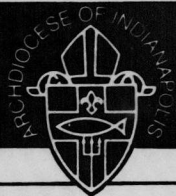


The CRITERION

Vol. XXIV, No. 17, February 8, 1985

Indianapolis, Indiana



Pope completes Latin American trip



EMBROIDERED ROBE—Wearing special vestments embroidered by local residents, Pope John Paul II blesses the crowd at the Miraflores Park Mass in Cuenca, Ecuador. (NC photo from UPI-Reuter)

by NC News Service

Pope John Paul II challenged Latin Americans to improve their spiritual and socio-economic lives during his 11-day trip to four nations.

Traveling to Venezuela, Ecuador, Peru and Trinidad Jan. 26-Feb. 5, the pope warned Religious to adhere to church teachings and told lay persons to unite to solve their problems.

He defended workers' rights and Indian rights and beatified two women Religious, using the ceremonies to encourage a deeper faith.

Wherever he went, Pope John Paul received enthusiastic welcomes from the people of Latin America, which has almost half of the world's Catholics. However, many of them do not practice their faith.

AT THE END of Jan. 26, his first day in Venezuela, the pope urged that country's bishops to develop "new and effective pastoral initiatives" to improve family life, increase vocations and help solve social problems. However, he warned the bishops not to deviate from church teachings in seeking

innovative solutions to those problems.

"There is also no lack of those who disfigure the Gospel message, using it as an instrument in the service of ideologies and political strategies, in search of an illusory earthly liberation, which is not that of the church nor that of the true good of man," the pope told the bishops.

IN PERU, where the liberation theology of Father Gustavo Gutierrez is a popular influence on pastoral programs, the pope warned (See POPE on page 24)

Oldenburg parish seeks to demolish monastery

OLDENBURG—Demolition of a former Franciscan monastery has been delayed a second time by the Oldenburg Town Council, and Holy Family parish may take legal action to raze the building.

The parish plans to demolish the building in order to complete the renovation of what is known as the Old Stone Church, attached to the monastery. Only the first floor of the three-story monastery is currently being used, serving as a residence for three Franciscan priests and a brother. But they are set to move into the Old Stone Church later this year.

At its regular monthly meeting on Monday night, the town council made no decision on the building permit. The council also became deadlocked on the issue during a special meeting on Jan. 29.

After Monday's meeting, Ronald G. Raver, president of Holy Family's parish council, said, "We are considering legal action" against the town council. He expected the parish council to make a decision late this week.

Whatever the outcome might be, the debate over the future of the building continues:

► Raver says the 105-room building is a financial burden on the parish, with monthly maintenance costs estimated at \$1,900.

► Ronald J. Koch, president of the Oldenburg Preservation Association, Inc., is leading an attempt to save the building. He contends that it is historically valuable and that the parish could find someone to occupy it.

► The town council is caught in the middle of the debate over the parish's request for a demolition permit, made on Jan. 7. At the Jan. 29 meeting, Robert Pulskamp, president of the three-member council, favored granting the permit, while Luke Kaiser opposed it. But the third member, Bill Moeller, refused to take a position on either side so no decision could be made. Moeller was ill Monday and did not attend that meeting, so again the decision was delayed.

► The archdiocese supports the parish council's action, according to Harry Dearing, archdiocesan business administrator.

The building had served as a four-year seminary until 1958, then as a school for novices until 1976. In the late 1970s, Dearing said, the Franciscans decided to vacate the building.

That raised a number of questions about ownership. The Diocese of Vincennes had

transferred the property to the Franciscan order in 1883 with the agreement that it would revert to the diocese if the Franciscans left Oldenburg.

Therefore, when the Franciscans decided to leave, "we had to come to some decision as to what to do with (the monastery). If the whole thing were torn down, which the Franciscans were willing to do, then we'd have to build a new rectory," Dearing said.

The parish contacted the Franciscans (See OLDENBURG on page 15)

Power of the Catholic press

by Archbishop John P. Foley
President, Pontifical Commission for Social Communications
Vatican City

"Pick it up and read it."

That's what a voice told Augustine the sinner to do and it turned him into Augustine the saint.

The written word has a special power to change lives, because it can be read again, pondered, studied.

The revealed word of God in the Bible—such as the verse read by St. Augustine—is particularly influential, but every word has the power to inform, to move and even to convert.

Exposure to the right words and to truly edifying, inspiring and challenging reading can make a critical difference in every life—and the special strength of the Catholic press is the presentation of the right words, in the right place, at the right time.

