See ENTHUSIASM on page 16)

## Indiana General Assembly

# Orr won't support AFDC major changes

by Ann Wadleton

Governor Robert D. Orr will not support recommendations for major changes in the AFDC program (Aid to Families with Dependent Children) as advised by his Study Commission on Public Welfare.

According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, an administrative assistant to Orr, Lou Gregory, told the ICC that the governor is concerned with the cost of the programs, despite, says Ryan, a projected working balance in the general fund of \$240 million by June 30. The projection was

made by Judy Palmer, state budget director.

The commission recommendations, supported by the ICC, involving changing the formula for computing AFDC benefits (which would increase benefits) and adopting the AFDC-U program, i.e., adding poor two-parent families with minor children to the AFDC program if the wage earner is unemployed, has no unemployment benefits or personal savings and meets other strict requirements.

Cost to the state of changing the AFDC formula would be \$7.1 million for the AFDC-U program, \$11.3 million plus \$15 million for Medicaid coverage, according to Dr. Ryan. However, he points out, those programs would bring additional federal money into the state's economy: \$17 million for AFDC changes and \$28.3 million for AFDC-U. This would help balance the current situation in which Indiana ranks 49th out of the 50 states in federal government expenditure per person, said the ICC director.

Orr failed to make any mention of his Public Welfare Commission's recommendations as he laid out his priorities in the State of the State address.

Four bills dealing with AFDC have been introduced in the legislature. Three would adopt AFDC-U. The fourth, SB 256, would change the AFDC formula and also adopt AFDC-U. The latter is sponsored by Sens. Virginia Blankenbaker and John Busherni, and has been assigned to the Health Committee.

Action at the state house has been slow as the legislators waited first for the governor's inauguration, then for the State of the State address and finally for all the bills to be introduced.

Deadline for submitting bills is now past and committee chairmen can study their total load of bills before prioritizing and scheduling hearings.

Many important issues await the scrutiny of the legislators. The pace is expected to quicken soon.

## Archbishop O'Meara's Schedule Week of January 27

SATURDAY, February 2—Diaconate ordination of Mr. Thomas Murphy, North American College, Rome.

# COMMENTARY

## Dorothy Day a model of saintliness for her unique holiness

by Msgr. George G. Higgins

Archbishop John O'Connor of New York reports that a number of people have written him suggesting that Dorothy Day, founder of the Catholic Worker movement, be proposed for canonization. The archbishop, a lifelong admirer of Miss Day, thinks this an excellent suggestion and has asked the faithful of New York to let him know what they think about it.

I think it's a great idea, although I must confess I sang a somewhat different tune in the homily I gave at a memorial Mass for Miss Day in St. Patrick's Cathedral in New York a few weeks after her death.

Despite Miss Day's saintly qualities, I was not disposed—I said then—to pursue the question of formal sainthood. I have some reason to think that the late Cardinal Terence Cooke, who presided at the memorial Mass and who spoke movingly about Miss Day's heroic life, disagreed with me but, characteristically, was too courteous to embarrass me by saying so in public.

Surely Dorothy Day was a saint in the sense the word is used in a recent book about the meaning of saints in the contemporary world. The book, quoting Thomas Merton, defines a saint as a sign of God. "The saint," it says, "is a sacrament, a sign of mediating grace."

Dorothy Day certainly was a visible sign enabling the people and especially the poor of her own time and place to see, to know and to love the Father of us all. She was a pure gift of God to his church.

Much has been said since Miss Day's death concerning her commitment to the poor, which impelled her to live with them,



sharing their suffering, giving up her privacy, her mental, spiritual and physical comfort. It seems to me, however, that material poverty was not her heaviest burden.

She suffered even more, I should think, from what the German theologian, Father Johannes Metz, aptly refers to as the poverty of uniqueness and superiority which is the honor and burden of great men and women in history. They all, Father Metz reminds us, carried a secret in their hearts that made them great and lonely; each had a mission which, because without parallel, offered neither protection nor a guarantee among other people. No one enjoys such responsibility.

Father Metz says every secret of this type "makes one poor, especially when its enigma scandalizes others and is misunderstood." The one possessing such a secret will inevitably be tempted, as Jesus was in the desert, "to repress the painful loneliness and individuality that foreshadow the terrible poverty and desolation of death, to betray (his or her) mission whatever it may be" and retreat into the anonymity of private life.

Dorothy Day steadfastly resisted this temptation. By her own account, the secret of her perseverance was that throughout her life she kept repeating "that the Christian point of view was to keep in mind the failure of the cross." In this respect, she was faithfully following Christ, who directed his message "to the poorest of the poor."

Miss Day decided early on that as a Christian she must try to do the same. She did so heroically and, by her own testimony, did so with "a joy that made her want to kiss the earth in worship, because his feet once trod the same earth."

It would be difficult to think of another Christian in modern American history who more richly deserves the honor of being proposed for canonization.

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## Bombing clinics will not stop abortions

by Richard B. Scheiber

Let me join the chorus of pro-life spokespersons decrying the rash of abortion clinic bombings around the country. Violence is seldom the solution to any kind of human problem, even if it is a form of symbolic violence which does not, in itself, harm people. This is the only argument bombers have when they try to rationalize their terrorist acts.

Actually, these dark-of-night destroyers do the pro-life cause more harm than good. Their tutors are people like the Red Brigade, the Ku Klux Klan and other faceless, nameless purveyors of destruction, rather than the Prince of Peace.

It is a disgrace that in this glorious land, in these "enlightened" times there should be places dedicated solely to the destruction of unborn children. No true advocate of the right to life can fail to be disturbed at the existence of these institutions, and I can understand the frustration engendered by the lack of success in our efforts to stem the flood of



abortions that has resulted from the 12-year-old Roe vs. Wade Supreme Court ruling.

But blowing up buildings in the dead of night will no more solve the problem than burning down taverns would solve the problem of drunk driving. The difficulty is not with the clinics. They are brick and mortar, and stone, and wood, and could just as well be convenience stores. No, the difficulty is with people who have been brainwashed into believing that the killing of an unborn child is an acceptable solution to a human problem.

Oh, if only the answer to the tragedy of legal abortion were as simple as the destruction of the buildings where these tragic operations take place! That would reduce it to the level of urban renewal: dynamite a few buildings and make parking lots.

That didn't work in our inner cities, and it certainly won't work in the recesses of people's hearts.

No, the fight is much tougher than that. It has to be carried on through the legal establishment, including courts and legislatures, and Congress; it has to be carried to the educational establishment, so that our young people begin to understand what abortion really is; somehow, it has to be carried to the communications



## Desire to be counter-cultural a call to be missionary

by Fr. Eugene Hemrick

What would motivate a young couple to leave home and friends in order to work in an unfamiliar place for very little pay, while delaying the start of a savings account and the accrual of benefits for the future?

This question was discussed in a meeting I had with David Suley, director of International Liaison, an organization responsible for coordinating lay volunteer efforts. We were trying to understand better the vocation of lay persons such as the Jesuit or Maryknoll lay volunteers who serve in home and foreign missions.

One reason often given by young people for why they engage in missionary work is the lure of taking a risk and going counter-culture. From our first years in school to adulthood, society conditions us to weave various types of security blankets that minimize risk.

Banks encourage us to start Individual Retirement Accounts and other investments to ensure the education of our children and to secure our comfort.

The cry of consumerism is: "Get it now, don't deny yourself!"

By its very nature, joining a volunteer missionary group is counterculture and involves risks. When a young man or



woman leaves friends and the familiarity of a neighborhood with its social and material comforts, all types of human ties are broken.

Volunteers don't have the luxury of picking up the phone when lonely and calling a friend. Food and even water may not be plentiful. At a mission, the habits of the people ministered to are radically different from those at home.

Medicines, plumbing, the enjoyment of a warm shower and the entertainment of watching one's favorite TV program are more the exception than the rule. Mass and prayer become central to the work.

Many lay volunteers say that the way they come to identify with poverty is even harder than the human ties they break. This makes them uneasy with the materialism that they previously took for granted. The real risk is coming home and feeling alienated from a society that has not experienced poverty of spirit.

As with all risks there are rewards. Bruce Larson, a Presbyterian minister, once wrote that there is a lot more to health than not being sick. When a person who is inspired to become a missionary takes the leap, there is a healthy feeling because he or she is responding to an innate spirit that seeks to be free and self-determined. It is healthy because a breakthrough is made in understanding how many pseudo standards of society sicken the human spirit.

As Suley and I continued our discussion on the nature of risk and how it influences missionary vocations, I was moved by the thought of risking all personal security for the love of God and others. The thought of making a break from the conventional ways others act, realigning personal values according to standards dictated by conscience rather than by society, captivates the imagination and ignites one's zeal.

The question of what constitutes a vocation is a mystery to me still. God stirs our hearts in many different ways.

I am convinced one way God calls a person to be a missionary is by appealing to the daredevil and challenging him or her to go counterculture in response to the spirit to be free.

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the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Starman' is a movie made just right

by James W. Arnold

The theaters of the country are littered with Hollywood mistakes, but every now and then, even amid the swimming pools and sushi parties of lotusland, somebody makes a movie just right. Such is "Starman," which glitters unpretentiously like a steady point of light in the general darkness.

It's not a big-budget extravaganza but a simple re-working of an ancient genre called the road movie. While it uses no special effects, it depends mostly on a warm, amusing script—the best entertainment screenplay in ages, smart acting by three or four principals, and splendid highway cinematography in varied photogenic locales. Somehow, "Starman" director John Carpenter puts together many of the themes of recent "alien visitor" movies into something touching human scale.

The story has been done a thousand times: a guy and a girl on the lam in a car, going across country amid real people and places while the authorities try to catch them. In this case, the guy (Jeff Bridges) happens to be a space alien who got predictably shot down when his planet took up the invitation to visit Earth sent out on the gold disc aboard the Voyager II space probe. He's landed in the Wisconsin wild and forced a young widow (Karen Allen) to drive him to a crater in Arizona for a rendezvous with a rescue ship. The pursuer is the U.S. government, which doesn't want to let such a juicy specimen escape.

Starman only looks like Jeff Bridges, because coming from a greatly advanced civilization, he's checked out Allen's home movies and made himself resemble her dead husband. (Early on, we see him slowly transformed from an infant into an adult before our eyes. Typical of "Starman," the techniques previously lavished on monster movies are used to reveal the natural wonder of human growth and development.

The great thing about Starman, though, is his gentle and benign character. Not only is he smart, but imperfect and vulnerable

like, well, Jeff Bridges. And actor Bridges has devised a wonderfully robotic suggestion in his movement and speech that (1) reminds us who he really is and (2) endears him to us as if he were an android from "Star Wars."

For all its chase-and-suspense motifs, "Starman" is essentially a love story, and Allen's character is every bit as warm, real and sympathetic as Bridges' is. (A brief aside here: Ms. Allen, last seen in "Raiders," is no great beauty but one of the more appealing of the new movie ingenues.) This is one of those all but obsolete movies in which one can really understand why the characters like each other: we like them, too.

As they get acquainted, the script by Bruce Evans and Raynold Gideon is sprinkled with funny, poignant and insightful stuff. Sometimes it's based on Starman being an alien (he imitates Sinatra singing "New York, New York"; she has trouble explaining that she has to go to the bathroom, and that he can't go with her); sometimes on the American Way of Life (zipping through stoplights on yellow, the custom of draping dead deer over the hood of one's car).

And there is a lovely play on his habit of asking for definitions of strange words, ranging from "bozo" and "beautiful" to "love" and "giant jackpot" (during an unplanned visit to Las Vegas).

Eventually, any gutsy sci-fi epic has to get to the cosmic questions, and "Starman" handles them well, too, or at least as well as "2010" and "Close Encounters." (It might not pass Philosophy 101 from the Jesuits, but this is not, repeat not, a ponderous movie.) One hesitates to point out the Christ myth but it's there, as it has been so often lately. Again, we see aliens representing better and higher values than exist on Earth, and (as in "E.T.," "Iceman," "Greystoke") the idea of a good man from somewhere else being persecuted by insensitive modern society.

One entire stream of sci-fi seems bent on providing a quasi-religious feeling that is otherwise mostly absent from popular culture.

(Mild violence, non-marital sex; recommended for adults and mature youth).

USCC classification: A-II, adults and adolescents.



AT THE MOVIES—Karen Allen as a young widow and Jeff Bridges as a kindly alien become star-crossed lovers in "Starman," a Columbia Pictures release. The U.S. Catholic Conference says good acting helps make this an enjoyable fantasy. The USCC rates the film A-II. (NC photo)

## Series shows inhuman and human sides of espionage

By Henry Herx

NEW YORK (NC)—The amoral world of international espionage is re-created faithfully in "Man from Moscow," a three-part series airing Feb. 1, 8 and 15 on PBS (check local listings for time in your area).

The dramatization is based on the autobiography of Greville Wynn, a British businessman whose travels in Eastern Europe served to cover his activities as a courier for British military intelligence. It recounts Wynn's role in one of the most significant intelligence coups of the Cold War—penetrating the security of the Kremlin through a highly placed Soviet military informant.

The officer was Col. Oleg Penkovsky of Soviet military intelligence, who began passing information to the West in the early 1960s. An invaluable source, Penkovsky gave not only the detailed plans for such Soviet operations as the Berlin Wall and the missile bases in Cuba, but also about Moscow's strategy and military capabilities.

Within two years, Penkovsky and Wynn were in the hands of the Soviet secret police and forced to cooperate in the 1963 staging of a show trial for the world's press. Penkovsky received the death penalty and Wynn later was exchanged for a Soviet spy.

Knowing the outcome of this Cold War incident in no way detracts from the tension and suspense of the dramatization. Everyone is playing for keeps in a "game" in which there are no rules and the stakes are life and death.

What distinguishes this from others in the spy genre is its attention to the human dimension of its two principals. Wynn (David Calder) is a loyal citizen doing what he considers his duty. Penkovsky (Christopher Roxycki) is a Russian patriot doing what he can to overthrow his totalitarian government. Both are idealists and, although concerned about their families, are willing to risk their lives for their nation.

In contrast, the professional intelligence officers who direct their activities are presented as coolly detached careerists who care little about the means or the human cost of getting what they want. They are concerned about Penkovsky's safety only because, if captured, Soviet interrogators would get from him all he knew about Western agents and intelligence operations.

The picture presented here of super-secret agencies and their petty, intramural rivalries—both Western intelligence services and Soviet ones—is not edifying. Its final images are of Penkovsky's death and the unanswerable question of whether his sacrifice, and that of so many others, can be justified in the name of national security.

Directed by Paul Seed from a script by Andrew Carr, "Man from Moscow" is a co-production of the BBC and the Arts and Entertainment Network, a cable service which will air the program later this year.

### TV Programs of Note

Tuesday, Jan. 29, 4-5 p.m. (NBC) "Out of Time." Two Maryland farm children enter a time warp bringing them back to the mid-19th century where they hope to discover the truth about a maligned ancestor on this "Special Treat" children's program.

Wednesday, Jan. 30, 8-11 p.m. (PBS) "Francesca da Rimini." This Metropolitan Opera performance, taped April 7, 1984, features Renata Scott and Plácido Domingo.

Saturday, Feb. 2, noon-12:30 p.m. (ABC) "The Bollo Caper." A magnificent golden leopard of Africa tangles with trappers and government red tape to save his skin—and his species—from extinction on this "ABC Weekend Special" for young viewers.

### TV Film Fare

Wednesday, Jan. 30, 9-11 p.m. (CBS)—"The Four Seasons" (1981)—Three couples maintain a friendship despite various ups and downs, most having to do with marital problems, in this entertaining but bland and superficial comedy written and directed by Alan Alda, who also stars in it. Much vulgarity, profanity and humor involving sex. The U.S. Catholic Conference classification is A-III—adults. The Motion Picture Association of America rating is PG—parental guidance suggested.

### Recent USCC Film Classification

A Sunday in the Country . . . . . A-I

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.



RFK SERIES—Brad Davis as Robert F. Kennedy and Veronica Cartwright as Ethel Kennedy watch home movies with other members of the Kennedy clan in "Robert Kennedy and His Times," a seven-hour mini-series airing Jan. 27, 28 and 29 on CBS. Based on the biography by Arthur M. Schlesinger Jr., the series chronicles the life of the former attorney general, U.S. senator and presidential candidate. (NC photo)

# TO THE EDITOR

## Diversity of opinions in the 'Firm'

It has been my personal policy over the years not to write letters to the editor, but the commentary "Those Disloyal to Firm Usually Get Fired" (The Criterion, Jan. 11) has moved me to make this exception.

First of all, if there has been any group who has been loyal to the "Firm" over the past 20 years since Vatican II, it has been

## A special person

With the 1984-85 school year well underway in the archdiocese, there are many people still trying to adjust to the vacuum created by the retirement of Mrs. Rosemary ("Bonnie") Bauer.

After several years of teaching at St. Patrick's, Mrs. Bauer spent the last 14 years on the faculty of Holy Spirit, Indianapolis. Her gift for loving and teaching left a lasting impression on the hundreds of students who passed through her classroom.

In addition to her dedication to the children in our archdiocesan schools, Mrs. Bauer has been an example to all who know her as a devoted wife and mother, raising a truly Christian and happy family. Her four children and grandchildren are a reflection of Bonnie's own expression of God's love for us.

While we are missing Mrs. Bauer in our school halls, we are remembering the many ways she touched our lives as teacher, fellow faculty member and friend.

Thank you, Mrs. Bauer, for all you've done for us. And thank you, God, for giving us this special person.

Patricia A. Annee

New Palestine

our communities of sisters. They have spent those many years very reflectively looking at their communities and the roles that they play in the life of the church. They have renewed themselves both spiritually and professionally, for the betterment of the Body of Christ, the church. The decrees of the Council fathers requested them to do this, and out of faithfulness and love for the church they have done so. It was not easy. It was a very painful process.

Using the renewal of their communities as a basis for living their lives in a male-dominated organization, they are now beginning to share their new spirit with the ordinary Christians in their midst, helping us to reflect on the many issues that bombard us in this sick society in which we find ourselves.

I find it difficult to accept Mr. Scheiber's contention that they are demoralized from their lack of success. If these sisters are demoralized by anything, it is from the lack of response, the lack of basic Christian charity and the lack of affirmation that emanates from places like the Vatican Congregation for Religious and Secular Institutes. From what I have read and from talking with and working with a number of the spirit-filled sisters, there has been no waiting, no talking coming from "management," but there certainly has been an effort to "convince" these sisters to back the product, right or wrong.

Mr. Scheiber writes that "in the real world, the discussions would be over. People who attack the integrity of their own organizations are out on their ears. No questions asked." The church is a part of the real world, part of the real lives of those

of us who believe and look to that church for guidance also. We need to listen and talk with these groups of sisters.

The Prefect of the Vatican Congregation for Religious doesn't seem to be interested in listening, doesn't seem to be interested in dialogue or collegiality, which the Council called for. He seems to be interested only in demanding blind obedience at any cost. Catholics today are beginning to grow up, beginning to form healthy consciences based on the teachings of the church AND their own personal experiences that have been reflected on and discussed with a spiritual director of some sort. Blind obedience is a demand of dictators.

I don't see a need to hold my breath for a retraction from the sisters, and I am not going to hold my breath waiting for a little compassion, a little affirmation, a little respect to come from the Vatican either. Until the "Firm" begins to realize that there is diversity of opinion within the

rankings, that these women have a legitimate voice in the life of the Body of Christ, I don't see much chance for us to live our lives as incarnations of the Spirit of God.

I personally believe very strongly that innocent, God-given human life needs to be protected. I also believe that the right to dialogue about how we form our consciences and make moral choices needs to be protected too. Respect goes beyond the issue of abortion and encompasses the human life that we are all trying to live out the best we can in dignity and freedom.

What the church needs is more "lightning" like our American sisters.

If the Office of the Vatican Congregation for Religious and Secular Institutes wasn't covered with so many lightning rods maybe they could begin to see that the call for dialogue is a very healthy issue. Maybe they could begin to feel the energy.

Michael McClain

Indianapolis

## Turning to man's word over God's

When the leaders of the government are turning more and more to God for the solution to world problems, the men of God (U.S. bishops) are turning more to government. This seems to be the case with the bishops in the pastoral letter on economics. How sad. They seem to be abandoning God's word in favor of man's word. The bishops are falling victim to a new religion called secular humanism in which man is responsible for solving the problems of the world and for saving himself. The bishops want more government giveaway programs to benefit the poor. They state that "fulfillment of the basic needs of the poor is of highest priority."

What kind of foolish talk is this? Didn't the Lord tell us not to worry about what we are to eat, or what we are to drink, or what we are to wear? "The unbelievers are always running after these things. Your heavenly Father knows all that you need. Seek first His kingdom over you, his way of holiness, and all these things will be given you besides (Mt. 6:32-33)." If we live in God's ways we will have economic prosperity. That is God's word.

I know the bishops exhibit a lot of compassion for the poor in the letter, but compassion alone is not the answer. St. Peter also showed compassion when he wanted to spare Christ from the crucifixion, but he was judging by man's standards, not God's. Material well being is the standard of secular humanism. If conditions do not meet this standard, they are judged accordingly. With this type of standard, it is easy to understand why many prominent Catholics now favor abortion.

With the increase in pornography, the high divorce rate, legalized abortion, and the break up of the family, this country is in a state of moral decay. I think this moral decay is more responsible for the poverty

in this country than a simple lack of material things.

The bishops better forget about trying to solve the problems of the world and get back in touch with God's word, and start preaching the word of God to the people. People are hungry for God's word. "Not on bread alone is man to live, but on every utterance that comes from the mouth of God (Mt. 4:4)."

Contrary to what the bishops say in the letter, I feel that scripture can and does give us simple and direct answers to today's complex economic questions. Refer to Mt. 6:36 above. How simple. How direct.

Denis Eickholtz

Sellersburg

## Price of peace

Much has been said and written about the federal budget deficit, but I'm afraid Congress won't strain itself too much trying to reduce it. Congress, not so much for its love of mankind, but for the votes it produced for many of its members, brought about the deficit. It is easy for Congress to spend the taxpayers' money because it is there and seemingly belongs to no one.

Thank God there is still a majority who find it no disgrace to labor for a living and they should not have to maintain the able-bodied who disgrace labor by supping at the federal trough.

Congress spawned the agencies that implement the domestic programs and should hold the agencies responsible for flagrant waste through incompetence, theft and mismanagement. If the agencies can't or won't correct this, then Congress should reduce funding until they do. This remedy should be applied to all government agencies who spent public money.

An adequate defense is that which brings victory on the battlefield and wins a war. Being prepared for war is peace half won. In the event of a nuclear war we must be ready yesterday. As for the president's "Star Wars," Theodore Roosevelt said, "Far better to dare mighty things . . . even though checkered by failure, than to take rank with those poor spirits who live in the gray twilight that knows not victory nor defeat."

We may have too many nuclear weapons, but that is the price we have paid for 40 years of peace. As long as we have the power to keep the Russians at bay, the price is cheaper than war. If we have the power to retaliate, in kind, the Russians aren't likely to launch an attack. They like to live as well as we do. They would rather we fall from within so they could take over without too much destruction. The Russian ideology may not appeal to us, but they are no fools.

By 40 years of peace I mean no worldwide conflict such as World War II. Korea was United Nations-instigated and sold to the American people as a "police action." Vietnam was the powers-that-be playing war games—something they knew little or nothing about. Sacrificing men and machines for no other purpose than not to win, how absurd can we get?

The price of peace, through adequate defense, is more bearable than the cost of war.

David O. Jackson

Knightstown

Betsy Henley

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## CORNUCOPIA

# Women's mag wasteland

by Alice Dailey

Time was when you could count on any popular woman's magazine to provide fairly good reading for a couple of days. Make that a couple of hours now and know that "good" is used loosely.



First you have to wade through pages of ads to even find an index. If said index is on page 10 the magazine will persist in opening at page nine where one of those stiff "send for" cards is inserted.

"Enjoy a military career! Send today for particulars!" Personally, I'm a bit long in the tooth to go steady with Uncle Sam, so out comes the card.