The Catholic press provides accurate information, ongoing formation and needed inspiration.

The accurate information Catholic publications convey provides an essential supplement to often incomplete and sometimes inaccurate reports in secular media.

The ongoing formation Catholic magazines and newspapers provide deepens the faith and widens the practice of charity among all who read faithfully.

The needed inspiration Catholic publications provide consists either in stimulating reflections on the word of God, such as that which inspired Augustine, or in edifying reports on the heroes of history or of today who make a difference by witnessing to the presence of Christ in a world which needs his truth and love.

Catholic Press Month is also a good time to recall that Catholic publications strengthen the sense of Catholic identity and the bonds of Catholic unity and remind us that we are truly members of one family of faith.

As president of the Pontifical Commission for Social Communications, I have the responsibility to encourage the visual image, the spoken report and the written word in the service of God. Every medium indeed has, by God's grace, a special power in communicating the saving message of Jesus. When images pass from sight, however, and when the spoken word is forgotten, the written word remains to nourish faith, to deepen the life of grace and to change the world.

Such is the power of the Catholic press.

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How the abortion issue has changed recently

by John F. Fink

I didn't expect to be returning to the subject of abortion only three weeks after my last column on the subject, but a lot happened on and around Jan. 22 this year that I thought deserved some comment.

Jan. 22, of course, was the anniversary date of the Supreme Court's decision that legalized abortion, and the pro-life movement uses that date for demonstrations, the largest of which is the march in Washington from the White House to the Supreme Court. This year, for the first time, President Reagan addressed the marchers, pledged his support, and encouraged them to continue to find ways to outlaw most abortions.



This made the news in a big way, and that's one of the things that has changed in recent years. When these demonstrations began they received almost no news coverage. They were largely ignored by the secular media. This year there was wide coverage.

I only watched the NBC Evening News with Tom Brokaw and the MacNeil-Lehrer Report on PBS that evening (Jan. 22), so I can't comment on CBS and ABC coverage. NBC broadcast part of the president's message, showed the arrests at the Supreme Court, had an analysis by Carl Stern at the Supreme Court, and had a later special segment on the present status of the abortion controversy that I thought was excellent. MacNeil-Lehrer devoted a segment to two points of view that well-represented both sides of the issue. (Whenever both sides are presented well it seems to me that the pro-life position wins because that side has logic on its side.)

During the special segment on NBC, an excerpt from "The Silent Scream" was shown with Dr. Bernard Nathanson moderating a view of ultrasound waves made

during an actual abortion of a 12-week-old fetus. It showed the unborn baby struggling while it was being pulled apart by the suction equipment. Some pro-abortion people have the idea that the baby somehow doesn't feel pain while it is being killed, and this film demonstrates clearly that that is not true.

In an attempt to keep the program balanced, a female doctor who performs abortions was interviewed briefly. She said that there is no doubt that there is life when a fetus is aborted, but "it's not human until it's born." I couldn't help but think, if it's not human, what is it? No reputable biologist would claim that it's animal. How could the mere action of being born change its nature from something else to human?

Two days later, on Jan. 24, the ABC program 20/20 devoted more than half of the program to the abortion issue and concluded that the momentum has now swung to the pro-life side. 20/20 also showed part of "The Silent Scream" film.

MUCH OF the controversy around Jan. 22 centered on the abortion clinic bombings. These bombings are deplorable and, in my opinion, do the pro-life movement much more harm than good. You don't stop violence with violence, and the bombings have been condemned by most of the pro-life leaders.

Still, many of the pro-abortion leaders are trying to link pro-life demonstrators, especially picketers at abortion clinics, with the bombings. If there are more bombings it will be hard to prevent a backlash among many people who are neutral on the subject. They will begin to feel sympathy for the pro-abortion side.

As it is now, contrary to most news reports, most people would be in favor of putting some limits on abortion. Newsweek recently reported a poll that said that 58 percent of the people favor a ban on all abortions except in cases of rape or incest or when the mother's life is endangered. An additional 21 percent favor a ban in all in-

stances, which means that 79 percent want significant restrictions on abortion.

Since only 21 percent want all abortions to be outlawed, it is futile to keep trying to do that. Therefore, I was disappointed in the theme of the Washington march—"We Do Not Have to Suffer Abortion—No Exceptions! No Compromise!" If we ever are going to stop most abortions in this country, there must be exceptions, there must be compromise.