If an indexed article listed on page 50 sounds passable the book will open to page 49 where another card urges you to "try our new improved encyclopedia absolutely free for 20 days." I haven't even finished my old unimproved one yet, so that insert joins the other outset in the wastebasket.

In one particular magazine which, somewhat significantly, no longer carries cancer warnings, there were no less than 11 whole page ads for cigarettes. Women smokers were portrayed as the epitome of desirability; the men, of rugged virility.

So where did the actual reading materialize?

Sandwiched in between all the hoopla was a lone piece of fiction wherein boy not only met girl, but within minutes boy was giving girl what amounted to the your-place-or-mine routine. Did girl resist? Do they ever in modern stories?

A couple of articles bordering on the inane concerned Hollywood personalities. One "star" bemoaned her unhappy childhood (didn't anyone out there ever have a happy one?). Another lamented that the first of her multiple marriages had failed because, "I was just too young. Practically a child" (at 20?).

And throughout, the ads marched on, ads for albums, provocative scents, hair care, throwaway diapers, cat food, dog food, human food, every kind but food for thought.

Plastered in between was yet another offer, this one for free film. It should come so late. I stopped shooting family get-togethers when the results started looking like Reunion Time at San Juan Hill.

Two pieces by "eminent psychologists" pontificated lengthily and graphically on how to improve your you-know-what-life.

I threw the magazine down in disgust. Where was that old encyclopedia? At least the stuff in there was more palatable.

## vips...

St. Francis Hospital Center Administrator Don D. Hamachek has been elected Regent for the state of Indiana by

the American College of Hospital Administrators. As Regent for Indiana, Hamachek will represent the state in the legislative body of the ACHA, an international professional society of more than 19,000 health care executives.



Lawrence R. Ulrich, former director of pharmacy at St. Vincent Hospital and Health Center, has been appointed administrator of St. Vincent Stress Center, Inc. Ulrich joined St. Vincent in 1969 and in 1980 was selected Indiana Hospital Pharmacist of the Year.



Toni Peabody has been named associate director of the archdiocesan Family Life Office, which she has served as family life coordinator since 1983. Peabody holds a bachelor's degree in social work from Ball State University and a master's in social work from IUPUI.

Terre Haute Catholic Charities Director John Etling has been elected statewide president of the Affiliate Net-

work of Food Banks in Indiana. The Vigo and surrounding counties Food Bank administered by the Terre Haute agency processed approximately 300,000 pounds of food for needy persons in 1984.

## check it out...

The free "Stayin' Alive and Gettin' Better" preventive medicine series will present Dr. John F. Moe speaking on "Arthritis: Aches, Pains and all Their Relatives!" on Tuesday, Feb. 5 at 7:30 p.m. in Wesley United Methodist Church, 3425 W. 30th St. For information call 297-1304 or 926-4414.

A two-part Intensive Journal Retreat will be offered on Saturdays and Sundays, Feb. 15-17 and Feb. 22-24 at Grailville retreat center in Ohio. \$150 for both workshops; Life Context Workshop (required prerequisite) \$90; Process Meditation Workshop \$80. Meals and lodging extra. For further information contact: Grailville Retreats, Grailville, 932 O'Bannonville Rd., Loveland, Ohio 45140, 513-683-2340.

Fairbanks Training Institute will sponsor a two-part series for health care professionals on "Assessment and Treatment Planning for the Chemically Dependent Person and Family" on Thursdays, Feb. 7 and Feb. 21 from 8 a.m. to 4 p.m. Call Debbie Coyle 849-8222 for more information.

Indiana Central University Theatre Department will present "The Day They Kidnapped the Pope," a comedy about peace, on Fridays and Saturdays, Feb. 8-9 and 15-16 at 8 p.m. and on Sundays, Feb. 10 and 17 at 3 p.m. in Ransburg Auditorium. \$4 adults; \$3 students. Box office opens for reservations Feb. 4, M-F, 1-5 p.m.

Southside Rehabilitation Center, 4000 E. Southport Rd., in conjunction with the American Heart Association will offer a Cardio-Pulmonary Resuscitation (CPR) class on Wednesday and Thursday, Jan. 30-31 from 5:30 to 9:30 p.m. Cost is \$10 per individual, payable in advance. Limit 15 members. To register call 882-7164.

"Beginning Experience," a recovery weekend (not a retreat) for separated, divorced and widowed persons of all faiths will be held at the Beech Grove Benedictine Center on the weekend of February 8-10. Experience includes small group sharing, private reflection and writing. \$75 charge covers everything; limited to 30 people. For information call Margaret Locker 738-3254 or Jim O'Donnell 786-0305.

Glenmary Home Missioners offer a Lent-Easter book, "Finding God in Family," as a liturgical aid. Learning experiences adaptable for all ages in home, school or parish use are designed as a preparation for Sundays of Lent and Holy Week during Cycle B. \$2 contribution per book. Send requests to Miss Marty Severs, Glenmary Home Missioners, P.O. Box 46404, Cincinnati, Ohio 45246.

Parents who are helping teens learn money management skills and attitudes may obtain information on "Money in Our Children's Hands" HE-11, by contacting: Marion Co. Cooperative Extension Service, 9245 N. Meridian St., #118, Indianapolis, Ind. 46260, 848-7351 or 253-0871.

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## German priests opposed Nazis, study shows

by John Thavis

VATICAN CITY (NC)—More than one-third of all German priests actively opposed their country's Nazi authorities during World War II, the West German bishops said in a recently published study.

Vatican Radio reported that the study found that 7,155 diocesan priests and 866 priests from various orders "entered into conflict" with the Nazi rulers between 1933

and 1945. The report said 169 died in concentration camps and 418 were deported.

The report, titled "Priests Under the Terror of Hitler," was the result of a five-year study by the West German bishops' Commission for Contemporary History.

Cardinal Joseph Höffner, president of the West German bishops' conference and archbishop of Cologne, said at a press conference that "German Catholic clergy, with a few exceptions, were united in their opposition to Nazism," according to Vatican Radio.

"The fact that two-thirds of the churchmen may not have been disturbed at that time by Nazis does not show that they were in agreement with Hitler," but only that the activities of most of them were never discovered by the authorities, Cardinal Höffner was quoted as saying.

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## QUESTION CORNER

# Can baby be baptized a Catholic?

by Fr. John Dietzen

**Q** My granddaughter was married in a Protestant church, although both she and her husband are Catholics, because they did not wish to wait a year for his annulment process to finish.

She is now pregnant. The other day she told me that because they were married outside the church her baby cannot be baptized in the Catholic Church. Is this so? (New Jersey)



**A** No. There is no law of the Catholic Church that would prohibit the baptism of a child simply because the parents were not married in accord with the regulations of the church.

However, both the instruction for the rite of baptism and canon law insist that a priest (or other Catholic minister) cannot lawfully baptize a child unless there exists a solidly founded expectation that the child will be raised a Catholic. If evidence for this hope is not present, the priest is obliged to delay the baptism until the situation changes.

In my own experience, as well as that of other pastors I'm sure, certain parents

whose marriage took place outside of the laws of the church for some reason give every evidence that they intend to raise their children as Catholics and want to give them the example of faith which the baptism rite requires of them.

These parents practice their faith in every way possible, and are doing everything they can to eventually bring about their marriage in the church.

Such parents certainly seem to fulfill the conditions necessary for the baptism of their children.

Other parents in this circumstance, however, give no evidence that the Catholic faith is significant for them, go to Mass sporadically if at all and seem totally uninterested in wanting their marriage to be validated in the church.

Obviously, if the Catholic faith is not important to them, there is no reason to assume they will consider it important for their children.

Perhaps, as frequently happens, they would like their children baptized because "it is the thing to do," or because mother or grandmother is pushing them. But without a change in their own religious lifestyle, they are simply incapable of fulfilling the promises they would make in the baptism ceremony, to profess and practice their faith as a model and example for those children.

The church does not wish to place them,

and sincere parents would not wish to be placed, in the position of having to make commitments in baptism which they do not intend and perhaps for some reason are unable to live up to.

I must add that most priests do not merely let the situation stay where it is without doing something about it. They attempt in every way possible to help the parents reach a decision and commitment with which they may sincerely request their child's baptism and carry out their own responsibilities.

Sometimes husbands and wives, married out of the church or not, let their religious faith slide dangerously until something, like the birth of a baby and the heavy obligations that come with it, impels them to stop and think about their lives and beliefs.

Perhaps their priest is trying to make this happen for your daughter and her husband.

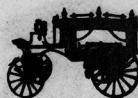
(Because of the volume of mail, it is generally impossible for Father Dietzen to answer correspondence personally. Questions for this column should be addressed to him at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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## FAMILY TALK

# Know when to help and when to hold back

by Dr. James and Mary Kenny

Dear Dr. Kenny: I was disappointed in your answer to the mother of the adult child who seemed to be underachieving and dependent upon his family. Your advice reflected the "bootstrap" philosophy.

From the description of the young man, it appeared to me he was troubled. Depression, irritability, lack of friends, low self-esteem, etc., are signs of someone who may need counseling.

Further, it may be that the parents need counseling, not only on how to let go of their son, but possibly on how to allow him to be whatever he will become.

In this economy jobs are hard to find even for an educated or capable person.

It is easier to suggest that someone is lazy than to recognize the larger problem. —Pennsylvania

**Answer:** I once watched a mama robin push her three young ones from the nest. Two flew off. The third fluttered to the ground.

The mama remained quietly on the branch. She did not swoop down to help her "baby." Nor did she refer him for counseling. She waited.

After a while, a cat appeared. The mama raised a terrible racket, divebombing the cat until it disappeared. Mama returned to the branch.

The fledgling hopped around and chirped pitifully. I wanted to go out and care for the small bird. But I respected mama's wisdom.

The fledgling hid in the bushes for a time. Then it came out to try a few awkward takeoffs. Eventually the small bird became airborne.

What would have happened if mama had labeled her baby mentally ill and cared for it? Or if I had come out to protect it? I suspect the baby bird would still be an invalid.

Equally inappropriate would have been to call the little one a "lazybird." The mama attacked the cat, but never her baby. Judgments about moral dispositions are best left to God.



Instead the mama waited and expected her baby to fly. She had a positive approach. Her confidence paid off. It took a little longer than with her other two, but her third finally lived up to her expectations.

People tend to live up to our expectations. Not all tangible care is helpful. By taking care of our adult children beyond the time for independence, we send a dangerous message: I fear you cannot care for yourself.

Not all withholding of nurturance is meanness. The mama robin was not mean. She almost killed the poor cat, who had the audacity to come near her baby. But she sent a powerful though quiet message to her baby: I know you can fly.

True, some adult children may need additional help to get started. But I believe it is better to let them stumble around for a while, make their mistakes and find their own way out and up. Being too quick with advice and tangible support can create lifetime cripples, with no confidence in their ability to cope.

How do you know when to help? Wait for them to ask. Even then, I would evaluate their capability to "fly." Many people who ask for help or advice are really asking for moral support.

An absolute criterion for intervention is when physical health or life are threatened. At that point I would step in with home care and medical treatment until the crisis has passed. In other situations I would emphasize moral support rather than direct help or advice.

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

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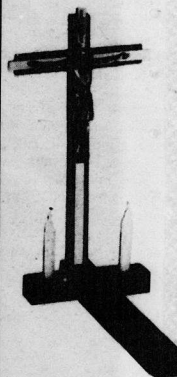
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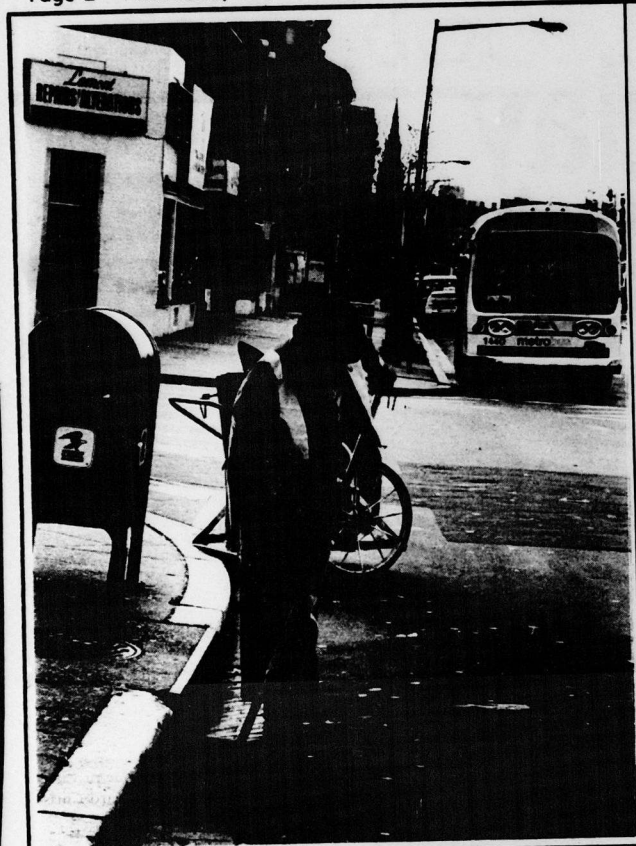
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## The every-Christian call

By Ed Marciniak  
NC News Service

Who has a vocation?  
The answer is that we all do. Priest, homemaker and police officer, wife and husband, student and teacher.  
Every Christian is asked to follow Jesus Christ, to bear witness to God's kingdom. A vocation is not the private property of a select few but a gift from God to all.  
St. Paul announced the good news: "There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone." (1 Corinthians 12:4-6).  
Priests, Sisters, Brothers and lay missionaries find their vocation as

one of the church's "civil servants." But most Christians, as married or single laity, discover their vocation elsewhere.

In most instances, the laity's calling is to serve the world directly. By their baptism and confirmation, their vocation is to bring the message of the Gospel to the world.

The worst kind of unemployment, in my view, is to be without a sense of vocation. Such Christians fail to respond to God's invitation. Sunday religion is kept separate from work-filled weekdays. Only on Sunday are they accustomed to confronting the Gospel personally. Their orientation is toward a career, not a vocation.

On the other hand, many embrace the galvanizing truth that God's work is done through the

worldly vocation of a parent, public official, soldier, nurse, bookkeeper or musician. Holiness is to be found in the messiness and humdrum of daily living.

Not long ago, Martin Luther King III remarked to an audience of federal workers in Washington that if his father were alive today he would tell them that their work was a path to God:

"If it falls to your lot to be a street sweeper, sweep streets as Michelangelo carved marble. Sweep streets as Shakespeare wrote plays. Sweep streets so well that all the hosts of heaven will have to say, 'Here lies a great street sweeper who did his job well.'"

**"If it falls to your lot to be a street sweeper, sweep streets as Michelangelo carved marble."**

British mystery story writer Dorothy L. Sayers wrote of the carpenter's vocation:

"The very first demand that his religion makes upon him is that he should make good tables. (Attend) church by all means...but what use is all of that if in the very center of his life and occupation he is insulting God with bad carpentry?"

She continued: "No piety in the worker will compensate for any work that is not true to itself; for any work that is untrue to its own technique is a living lie."

Writing in the New York Times Magazine, Peter Shaffer, author of the play "Amadeus," said this about Mozart's vocation: "Wolfgang Amadeus was fitted...for one supreme mode of existence: to be the magic flute at the lips of God."

No less singular a vocation is the calling of a busy mother of five who says: "Most of the time, my Christian vocation is lived outside the doors of the parish church — in my family, my neighborhood or my part-time job....My world consists of births and deaths, deadlines and anniversaries, children seeking an encouraging word and neighbors becoming friends."

She added: "I am not very churchy although my faith is the keystone of my life. With five growing children, my vocation is titled 'mom.'"

Each of us, wherever we are — behind a desk, on an assembly line, in front of a stove, in the pulpit or inside city hall — has a vocation that calls for a response.

For our God is a God who calls.

(Marciniak is president of the Urban Life Institute in Chicago.)

## A vocation

By Katharine Bird  
NC News Service

In 1976 while still in law school, Joseph Dunne felt he was being called to another vocation as well — that of a permanent deacon.

At first he was incredulous. "I'm the last one I'd ever expect to be an ordained minister. I wasn't a churchy, clerical type," Dunne said in an interview at his Washington, D.C., law office. "I had no interest in being a priest and I had only been practicing my religion again for three years."

Nonetheless, the feeling persisted. Every time he saw the deacon serving at church, Dunne said, he got a strong impression it was "something I should be doing."

Dunne talked with his wife and then with some close friends about the deacon program. They "confirmed me in my suspicion," he said.

Though still dubious, he applied to the permanent diaconate program in the Archdiocese of Washington, D.C., and was accepted.

In 1981 he was ordained a deacon and assigned to St. Francis Xavier Parish. He also ministers at D.C. Village, a home for the elder-

## God, is the

By Father John Castelot  
NC News Service

About 10 centuries before Christ a woman named Hannah had a son she named Samuel. His birth brought her great happiness, for she had almost given up hope of ever having a child. In her joy and gratitude, she dedicated Samuel to the Lord's service.

As soon as he was old enough, Hannah brought Samuel to the Israelite shrine at Shiloh and offered him as an assistant to Heli, the priest in charge. She even went so far as to make a little priest's outfit for him to wear.

This might seem like a case of the mother having the vocation. But it was not. For there was no prospect of Samuel's becoming a priest, since in Israel priesthood was hereditary. To be a priest, one had to belong to the tribe of Levi and Samuel's father was of the tribe of Ephraim. Moreover, no one "has" a vocation. One receives a vocation when called by God, and only then.

All Hannah did was place her son in an atmosphere where he would be open to God's call should God choose to call him for some purpose. And God did call.

# Faith Today

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1984 by NC News Service.

By Dolores Leckey  
NC News Service

The Dominican Sisters who taught in my elementary school carefully presented us with a three-part vocational outlook. There was priesthood or religious life, there was marriage and there was the single life.

I remember that single lay life had an aura about it, a bit of mystery and heroism. But, the Sisters assured us, not many would be called to that path. Our likely vocations would be marriage, religious life or priesthood, they predicted.

Later, in an all girls' high school staffed by another order of Sisters, the unspoken but influential assumption was that some of us were surely called to religious life; most, however, were on the way to marriage and to some kind of work in the world. Therefore it behooved us to be knowledgeable, disciplined, well-mannered, articulate, outspoken (but never rude), sure of our facts and grounded in church teachings.

Added to our academic curriculum were private conferences and counseling about our leadership roles in society and in the church.

We went off to college convinced that the world was open to us. Our duty was to prepare well to live out our vocations.

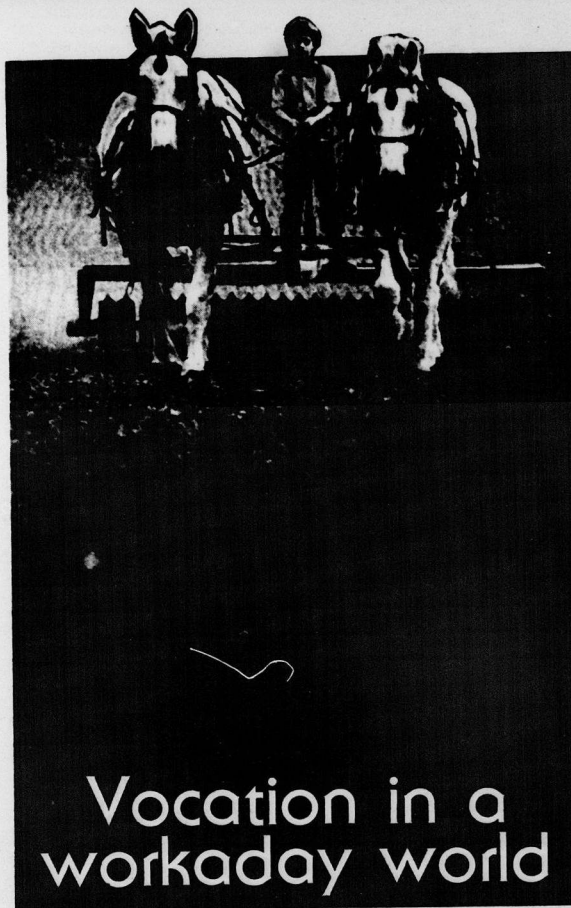
I look back on that foundation as the seedbed for my current concern about the importance of shaping a full theology of vocation for all members of the church. All are called to discipleship, to use Protestant theologian Dietrich Bonhoeffer's words.

□ □ □

The overarching Christian vocation is simply a call to active faith — faith that is lived out, as Father Edward Braxton of the Archdiocese of Chicago suggests.

Interwoven with that overall vocation, I am convinced, is the call for Christians to enter some kind of covenant — a relationship bonding them with others. That means they are called to enter into community. For example, there is:

- a priest's covenant with the people he serves;
- marriage as a covenant rela-



## Vocation in a workaday world

**Vocations**

For most of us, writes Dolores Leckey, God's call is lived out in the world of work. We experience God, she says in the farms and factories, the kitchens and computers of our daily labor.

relationship between two persons:

- religious life as a covenant relationship between an individual and a particular community;

- a single person's network of relationships with family, friends or co-workers.

Within these various community

contexts, individuals find a concrete call to some kind of work.

How will we contribute our work to the welfare of the whole community?

How does work help us grow in the love of God and the love of neighbor?

Those are basic questions for all people. But the questions are especially poignant for the contemporary lay Christian who often is struggling to find meaning in his or her work.

In fact, there is growing interest in the spirituality of work today. Many Christians want to see how communion with God can be experienced in the midst of their ordinary activities.

Throughout the Christian era there have been voices alerting us to the ways the hidden dimensions of earthly labor draw us closer to God. These voices proclaim that one's work, wherever it is — at home, in the church, in society — is the site of vocation, of God's call.

The Christian tradition reminds us that we can learn to see the Lord in the clients or students or patients we serve, to listen to the Spirit who speaks through our children and friends, to touch Christ with our tools and even our word processors. Reflective self-examination and an openness to growth are important here.

Learning to perceive God this way, however, presumes some spiritual formation.

From my experience, small communities of faith are likely settings for spiritual formation. The actual work of church ministry is another setting for spiritual development. People serving on parish liturgy teams and committees, in religious education programs, on parish councils and social concerns committees can discover that their ministry strengthens their natural gifts. This might be seen as one way the institutional church prepares its members for mission to the world.

If we can begin to think of each person as called by God to some form of mission, I think we have the possibility of forging a broad vision of what the word "vocation" can mean.

Can we learn to listen deeply, to act courageously, to support one another?

If so, the way is open wide to new adventures in community and ministry.

Such are the ways of vocation.

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)

## slowly discovered

ly poor and for children with emotional and physical problems.

Dunne said he set about his ministry with doubts: "Who would want me to do anything with all my imperfections?"

But as the months and years passed he figured out why he was called to be a deacon. "People have a talent, a gift to bring to the altar," he said. "And I can communicate the joy of being a Christian well."

"It's like when you're first in love," Dunne continued. "It changes you. There's a glow about you. You act differently."

"Ideally a Christian should be like that," Dunne continued. He added that a community "can't ask for saints in leadership positions." But we can ask ministers: "Are you a happier person? Are you more at peace? Is the world a better place because you walk in Jesus?"

As a married deacon with three children, Dunne sees himself as a trailblazer in the parish, a bridge between clergy and laity.

Initially, he said, there was "a great deal of uncertainty. Parishioners didn't know what a deacon is and what he does."

He recalls the first time he baptized a baby during Mass. It was

"a big revelation for people."

One of his primary tasks is "teaching people they are the church." In effect, he urges people to recognize the vocation that is theirs as baptized people.

He also "tries to teach parishioners it's possible to be a Spirit-filled person within marriage." He credits his wife with being a "tremendous asset" in his ministry.

How do his children react to his new role? Dunne indicated they are supportive. For instance, his 11-year-old son is "obviously proud of it" since he tells all his friends, "My dad's a deacon."

Dunne takes his children to D.C. Village whenever possible to get them familiar with his work as a permanent deacon.

Visiting the home teaches his children "to adjust to difficult situations," Dunne thinks. It also "gives people a lift" to talk to the youngsters.

Today Dunne says the people he ministers to still may not know "what a deacon is. But they accept me as a spiritual leader. That's my role."