Unfortunately, there's always the possibility that nothing will be done. We hear a lot about the abortion issue around Jan. 22 but then nothing happens. Certainly it is true that President Reagan is in favor of anti-abortion legislation, but it is just as true that he probably will not take the lead in pushing for that legislation. The so-called "social issues" are not at the top of his priority list. Nor are they for the Republican leadership in Congress. Economic issues, especially the budget and the deficit, are sure to receive much more attention. I fear that it will be difficult to get Congress to consider any anti-abortion legislation this session.

FINALLY, LET ME say something about the controversy in the church between the Vatican Congregation for Religious and Secular Institutes and the nuns who signed an ad in the New York Times that stated that there is more than one "legitimate Catholic position" on the morality of abortion.

I can understand the frustration these nuns, and the others who signed the ad, were feeling during a political campaign that emphasized abortion rather than the issues in which these people were most interested—nuclear war and social justice issues. But they very simply were wrong to state that there is more than one "legitimate" Catholic position on abortion. The fact that some Catholics might disagree with that position is irrelevant.

It's too bad that the signers now feel that they must launch a public counteroffensive to defend themselves. This can only harm the church.

Sr. Demetria recalls service in Africa

by Steve Polston

She remembers being in fifth grade and seeing an African child standing in front of a hut, thinking to herself that she wanted to be there with him, to help him.

Though not that child, in one sense Our Lady of Africa Sister Mary Demetria Smith has been there with him for years, helping him in the process of becoming.

For the next three years, Sister Demetria will serve as mission animator and vocation director of the U.S. Province of her congregation, the Missionary Sisters of Our Lady of Africa.

She is capable and experienced.

Sister Demetria earned her LPN while at the Mother House in Franklin, Pa., in 1954. She studied the language in France for a short time in 1956, then went to serve a one-year novitiate in Algiers. After that year, she received her assignment to Africa, while in Rome.

Sister Demetria served in Kisubi, Uganda, from 1958 until 1962. Next she went to Liverpool, England, to study midwifery and to continue with nursing courses to become a registered nurse. She says she is

very proud of having delivered several hundred babies.

She wound up in Uganda again, this time in Kampala and Masake, until March 1972.

After Kampala and Masake, Sister Demetria returned home to continue her education. During her brief stay, she took psychiatric training to obtain her license as an R.N. In July 1972, Sister returned to Uganda to become the supervisor of the Maternity Hospital, where she served for the next five and a half years.

Having been granted a one-year home leave in 1978, Sister Demetria celebrated her silver jubilee as a missionary sister with a Mass at SS. Peter and Paul

Cathedral and a reception in the old Cathedral High School gym.

On returning to Africa, Sister studied to become a health officer, while serving in a full time nursing job. The African health officer is equivalent to the visiting public health nurse in the United States.

In 1982 Sister Demetria was granted her present home leave. Soon she had a position in a nursing home. She is 53 years old, an Our Lady sister since 1952.

Sister Demetria has been travelling to local Catholic schools recently, speaking to students about her vocation and her order.

She finds herself "gently correcting their conceptions" of what Africa is like and how its people live. ("The students) are very knowledgeable and concerned" about African famine, she said, and want to know how they can help.

At St. Lawrence School, on Friday, Sister Demetria spoke to the seventh and eighth graders at 11 a.m. Those students were knowledgeable about the drought. One student said the farmers had overworked their land and Sister Demetria said, "Yes. The land is traveling. The farmland is quickly moving and disappearing from some areas."

Sister Demetria has been sharing personal feelings with the students about her work and religious life. She feels to be in a helping profession, relieving suffering, is very satisfying, but, too, frustrating because, "You want to do more, but you can't. I receive letters asking for help and I must decide where to send it," she said.

Frustration comes also when she must return to community life for prayer and sharing "when I would want to be working more in another direction. But obedience is very important. It is a part of (being a Religious) that one must be in community, to be close," she said. She feels the community setting gives strength when members reflect and pray on what Christ desires the missionary to do.

Sister Demetria feels that young people thinking about the religious life as a missionary, for example, must be willing to "share their gifts and have discipline. They must avoid the temptations that would draw them away," she said.

At St. Lawrence she asked the students if they knew where their missionary donations were going. "We appreciate your pennies and dimes and we need your prayers," she said. But "some of you will be going to high school soon and later to college and we want you to go to Africa to help. We need your help," she said.

"We expect you to be there, helping."

Propagation of the Faith

Next Sunday, Feb. 10, will be a special day of commitment to the missionary work of the church.

We know today that "missionary" is not a word to describe others; it is a word to describe ourselves. As Pope John Paul puts it, "We the baptized have work to do together; the world is in need of Jesus Christ and His Gospel."