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

## t you calling?

in a dramatic way.

Samuel was asleep when he thought he heard someone call his name. He jumped up and ran to Heli, thinking he might have wanted something. But the old man merely yawned and sent him back to bed.

Again this happened, in all likelihood much to Heli's annoyance.

But the third time it happened the old man suspected someone was calling the boy and that it might be the Lord. Accordingly, Heli told Samuel that if he heard the call again he should answer: "Speak, Lord, for your servant is listening." (1 Samuel 3:9).

Sure enough, hardly had Samuel gotten back to sleep when he distinctly heard: "Samuel, Samuel." He replied as instructed: "Speak, for your servant is listening."

The Lord gave Samuel a message for Heli, a most unpleasant one. For the scandalous behavior of Heli's two sons was about to bring disgrace on the whole family.

And this was just the beginning of Samuel's illustrious career as a prophet, a bearer of God's word to his people.

Sensitive to the divine will,

Samuel started to make the rounds of the tribes, instilling a willingness to put aside their rivalries and become one strong, united people — a united kingdom.

Samuel was God's agent in the selection of Saul, the first king of Israel, and in the choice of the great king David as Saul's successor.

One never knows when or how God is going to call. God does not always call one's name audibly, but he has many means of communication. Persons, events, circumstances of various kinds can all be channels of God's call.

The important thing is to be sensitive and open to God's approach. As in the case of Samuel, the call may be indistinct, uncertain and puzzling at first.

If the call is authentic, God will keep calling — in his often strange way, and in his own time. Again as in the case of Samuel, it will be wise to consult a person whose judgment one trusts.

There is never any telling what great things lie in store for one who is responsive to God's mysterious promptings.

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

## FOOD...

### ...for thought

Which of the following has a true Christian vocation?

- A young woman who is a wife and mother.
- A 25-year-old single, professional woman.
- An associate pastor in a rural parish.
- A retired laborer.
- All of the above.

Did you answer "e"? The truth is a broadened understanding of the term "vocation" is developing within the church.

It is easy to see that priests and members of religious orders actively live the Christian life. They have vocations.

But aren't all Christians called to live the Christian life actively?

During the post-Vatican Council II period, a renewed understanding and appreciation of the term "vocation" has been sparked.

Without denying in any way the distinctions between the ordained and the non-ordained, the new Code of Canon Law recognizes the vocation of all people who are baptized. It says:

"In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the body of Christ in accord with each one's own condition and function."

Linked to one's Christian dignity is a responsibility, a vocation — a "call" to live the Gospel. The call applies to all.

But how, and where, do individuals live out their vocation?

The life of a spouse or a parent provides countless opportunities to actively respond to situations in a Christlike manner. The same can safely be said for single people, children and the elderly.

This can be described as a call to holiness that is lived out in the midst of the world. According to this vision of things, the active Christian life is lived out wherever people are: at worship, at work, at home.

It is not surprising, then, that more and more is heard now about the link between worship and the world of work.

Most recently this concern was echoed in the first draft of the U.S. bishops' pastoral letter on Catholic social teaching and the U.S. economy.

"None of us," the draft of the pastoral letter says, "can afford to live a spiritually schizophrenic existence in which our private lives are oriented toward Christian discipleship while our economic activities are devoid of these same values. All Christians are called to put into practice the eucharistic promise in our daily lives and work."

### SECOND HELPINGS

"Developing the Parish as a Community of Service." This easy-to-read book by Trinity Mission Father Loughlin Sofield and Trinity Sister Brenda Hermann is based on a vision of parish life in which all members see themselves called to serve people in need. It includes many practical, useful ideas for accomplishing that goal. Baptism, the authors state, makes people "members of the Christian community. For most Catholics that Christian community is experienced in the parish. The parish, then, exists for one purpose: to carry out the mission of Jesus. How does a parish do this? It fulfills its responsibility by developing the living faith of its members and by calling forth, challenging and supporting the gifts of its members — gifts to be used in service to others." The community of service is a framework in which every member "fully understands the mission of Jesus as a personal responsibility," the authors state. (Le Jacq Publishing Inc., 53 Park Place, New York, N.Y. 10007. \$12.)

### ...for discussion

1. Do you think of yourself as a person with a Christian vocation? Why? Why not?

2. Can you recall an occasion when you did something differently than you otherwise might have because of your vocation? What was it?

3. Ed Marciniak writes that, for him, the worst kind of unemployment is to be without a sense of vocation? What does he mean? Do you agree?

4. Father John Castelot writes that a vocation is a gift. Often one's discovery of this gift is assisted by other people, by events and circumstances in life. Father Castelot adds. What does he mean? Can you think of a time when another person stimulated your own thinking about your vocation? How did this occur?

# CHILDREN'S STORY HOUR

## Joan's call to arms

By Janaan Manternach  
NC News Service

Joan lived with her family on a small farm in France. She worked in the fields and learned to sew and cook. She was strong and rode the farm horses better than her brothers. She loved to run races against the boys in her village. She usually won.

But a terrible war was changing everything. England had invaded France. English armies roamed over the countryside, destroying crops and burning homes. Joan was just 13 when she felt God was calling her.

This all happened hundreds of years ago when the world was much different than it is today.

It began one bright spring day. Joan was sitting in the pasture with her father's cows and sheep. She wondered why no one would lead the French against the English soldiers. She felt God wanted her to help.

She talked to her father. He did not think girls should take part in

war. So she talked to her pastor. He was more understanding. He told her to pray more. She did and became convinced that God was calling her to help save her country.

So Joan cut her long hair. She dressed in soldier's clothing and rode with an escort of soldiers to the palace of the French prince.

His guards led her to Prince Charles. "God sent me to help you save our country," she told him. "God also wants me to help you become king of France."

Everyone laughed. "How can a teen-age girl help me save France?" the prince thought to himself. But after a while he became convinced he should take Joan seriously.

"I will give you some soldiers," Prince Charles told her. "Your country will be thankful if you drive the English army out of France."

"That is what God is calling me to do," Joan said confidently.

So she led the soldiers into battle. They won a great victory at

Orleans. The presence of this brave girl inspired everyone. Joan became a hero. And Prince Charles became king.

But then Joan was captured by the English.

She was put in prison. People began to say she was a witch. She was turned over to a church court of that day and put on trial.

The court tried to get her to admit she practiced witchcraft. She denied the charge, repeating that God called her to help save her country. "I cannot refuse God's call," she insisted. But she was condemned to death.

Joan was just 19 when she was executed. The church later realized she was a great young woman.

We honor her as St. Joan of Arc each May 30.

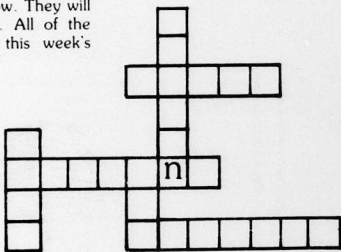
*(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)*



### The Girl Soldier

Fill in the blanks with the words written below. They will only fit one way. All of the words are from this week's children's story.

CHARLES  
JOAN  
ORLEANS  
ARC  
PRISON  
WITCH

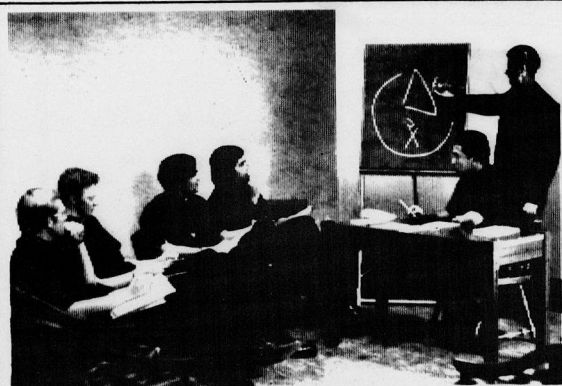


### HOW ABOUT YOU?

Joan of Arc was only 13 when she became convinced that God had something special for her to do. Pretend you were a friend of Joan's then. What would you have said when she told you she felt God wanted her to lead her country's soldiers in the war?

#### Children's Reading Corner

In "The Saint Book" by Mary Reed Newland there is a well-researched story about Joan of Arc. Parents might read it first alone and then with a child. Afterward talk about God's call in Joan's life and how costly her response was. Help your child begin to sense that God calls all of us, though perhaps not as dramatically as he did Joan. Consider how what you are doing, as a parent, a worker, is your way of living out your vocation. Consider too how the things your child does — as a family member, student, etc. — are ways of living out a call. Pray at the close of your time together for courage to live as responsible, caring people. (Seabury Press, 815 Second Ave., New York, N.Y. 10017. Hardback, \$9.95.)



### Frontier

There is a frontier ruggedness about young men studying for the priesthood in Alaska. They have to be tough. After ordination, planes, boats and snowmobiles will take them to remote missions in Eskimo villages, logging camps and outposts in the Aleutian Islands.

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# THE SUNDAY READINGS

THIRD SUNDAY IN ORDINARY TIME

JANUARY 27, 1985

by  
Richard  
CainJonah 3:1-5, 10  
Psalm 25:4-9  
I Cor. 7:29-31  
Mark 1:14-20

"This is the time of fulfillment! The reign of God is at hand! Reform your lives and believe in the gospel!"

If you are looking for what Jesus is saying to you in a nutshell, this is it.

Repeat the words slowly and deliberately, as though you were speaking to a great crowd. In your mind picture the clear sky so bright it makes the eyes wince, the sun-drenched green hills sloping down to the sparkling blue waters of the Sea of Galilee with the purple mountains of Lebanon in the distant haze. Picture the hundreds of dark tanned faces peering at you, hungry for something that will make sense of their restless, scattered lives.

Speak the words to those hungry, hurting faces.

The words are as simple and straightforward—and as life-changing—as today as they were 2,000 years ago.

These words give two pieces of information and ask for two responses. Now is the time of fulfillment. What is being fulfilled? The promises made to Abraham, to the Jewish nation and to all humanity. What has God promised? And how do those promises apply to you? That is one reason it is so important to study scripture. For it is a record of what God has promised and what he has done to fulfill those promises. That is also why it is so important to be active in the church. For the church (through its sacraments, its peaceful pursuit of justice and its fellowship of love in Christ) is the primary instrument through which God fulfills his promises.

The reign of God is at hand. What is the reign of God? What difference does it make for your life? The "Our Father" gives a simple yet penetrating glimpse of what the reign of God involves: honoring God, accepting his authority and obeying his will, the fulfillment of our daily needs, forgiveness of our sins, community based on love and protection from all harm. What are you doing to help establish God's reign?

Reform your lives. . . . The "Our Father" is more than a prayer; it is a plan for reforming our lives day by day. The word reform here means a complete change of heart that carries forth into

action. The response citizens of Nineveh made to Jonah's warning in the first reading provides an excellent example of how wholehearted repentance leads to action. This passage also illustrates the fact that God's judgment is conditional; he does not want to condemn us but to call us to reform. And the kind of reform Jesus is talking about is a life-long process.

. . . And believe in the gospel. It is interesting how Jesus places action before belief. Doubt need not be the barrier we make it. Jesus implies that, no matter how weak our faith, if we respond, our faith will be strengthened. Belief implies a whole outlook on life. The psalm and second reading present some of the attitudes that should follow from a belief in the gospel.

The psalm is a humble prayer of repentance. Its refrain captures an essential attitude of repentance, a desire to learn more about God's ways. Make a list of the other attitudes displayed by the psalmist. In the second reading, Paul emphasized one of the most important attitudes that should follow from a real belief in the good news that Jesus brings: detachment from created things. If God really is in control and really loves us more than we love ourselves, then everything else is of secondary importance. As long as we are sincerely trying to please God in thought and action, then we have nothing to fear. For God is certainly more loving and understanding than the best human parent.

It is only with that detachment from created things and childlike confidence in God as our loving parent that we can respond as Simon, Andrew, James and John did when Jesus called them to leave parents, family and possessions and follow him.

Christianity is unique among the world's religions in that its truth stands or falls on historical events. Jesus invites us to believe in the good news of God's saving love for us based on the experience of millions of people recorded in scripture and the traditions of the church.

The key is the wholeheartedness and persistence of our response.

## the Saints

by Luke

**ST. THOMAS WAS BORN AT ROCCA SECCA, ITALY, IN 1225. AFTER STUDYING IN BENEDICTINE MONASTERIES AND AT THE UNIVERSITY OF NAPLES, THOMAS, AT 19, BECAME A DOMINICAN. SEIZED BY HIS FAMILY, WHO WANTED HIM TO BECOME A BENEDICTINE ABBOT, AND KEPT AT THE FAMILY CASTLE FOR A YEAR, HE WAS FINALLY ALLOWED TO REJOIN THE DOMINICANS.**

**IN PARIS AND COLOGNE, THOMAS STUDIED UNDER ST. ALBERT THE GREAT. AFTER ORDINATION, THOMAS STUDIED IN PARIS AND THEN TAUGHT PHILOSOPHY AND THEOLOGY IN PARIS, IN VARIOUS ITALIAN CITIES, IN PARIS AGAIN AND IN NAPLES. DURING THIS TIME, HE WROTE MORE THAN 40 VOLUMES OF PHILOSOPHY AND THEOLOGY AND COMPOSED SOME OF THE FINEST LATIN HYMNS EVER WRITTEN. HE RESTATE THE ENTIRE BODY OF CATHOLIC DOCTRINE IN TERMS THAT MADE SENSE TO A PERSON COMMITTED TO ARISTOTELIAN PHILOSOPHY. DURING MASS, ON DEC. 6, 1273, HE HAD A PROFOUND MYSTICAL GRACE. AFTERWARD HE STOPPED WORK ON HIS THEOLOGICAL MASTERPIECE, THE SUMMA THEOLOGIAE. "ALL THAT I HAVE WRITTEN," HE SAID, "SEEMS TO ME LIKE STRAW COMPARED TO WHAT HAS NOW BEEN REVEALED TO ME."**

**THREE MONTHS LATER, AT AGE 49, HE DIED AT FOSSANOVA ON HIS WAY TO THE COUNCIL OF LYONS TO WHICH POPE GREGORY X HAD SUMMONED HIM. HE WAS CANONIZED IN 1323 AND NAMED A DOCTOR OF THE CHURCH IN 1567. HIS FEAST IS JAN 28.**

### ST. THOMAS AQUINAS



## Bishops take action against priests

by NC News Service

Three Nicaraguan priests holding high government posts have been barred from performing their priestly ministries, according to press reports.

Vatican Radio reported that Bishop Pablo Antonio Vega, head of the Nicaraguan bishops' conference, said the sanction took effect Jan. 10. The action affects Father Ernesto Cardenal, culture minister; his brother, Father Fernando Cardenal, education minister; and Father Miguel D'Escoto, foreign minister.

Italian press reports said the three priest-officials were suspended "a divinis." That means they may neither perform priestly functions nor hold church administrative posts.

That would change an arrangement with the bishops by which the priests voluntarily suspended their public functions as priests while holding office into an indefinite penalty.

Under the agreement, the priests could have resumed their public ministry as soon as they resigned office. The sanction bars them from their ministries whether in office or not.

The sanction follows months of discussion and argument between the priests and the bishops. The priests have said they are conscience-bound to keep their government posts.

The bishops, backed by the Vatican, have cited canon law forbidding priests from holding offices involving the exercise of civil power.

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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 1419, Indianapolis, IN 46206

## January 25

A Pastoral Musicians Meeting will be held at Our Lady of Lourdes Church, 5333 E. Washington St. Business meeting at 7:30 p.m.

## 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 St. Francis Xavier Brother Gerry Boylan 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 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 Deaneary DREs will sponsor a catechist workshop conducted by Dr. Ernest Collamati 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 Greenwood 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 786-2446.

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.

A Mexican Dinner sponsored by Holy Rosary Church in Seelyville will be held from 11 a.m. to 8 p.m. at Schelly's Hall, one-half block east of Seelyville stoplight. Menu includes burritos, enchiladas or chili con carne.

## January 26-27

A Retreat for High School Sophomores sponsored by New Albany Deanery 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.

The Secular Franciscans will meet at 3 p.m. in Sacred Heart Chapel. Installation of officers will be held.

## January 28

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

St. Ann Parish, 14th and Locust streets, Terre Haute, offers continued sessions of its new Scripture Study Program at 9:30 a.m. and at 7:30 p.m. Focus is on the Acts of the Apostles.

The Scripture Study Series at Alverna Retreat Center, 8140 Spring Mill Rd., will hold its second session from 9:30 a.m. to 2:30 p.m. \$10/session includes lunch. Call 257-7338 for information.

The "Breaking Through" enrichment series for homemakers conducted by David W. Reuter will continue at Alverna Retreat Center from 9:30 to 11:30 a.m. Call 257-7338 for more information.

## January 29

A free seminar on "How Meditation Can Help You Take Control of Your Life" will be conducted by Franciscan Father Justin Belitz at 7:30 p.m. in the auditorium of Union Chapel, 2720 E. 86th St., as an introduction to the course which follows. Call 356-1022 for information.

The "Families: Messages, Memories, Meaning" program co-sponsored by St. Vincent Hospital and St. Monica Parish continues from 7:30 to 9 p.m. at the church, 6131 Michigan Rd. N.W. Call 836-7037 for information.

## January 30

Fr. Patrick Doyle will conduct a Father/Daughter Evening on the theme "Where is God in my Life's Journey?" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Catholic Widowed Organization (CWO) will meet for dinner at the Milano Inn, 231 S. College Ave.

## January 31

The "Breaking Through" enrichment series for homemakers conducted by David W. Reuter continues from 9:30 to 11:30 a.m. at Alverna Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.

## February 1

First Friday devotions of Rosary and Way of the Cross will be conducted at 11:40 a.m. preceding the noon Mass in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

A Reverse Raffle will be held at St. Catherine Church at 6:30 p.m. \$15 per person. Call 783-3158 for tickets.



## February 1-2-3

A Men's Weekend Retreat on the theme "From Conflict to Reconciliation" will be conducted by Fr. Leo Piquet at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## February 1-5

A five-day Parish Community Retreat will be conducted for American Martyrs Parish, Scottsburg, and St. Francis Xavier Parish, Henryville, beginning at 7 p.m. Fri. in the parish hall. All ages, Catholic and non-Catholic, invited.

## February 2

Chatard High School will hold its Placement Test for incoming freshmen from 8:30 to 11:30 a.m. The test is required for consideration for scholarships.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

The Fifth Wheeler Club will hold its regular monthly meeting featuring installation of 1985 officers at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations for Feb. 16 dinner and Cabaret show must be in by this time. Call Mary 862-6510 or Betty 784-3239 for reservations.

## February 2-3

New Albany Deanery Catholic Youth Ministry will sponsor a Mid-Winter Youth Rally called "Movin' Right Along."

## February 3

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

Indianapolis East Deaneary Schools will present a Musicales at 2 p.m. at Secena Memorial High School, 5000 Nowland Ave. \$1 adults, grade or pre-school children free.

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

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli Parish Center, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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## YOUTH CORNER

## Dealing with friends and booze

by Tom Lennon

**Question:** I have a friend who started drinking just about three months ago. Although I and my other friends drink on some weekends, this person now seems to always want to drink. It's like he has a compulsion to drink. I don't want to say anything to him about putting a stop to his drinking, because it really hasn't gotten out of hand yet. What can I do to prevent it from getting out of hand? (North Carolina)

**Answer:** It sounds like

you're saying your friend hasn't been on any wild drinking sprees and hasn't been arrested for driving while intoxicated. At least not yet.

I presume you mean something like that when you say the situation "really hasn't gotten out of hand yet."

But if your friend "now seems to always want to drink," then he is in trouble. Bad trouble.

His drinking has definitely gotten out of hand. To develop that strong a craving for alcohol in only three months sounds very much like the person is an alcoholic.

But don't lay that on him—at least not yet. No one I've ever met wanted to hear or admit that he or she is an alcoholic.

Try another plan, one that involves some peer pressure and that I saw some fellows use in a small college not far from my home.

One of their buddies, whom we'll call Brian, slowly developed a drinking problem. Long before 5 p.m., he'd start having one shot and then another "just to relax a bit from studying."

Five of his buddies started working with him in a non-hostile, non-nagging and very friendly way.

They helped Brian analyze why he was tense. They looked for other ways for him to relax. One guy played handball with him regularly. Another helped him with his studies.

When Brian wanted a drink badly during the day, he agreed to go to one of his buddies to talk about the craving and to find a substitute like coffee or a Pepsi.

One night two of his buddies went with Brian to a meeting of Alcoholics Anonymous where all they did was listen and watch. It was an eye-opener for all of them.

Brian didn't stop drinking entirely, but he moderated it and got it under control. He also learned a lot about himself. For him, "peer pressure" was a definite plus.

Can you and your other friends do something similar for your one friend who seems headed for serious trouble?

Could you also consider the possibility of forming a support group at your school for students who want to fight some addiction (even an

addiction to eating too much)?

You can seek the aid of school authorities and perhaps get some sound advice from Alcoholics Anonymous on how to run such a group.

You might be in for some razzing, put-downs or even really hateful remarks. But if you can ignore them, you'll be fighting bad peer pressure in order to create some good peer pressure of quite another sort.

## Youth rally correction

A Feb. 11 youth corner article entitled "Mid-winter youth rally" incorrectly identified the place in New Albany to contact for more information and registration.

Those interested in registration or more information on the "Movin' Right Along" Youth Rally should contact the New Albany Deanery Catholic Youth Ministry Office, Aquinas Center, 707 W. Highway 131, Clarksville, IN 47130 (812 945-0354)

Youth  
Mass  
Jan. 27

A youth Mass and dance in honor of St. John Bosco, the patron saint of youth, will be held Sunday, Jan. 27, at Holy Name Church in Beech Grove.

The Mass will begin at 6 p.m. with Father James Wilmoth as the celebrant. A dance will follow immediately. Admission is \$2. Holy Name is located at 89 N. 17th Ave. in Beech Grove. All are welcome.

New sec'y  
supports  
tax credits

by Stephanie Overman

WASHINGTON (NC)—William J. Bennett, nominated for U.S. secretary of education, is a Catholic and a tuition tax credit supporter who has an active interest in private schools, according to Catholic educators.

President Reagan announced Jan. 10 that he would nominate Bennett, chairman of the National Endowment for the Humanities, for the post vacated by T.H. Bell. Reagan has long called for elimination of the Education Department and he asked Bennett to study "reorganization options" for the department.

In statements and speeches Bennett has supported tuition tax credits and vouchers but in a 1983 speech he reminded his audience that the "overwhelming majority of the nation's students will still be in public schools" and called for major efforts to improve them.

Chairman of the National Endowment for the Humanities since 1981, Bennett has been praised for his push for a return to the basics and a greater emphasis on the classics. However, he has been criticized for his civil rights record, because he supports what he calls a "color-blind" approach rather than "color-conscious" affirmative action.

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# 'Enthusiasm for church unity has waned'

(Continued from page 3)  
source of much of our difficulty all through these centuries. . . .

One of the great revolutionary changes brought about by Vatican II was the acceptance of the fact that the faith can be expressed in other thought patterns and needs to be in order to reach people today. So there hasn't been an enormous change. It is simply that we're understanding one another.

**What is the church doing to overcome these obstacles?**

We've come to a point now where there is not much further that we can go in the dialogues. Something has to happen.

That something is happening in a way among our people. . . . They see the great gains of living with one another and that in some sense they are all members of the one church. . . . Our Catholics (are) going to visit Protestant churches and Protestants (are) coming to our Catholic churches. It's just remarkable how things are changing that way. In my youth, we would have almost died rather than walk inside a Protestant church.

But I don't want to give the impression that everything is fine. Because it isn't. Much of the enthusiasm for church unity has waned. . . .

**What is causing the waning of interest?**

Just the fact that nothing is happening. We've done all this talking and it all sounds so good. We don't have the problems with one another that we used to have. But no one seems to know what we can do next. . . .

It's not easy to unite churches. We have the example of many of the different Protestant denominations who are uniting

and are finding it very difficult to solve some of the logistical problems.