As the church of the Archdiocese of Indianapolis, we go on mission to the world through the Propagation of the Faith. The prayers and support of our entire faith-community are needed because it is together that we become the Body of Christ, and the work we do is to continue His own mission to the world.

With these words, allow me to encourage you to make a generous sacrifice for the work of the Propagation of the Faith next weekend, and to keep the missionary work of the church in your daily prayers.

Sincerely yours in Our Lord,

Most Rev. Edward T. C'Meara, S.T.D.
Archbishop of Indianapolis



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Sister Demetria Smith

Your AAA dollars at work

New Albany Aquinas Center

by Robert K. Leonard

Since 1973 the New Albany Deaneary Board of Education has operated Aquinas Center for Continuing Religious Education as a resource center for total Catholic education throughout the deaneary.

Services offered by the center and its full-time staff include support of parish religious educators, catechists, youth ministers, teachers and staffs as they develop programs for all levels of Catholic education. The center has conducted catechist preparation and certification training sessions and also acts as convener of the deaneary Pre-Cana Program.

Much support of parish programming is through a full range of print and audio-visual resources. The center's library includes more than 1,200 books, 1,100 filmstrips with audio presentations and discussion guidelines, more than 80 16mm films, 190 record albums (most with songbooks containing music and words), 50 multi-media kits, 400 audio cassette tapes and more than 50 videocassette tapes on religious and catechetical topics. The full-time staff, the services they render and most of these resources have been funded by assessment of the parishes as approved by the deaneary board of education.

Beginning in August 1983, thanks in good part to funds made available through the Archbishop's Annual Appeal, the deaneary board has added to these resources the

services of a full-time deaneary youth ministry coordinator. Jerry Finn, who has worked with young people for many years in the New Albany Deaneary, is serving in this capacity. He acts as both a resource person for parishes in the deaneary and a convener of youth ministry programs at the deaneary level.

In the past 18 months, Aquinas Center and the New Albany Deaneary Youth Ministry Office have been able to provide numerous programs for young people in the deaneary, as well as for the growth of the adults who minister to them. The focus of these programs for adolescents includes: developing their leadership skills through overnight leadership excursions, camping trips, membership on a Deaneary Youth Council, and experience as youth leaders on retreat programs.

Young people are challenged to develop a greater sense of spirituality through the monthly Deaneary Youth Mass, planned by the parishes, and several service projects, Scripture reading and retreat programs.

The retreat program has been the core of all the programs offered for the teens. A real sense of charism and community has developed. The youth programs have become the backbone of what the center is all about.

Last year, more than 500 youths had the opportunity to experience a retreat. Overnight programs are offered by the youth ministry coordinator. Other retreats

are part of a program developed for junior high students and offered in their parishes. The center has developed a new eighth grade retreat, "Choices of the Heart," and also offers separate two-day retreats for freshmen and sophomores, a three-day retreat for juniors and the four-day Christian Awakening program for seniors.

The freshman retreat is designed to confront them and challenge what shapes their values. It uses mass media, music and the culture of the contemporary teenager.

The sophomore program encourages the teens to move on—to stretch from where they are, realizing their giftedness and how God meets them through other people. The junior retreat program helps them review and reflect on where they are in life, and helps them develop good communication techniques with peers, family and God. The Christian Awakening retreat gathers all this foundation and challenges the teen-

agers to put their faith into action as Christian leaders. In 1984-85, 10 overnight high school retreats are being offered, as well as numerous junior high programs.

Another outstanding feature of the youth ministry program has been the success of the annual New Albany Deaneary Mid-Winter Youth Rally, with 550 people attending in 1984.

Other services offered include multiple seminars and workshops for adults on such topics as adolescent psychology, sexuality and spirituality, teaching as Jesus did, Catholic identity reconsidered, youth ministry medicine and child abuse. The office has been a resource for religious education programs, confirmation programs, catechist certification and seminars and sharing sessions on catechesis.

One of the goals for this year is to develop a local certification program for adults who work with youth. Continued growth in reaching out to young people through such programs will be greatly enhanced by the continued support of the Archbishop's Annual Appeal.

(Robert K. Leonard is director of Aquinas Center for Continuing Religious Education.)

Governor Orr non-committal about welfare reform

by John F. Fink

Indiana Gov. Robert D. Orr says that he favors welfare reform in concept but would have to know the costs before supporting a particular bill. He also says that he is "generally sympathetic" to tax deductions for parents who send their children to accredited schools, but is not sure that the Indiana legislature will agree.