**What have been the most concrete achievements of the dialogues between the Roman Catholics and other churches?**

This realization that fundamentally we are believing the same thing. This may sound strange, (but) even in the Eucharist, there is no question about it at all. In the Eucharist there are certainly differences in emphasis that we Roman Catholics give from what a Disciple of Christ would give or what a Lutheran would give. But still there is a conviction that the Lord is somehow present in a unique way. And there is a growing interest among Protestants in returning to a more frequent celebration of the Lord's Supper. . . .

**What is the archdiocese doing to encourage better relations among the Christian churches?**

The archdiocese has been very active in IICHE (The Indiana Interreligious Commission on Human Equality). That's the biggest thing that we have done.

Our priests have been interested in ministerial associations around the archdiocese. In some places, like Bedford, the different churches pool their resources for helping the poor. The archbishop has accepted any invitation to participate in interfaith services.

**What more would you like to see them do?**

I would like for us to be involved much more deeply in the Church Federation (of Greater Indianapolis). Part of the difficulty in joining the church federation here is that our archdiocese embraces practically the whole of southern Indiana. It's

not just in Indianapolis. So it's very difficult for the archdiocese as such to be a member. But I wish more of our individual parishes would be active members. We have about seven or eight who are. . . .

Somehow the Archdiocese of Indianapolis must also be a part of the Indiana Council of Churches. This is the trend now around the country. The dioceses are part of the state councils of churches.

**Is there a danger of watering down Catholic teaching in order to get along better with other churches?**

No. We try to encourage groups of Catholic lay people to discuss with lay people of other churches. But there should be some kind of guidance there to help them understand.

**Guidance from whom?**

It should come from the local pastor who

should have some interest.

**What one thing can individual parishes and lay persons do to encourage more unity among Christians?**

Simply to be close friends with their Protestant neighbors and to be proud of their own religion and invite their Protestant friends to join with them in coming to Catholic services and accept invitations to go to their services.

**What would be the consequences of nothing happening?**

If there is not an effort being made to enter into serious conversations with members of other churches and to work along with them in social issues, matters of justice and things of this kind, then the church will just lose out because this is where things are. Protestants and Catholics are working closely together in social work.

## Conference on weapons in space

(Continued from page 1)

Academy, Carlos Chagas, defined the use of arms in space—including non-nuclear laser weapons—as a "negative" step for humanity. The "weaponization of space" is a step in developing the capacity to annihilate the world, he said. But he said that he was speaking for himself, not for the Vatican or the upcoming conference.

"The result of this meeting will not be just my opinion, but the work of the participants," Chagas said. He added that proponents of both sides of the space weapons argument were invited to the conference.

The conference was to involve discussion by participants rather than presentation of papers, Chagas said. An assessment of the current space situation was to be followed by discussions about the dangers of space weapons.

Normally the final report of such conferences are presented to the pope, who may comment on the work after studying

it. But the academy's reports are not necessarily the official Vatican position.

The work of the conference is not intended to be political, Chagas added. "We want to present the scientific truth about these programs, first to the pope and then to the rest of the world," he said.

Last October the academy sponsored a seminar on the uses of space. Pope John Paul II urged the participating scientists to work for international agreements to control space technology for the good of humanity.

In a New Year's Day talk Pope John Paul mentioned the question of space-based defense systems, a key issue in recently resumed nuclear weapons negotiations between the United States and the Soviet Union.

The pope welcomed the resumed negotiations, but said that "projects for global space systems" was another factor that made negotiations more difficult.

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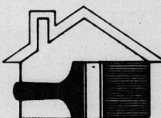
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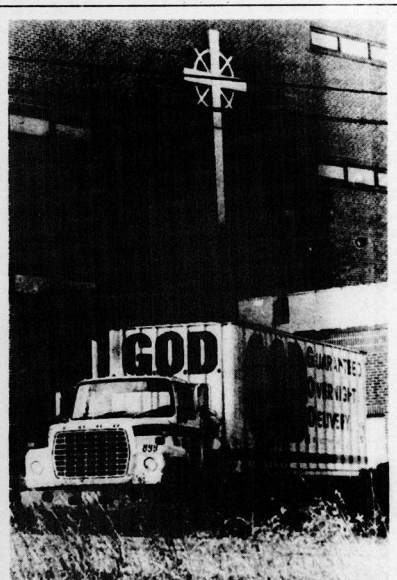
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**DELIVERANCE**—It appears that God's arrival was proclaimed on a truck at the Diocesan Center in Harrisburg, Pa., but this deliverance came from a commercial firm known by its initials, G.O.D., or Guaranteed Overnight Delivery. Officials at the center were happy for the visit just the same. (NC photo by C.A. Blahusch)

### Romania Jesuits nearly extinct

ROME (NC)—Harsh government policies have pushed Romania's small Jesuit community to near-extinction, an official Jesuit publication has said. The society's bleak assessment of its chances for survival in the communist nation came even after recent improvements in Romanian-Vatican relations, which included the nomination of a Romanian archbishop.

Romania's post-World War II policy of prohibiting religious communities has left only eight Jesuits in the country, an article in the Jesuits' 1985 yearbook said.

# 'Not freedom issue'

(Continued from page 1)  
attempt to deny the factual reality of diverse opinions among Catholics about abortion.

Cardinal Bernardin disagreed, however. On the substantive issue of the statement's content, he said that the "key words" were those alleging more than one "legitimate" Catholic stand on abortion.

"While some Catholics do fact to hold various positions concerning abortion, it is incorrect to suggest that there is any ambiguity or uncertainty about the position of the church's teaching authority... that deliberately chosen abortion is objectively immoral," the cardinal wrote.

He also disagreed with arguments advanced by some signers that the Vatican

actions were an attack on legitimate freedom of expression and personal conscience.

"Priests and Religious," he wrote, "have a special obligation to present correctly the teaching of the church because they represent the church in a special way. Because of their role, they should not use their privileged position to undermine the integrity of official church teaching, especially by publicly challenging a doctrinal position which the magisterium (official church teaching authority) has clearly enunciated."

To "dismiss" the signatures of priests and Religious on the ad "as merely a normal exercise of personal freedom is to misunderstand the nature

and mission of the church and the role of ordained ministers and consecrated Religious within it," Cardinal Bernardin wrote.

He said a second point of concern raised by some people who have written to him about the case regards the process the Vatican has begun in response to the ad.

He said that the Vatican congregation has been acting "within the framework of church law" and that the law sets "parameters within which we must function as a community of believers."

He expressed hope that both sides would work to resolve through dialogue "the serious problem which has arisen."

# Abortion ad

(Continued from page 1)

across the country, and publish it, possibly through newspaper ads such as the one which started the controversy.

Among 97 signers of the original ad, 24 were nuns and three were men Religious. Last November the Vatican's Congregation for Religious and Secular Institutes ordered all Religious who signed to retract publicly or face expulsion from their respective religious orders. Since then two of the men Religious—a Franciscan priest in Ohio and a Christian Brother in Illinois—have made public retractions.

The Vatican congregation's complaint about the ad focused on its claim that there is more than one "legitimate Catholic position" on the morality of direct abortion.

For a consecrated Religious to uphold

that view publicly "in contradiction to the teaching of the church," the congregation said, "is a flagrant scandal and is sufficient cause for... dismissal."

More than half of the nuns who face possible disciplinary action for the ad were at the Chicago meeting, according to Frances Kissling, head of Catholics for a Free Choice, the organization which sponsored the Times ad.

Entry to the meeting was restricted to the 97 signers of the Times ad, Ms. Kissling said.

Regarding the campaign the group decided to launch, she said, "It was felt that this campaign would protect the right to dissent and affirm a participatory model of church."

It should also "work for recognition of the role of women as ecclesial subjects, not objects in the church, and seek to conscientize and mobilize church members on these matters," she said.

# Church must make its message clear, pope says

by John Thavis

VATICAN CITY (NC)—The church must make its Christian message clear in modern societies marked by "pluralism, the collision of ideologies and deep changes in mentality," Pope John Paul II said Jan. 15.

In a talk to members of the Pontifical Council for Culture, the pope said that the church does not seek to impose its faith on anyone, but Christians should use culture and dialogue to reach those who are "indifferent" to the Gospel.

"It is a complex but essential task: to help Christians realize which of their cultural traits can contribute to the just expression of the evangelical message," the pope said. Likewise, he added, Christians should resist cultural traits that are opposed to "the building of the kingdom of God."

The pope told the group, which included University of Notre Dame President Father Theodore Hesburgh, that "we cannot help but evangelize."

"So many regions, so many cultural mediums remain insensible to the Good News of Christ," the pope said.

"I am thinking of the

cultures of the vast spaces of the world that are still at the margin of the Christian faith. But I am also thinking of the large cultural sectors in traditionally Christian countries which today seem indifferent, if not resistant, to the Gospel," he said.

FATHER Hesburgh said after the meeting that the pope stressed his belief that "those societies that are Christian aren't very professedly Christian—they tend to get secularized."

"The pope wants to revivify Christian cultures and have them reach out to other cultures around the world," Father Hesburgh said. "He believes culture is what makes people human."

In his meetings with the council, formed in 1982, the pope has emphasized that the Gospel has "many crossover points" with even non-Christian cultures, Father Hesburgh said.

The pope is particularly interested in the council and its work, Father Hesburgh said. "The pope has said that he's inherited everything else at the Vatican, but this is something he's taken up on his own," he said.

The papal meeting came in the middle of the council's general assembly, Jan. 14-16 at the Vatican.

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## Book reviews

# Biography of Cardinal Wyszynski

CARDINAL WYSZYNSKI, by Andrzej Micewski. Harcourt, Brace and Jovanovich (New York, 1984). 474 pp., \$17.95.

Reviewed by  
Msgr. Charles E. Diviney  
NC News Service

This is an unalloyed panegyric of the former primate of Poland, Cardinal

Stefan Wyszynski. The author, a journalist who resides in and works out of Warsaw, says that it is by no means a definitive biography.

Even though the author says his book is but a sketch, it runs nearly 500 pages and is crammed with details of every sort. Perhaps that is why the book makes slow reading. Detail is piled upon

detail and there isn't any sense of the dramatic that was a part of the cardinal's life, particularly in his latter years.

Cardinal Wyszynski was imprisoned briefly by the Nazi Gestapo, but his greatest trial came when the Communist government became dominant in Poland. Because he resisted attempts to secularize the church, he

was imprisoned for three years. Yet he never lost his sense of values and he was always inflexible in insisting that the rights of the church be respected.

But all the rest of his life the Communists kept trying to cause him anguish and difficulty of every conceivable devilish kind. They created a group of so-called patriotic priests to try and

divide the church. They refused permission for churches to be built. They tried to indicate that there was a rift between the cardinal and the Vatican. They tried to go over his head to deal with the Vatican. They tried to create a division between Cardinal Wyszynski and Cardinal Karol Wojtyla, the future Pope John Paul II.

The Communists cut down the amount of paper the church could use for publishing. They censored church publications. They invaded the seminaries and conscripted the students for military service.

Yet somehow, this man of iron will and great determination was able to survive. By the time he died, he won the admiration of not only the majority of the Polish people, but of most of the people in the free world.

Even the totalitarian leaders in his own country finally had to give him grudging admiration because they found that to deal with Poland, they had to deal with him.

The only two things that marred my appreciation of this story of a very valiant man was that the style was rather pedestrian, and consequently, although the deeds were great, there was no sense of the urgency and drama behind them.

Also, there is no serious criticism of Cardinal Wyszynski in any way. That is why I think the author is quite right in saying that it will take some time to truly evaluate his contribution.

Finally, in order to follow the tangled scheme of all the events which took place, I had to get some grounding in Polish history, and I would suggest that a reader have a history of Poland at hand.

(Msgr. Diviney is a consultant to Bishop Francis J. Mugavero of Brooklyn and a former professor of theology at St. Joseph College in Brooklyn.)

## 'Mirror' presents diverse views of working mothers in America

THE MOTHER MIRROR, by Nancy Rubin. G.P. Putnam's Sons (New York, 1984). 285 pp., \$16.95.

Reviewed by Mary Kenny  
NC News Service

Motherhood in America today embraces different types of mothers with widely varying lifestyles. It includes the never-married teen-age mother who chooses to keep her baby, the first-time mother in her late 30s who chose to delay pregnancy for 10 or 15 years, even the couple choosing parenthood through a surrogate mother.

Author Nancy Rubin sets out to explore the varied and often conflicting values and attitudes which motivate modern American mothers.

"The Mother Mirror" reflects the many images she found in her study. Many personal interviews in all situations are nicely interspersed with factual data to produce a highly readable book.

Whether the findings of her study are as

revolutionary as Mrs. Rubin asserts remains to be decided. Only time will disclose whether the present generation represents the forefront of a permanent and revolutionary change in mothering in America. And whether one of her subjects represents, as author Rubin states, "the final step in the evolution of motherhood" is highly questionable.

That there is diversity in America today is clear. That a revolutionary new direction is emerging is doubtful.

While Ms. Rubin's treatment of present-day mothers is extensive, varied and sympathetic, her treatment of "traditional" mothers is unfortunately stereotyped. "Traditional" refers to those "dreary" women who stayed home all their lives, submerged their identities (whatever that means) in their children, and were left only with emptiness as their children left.

"Self-sacrifice" emerges repeatedly as the dominant characteristic of such women. Although the author

seems to try to be objective, the overriding tone is pity for these misguided, unfortunate women and conviction that today's women have much more.

In view of her comprehensive research about present-day mothers, the stereotype is unfortunate. Nowhere in the book is there a notion that "traditional" mothers enjoyed their children, that they ever used their brains, or that they ever did anything besides clean house and bake cookies. Clearly in the three million or so years of traditional mothering, there has been more diversity than Ms. Rubin allows.

While the book purports to be about modern American mothers, it actually studies only a small group, specifically women who are intelligent, well-educated, affluent and healthy, women who pursue careers in highly paid executive or professional positions. Though it might be argued that these women are studied because they set the trend for

the rest of society, clearly they represent only a small portion of mothers.

When the author discusses the challenges and stresses of single parenting, only one of her interviewees experiences financial problems. Yet, as Ms. Rubin herself points out, "almost half of the country's single mothers now live below the poverty line."

The subjects of the author's interviews encompass mostly mothers who have pre-school or early elementary school children. It would be interesting to follow such mothers as their children reach adolescence.

Despite its limits, this book is interesting reading. The diverse trends among women today are well presented. "Traditional" parents who wonder what motivates their young adult daughters would profit from reading this book.

(Mrs. Kenney is co-author of several books on marriage and family and co-authors the weekly Criterion column, "Family Talk.")

## REST IN PEACE

(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.)

† AHAUS, Raymond William, 78, St. Lawrence, Lawrenceburg, Jan. 8. Father of Phyllis Mullins; brother of Catherine Noppert, Lawrence and Henry.

† BROWN, Margaret, 94, Little Flower, Indianapolis, Jan. 11. Mother of William and Patricia.

† CARTOSCELLI, Celeste, 83, Our Lady of Lourdes, Indianapolis, Jan. 16. Sister-in-law of Daisy.

† EDMISTON, Ruth, 74, St. Patrick, Salem, Jan. 7. Mother of Leo Roche, Shirley Wentz and Patricia Bogan; stepmother of Ed and Dale Edmiston and Nancy Haines; sister of Ralph Dunbar and Alice Schoen.

† FAUST, Frank J. Jr., 65, Holy Name, Beech Grove, Jan. 13. Husband of Anna Marie; father of Judith Kerberger, Robert E. and Stephen R.; son-in-law of Bertha C. Fisher; brother of Mary Logan, Delores, Lawrence, Edward, Donald and Richard; grandfather of nine.

† GABONAY, Margaret, 71, Holy Spirit, Indianapolis, Jan. 11. Wife of John A.

† MILLER, Joyce E. Gorton, 68, St. Lawrence, Indianapolis, Jan. 13. Wife of Norval W.; mother of Neal Bauer.

† OYLER, Eleanor Anne, 97, St. Philip Neri, Jan. 14. Mother of Georgeanne Miller, Dorothy G. Vincel, and Raymond H.

† SCHOETTMEYER, Herman J., 76, Immaculate Conception, Millhousen, Jan. 10. Husband of Sarah; father of Albert, Richard, Ralph, Ronald, Agnes Wagner, Ruth Steinkamp, Mary Ann Sullivan, Margaret Greiw, Lucille Case, Kathleen Burkemeier and Virginia Wamsley; brother of four.

† STENGER, Margaret, 89, Holy Family, Oldenburg, Jan. 5. Mother of Renben; sister of Charles Metz and Cecilia Stumph; grandmother of five; great-grandmother of two.

† TUNGATE, Violet, 80, St. Mary, New Albany, Jan. 9. Wife of Howard Sr.; mother of Howard Jr., Gladys Murray and Anna Geary; sister of four.

† WEST, Janet Kay, 23, St. Elizabeth, Cambridge City, Jan. 8. Mother of Kehla; daughter of Wayne and Lois; granddaughter of Mary Ruth Graham and Mrs. Cecil West; sister of Gary, Steve and Scott.

† HARPENAU, Francis L., 82, St. Mark, Perry Co., Jan. 5. Husband of Bertilla May (Criss) Basham; father of Donald, Margarite Biever, Blanche Lavin, Doris Werne, Betty Werne, and Jeanette Gill; stepfather of Eugene and James Basham and Betty Harris; brother of Benedictine Sister Mary Scholastica and Anna Dauby; grandfather of 33; great-grandfather of 30.

† HENRY, Carl, 89, Our Lady of Lourdes, Indianapolis, Jan. 13. Husband of Myrtle.

† KEACH, Mary Louise, 69, Our Lady of the Greenwood, Greenwood, Jan. 1. Sister of Marie Therese Talley, Jane Delaney and Ann Brown.

† KISSICK, Jessie L., 79, Our Lady of Lourdes, Indianapolis, Jan. 10. Mother of Kathryn Allie and Frank E.

† LARSON, Sophie C., 80, St. Anthony, Indianapolis, Jan. 13. Sister of Andrew Pavlikowski.

† MAYHORN, John P., 68, formerly of Our Lady of the Greenwood, Greenwood, Dec. 30. Father of Edward and Bruce Wingert, Mona Jenkins, Patricia Smith, Janice Perkins and Cheryl Baker; brother of Mona; grandfather of 14; great-grandfather of seven.

† MILLER, Joyce E. Gorton, 68, St. Lawrence, Indianapolis, Jan. 13. Wife of Norval W.; mother of Neal Bauer.

† OYLER, Eleanor Anne, 97, St. Philip Neri, Jan. 14. Mother of Georgeanne Miller, Dorothy G. Vincel, and Raymond H.

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# CRS says U.S. should give half of Africa aid

by Liz S. Armstrong

WASHINGTON (NC)—The United States should provide half the aid to drought-stricken Africa because "we have more, we can afford more," Robert J. McCloskey, Catholic Relief Services external affairs vice president, told a congressional panel Jan. 17.

McCloskey said that "CRS does not hold the view that the United States should or can do it all. We believe, however, that it should be possible—and worthy of us as a people—to contribute 50 percent of the necessary assistance for Africa."

Response of Americans to the Ethiopian crisis demonstrated "there is a will among the American people to take the lead in humanitarian assistance in Africa."

"At the 50 percent level, it is reasonable that the rest should be done by others," he added in testimony prepared for a hearing of the Senate Foreign Relations Committee.

"Unfortunately, the response of other donors has been disappointing," said McCloskey, former ambassador to Greece, the Netherlands and Cyprus.

"For that reason, we support the (Reagan) administration's call for an international conference aimed at closer agreement on the extent of the need and more equitable sharing of burdens."

McCloskey also declared:

► That more assistance is still necessary if food programs are to continue;

► That, despite the massive efforts of relief agencies to provide food, the full daily nutritional needs of the Ethiopian people are not being met;

► That assistance must go beyond stabilization of the current situation to include assistance for development and cultivation of drought-stricken Africa; and

► That CRS thinks it is better to provide relief to starving people in their communities, whenever possible, than to move them into refugee camps.

U.S. government officials, testifying with McCloskey, sought congressional support for the anti-hunger efforts and said political decisions, such as the Ethiopian government's reluctance to allow relief supplies to go into rebel-held territory, are turning the starving into pawns of politics.



**SANCTUARY CRACKDOWN**—At a news conference in Detroit, Sister Darlene Nicgorski, right, and Father John Nowlan of St. Rita's parish introduce Raul and Valeria Gonzalez of El Salvador and their son Ernesto, who are living in sanctuary at St. Rita's. Sister Nicgorski is one of 16 indicted by the Justice Department for smuggling illegal aliens into the United States. (NC photo by Jim West)

## Sanctuary arrests attempt to quiet critics, nun says

by Stephen Overman  
NC News Service

The crackdown on people harboring Central Americans is an attempt "to silence the refugees and the truth about U.S. foreign policy," said Sister Darlene Nicgorski, one of 16 people indicted Jan. 14 for smuggling illegal aliens.

Father Anthony Clark, who was also indicted, agreed. "I believe the refugee situation is threatening the present policy of the U.S. government" in Central America, he said in an interview following the indictments.

"Instead of seeing refugees as people with human rights who are running from a tragic situation, the response is to discredit them," he said. Immigration and Naturalization Service classifies almost all Central American refugees as economic, not political, refugees.

In the Jan. 14 sweep two priests and three nuns were among those charged with aiding and transporting illegal aliens, and more than 50 illegal aliens were arrested. The indictments were the toughest move by the government against the sanctuary movement, a church-sponsored network of people who shelter Central American refugees.

Duke Austin, an INS spokesman in Washington, said INS was not making a special effort against the sanctuary movement but U.S. Attorney A. Melvin McDonald said the indictments stemmed from a 10-month-long investigation. Chief Prosecutor Don Reno, a special assistant U.S. attorney in Phoenix, said the investigation included "confidential informants" and two undercover immigration agents.

Sister Nicgorski, a member of the School Sisters of St. Francis, said, "I think the government fears are mounting because the refugees are telling the truth, not just hiding. It's a sad day in our country when our government oppresses church workers for carrying out their work."

Sister Nicgorski said she was told she faces seven or eight felony charges and seven or eight misdemeanor charges. "I've got enough years to last me till I get to heaven—and then some."

She said she was in Detroit for a religious conference when the attorney for the Phoenix Diocese informed her of the indictment. She said she was told that INS agents in Phoenix had gone through her possessions, taking her passport and letters and going through her photo album.

Father Clark said, "I don't know why they think the clergy is conspiring against the government. No one I know in the sanctuary movement is anti-American. They are people who hear the cry of people who are running from a tragic war that has divided their country."

Father Clark, a priest of the Diocese of Davenport, Iowa, who lives in Nogales, Ariz., said most Americans do not understand the problems in Central America and how much Central Americans love their homelands and want to return home when the fighting is over.

Besides Father Clark and Sister Nicgorski, others indicted included Sisters Mary Waddell and Ana Priester, both Sisters of Charity of the Blessed Virgin Mary, and Father Ramon Dagoberto Quinones of Nogales, Sonora, Mexico, a Mexican citizen.

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

## A Charismatic Mass

The Word of the Lord stands forever; it is the Word given to you, the Good News. (I Peter 1:24-25)

I solemnly tell you: Those who have left everything and followed me will be repaid a hundredfold, and will gain eternal life.



THE MONTHLY CHARISMATIC MASS  
WILL BE HELD ON THE FIRST FRIDAY OF FEBRUARY 1985 AT:

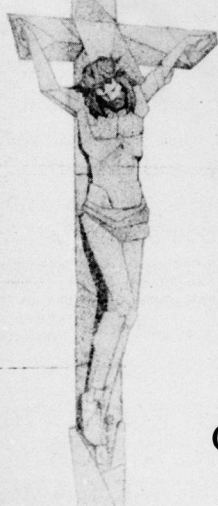
St. Gabriel Church  
5813 Sunwood Drive  
Indianapolis, IN 46224  
DATE: February 1, 1985  
Prayer, Praise & Mass — 7:30 PM  
Celebrant — Fr. Paul Landwerlen

For Further Information Contact:

**Catholic Charismatic Community Center**  
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"May God our Father and the Lord Jesus Christ give you grace and peace." (I Cor. 1:3)

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