These were the highlights of a meeting the governor had Jan. 30 with representatives of four of Indiana's five Catholic newspapers—those for the dioceses of Indianapolis, Fort Wayne-South Bend, Gary and Evansville. The editor of the Lafayette diocesan newspaper could not be present.

The governor was told that the Indiana Catholic bishops had given top priority to welfare reform along the lines of the recommendations made by the Governor's Welfare Commission. He said that he agrees with the recommendations "in concept" but wants to see what the legislature does. "I also believe that it would be ill-advised for me to come down on that until we know the costs," he said.

A bill introduced by Sen. Virginia Blankenbaker, R-Indianapolis, incorporates the commission's recommendations. It would restructure Aid to Families with Dependent Children (AFDC) benefits to pay the full "standard of need" established in 1969, eliminating the present 10 percent reduction and maximum payment. For example, for a household consisting of one adult and one child, the



Gov. Robert D. Orr

payment would be \$255.95 per month instead of the present \$196 maximum.

The governor's commission and Sen. Blankenbaker's bill would also provide AFDC benefits to families where the major wage earner is unemployed but the family is intact. The present program provides benefits only to single-parent heads of households.

When the governor was told that the estimated additional cost to the state for these changes is \$19.7 million, he replied that \$19 million is the cost of a year of prime time in education.

Gov. Orr said that, while welfare reform is high on his list of priorities because it affects people, it is not as high as education.

He then was asked his opinion of a bill, also introduced by Sen. Blankenbaker, that would allow tax deductions for parents whose children attend accredited schools, either public or private, for expenses up to a maximum of \$300. He replied, "I am generally sympathetic, but I'm not sure the legislature will agree."

The costs that could be deducted, as the bill was introduced, include tuition, transportation and books. However, it is expected that tuition costs will be eliminated in order for the bill to have a better chance of passage.



ENDOWMENT GIFT—The Elmer L. Winkler Scholarship endowment at Marian College received a boost recently with a check from the Rock Island Foundation. Marian President Louis C. Gatto, left, accepts the check from Norma L. Winkler, widow of the former president of Rock Island Refining Co. Mrs. Winkler presented the check as an installment on the foundation's \$35,000 pledge toward the scholarship. With Mrs. Winkler is her son, Eric. Elmer Winkler was a member of the board of trustees of Marian College until his death in 1982.

Lecture series in Terre Haute

Speakers include Frs. Berrigan and Higgins

TERRE HAUTE—Jesuit Father Daniel Berrigan and Msgr. George G. Higgins will be among the speakers featured in a lecture series beginning next week at St. Patrick Parish in Terre Haute.

The series opens next Wednesday, Feb. 13, with Paul Weber, a member of the faculty of the University of Louisville. Weber's topic is "Religion's Involvement in Politics." Weber is the author of the book "Private Churches and Public Money."

On March 26, the series will continue with Providence Sister Kathleen Desautels speaking on "Understanding the Gospel from the Eyes of the Third World." Sister Desautels has spent time in Bolivia and Nicaragua. She teaches justice education and serves as alumnae director at St. Mary of the Woods College.

Father Berrigan will speak on April 12 on the subject of peace. Father Berrigan

served 18 months in prison during the Vietnam war for destroying draft records. More recently, he and seven others—the "Plowshares Eight"—were convicted for entering a General Electric plant in Pennsylvania in 1980.

Msgr. Higgins, whose syndicated column is carried in *The Criterion*, will discuss the proposed bishops' pastoral letter on the economy on May 7. Msgr. Higgins was influential in developing the first draft of the pastoral, released in November.

Each of the lectures will begin at 7:30 p.m. and will include time for questions from the audience. Father Berrigan's lecture will be held in the church; the others will be in the school cafeteria. St. Patrick's is located at 1807 Poplar St. in Terre Haute.

Evangelization meeting March 22-24

"We hope that all parishes will send delegates to the Lay Celebration of Evangelization," Father Clarence Waldon, director of the archdiocesan office of evangelization, said.

The Archdiocese of Chicago is hosting the seventh annual National Catholic Lay Celebration of Evangelization March 22-24 in Chicago, Father Waldon said, "for lay leaders and others to gain deeper knowledge and more enthusiasm around the theme of evangelization."

The Friday through Sunday celebration will include a workshop given by the Archdiocese of Indianapolis entitled "Parish

Plan for Evangelization," Father Waldon said. "One of the things that will be evident, is that our archdiocese is one of the very few that have a diocesan-wide plan for parish evangelization," he said.

Other workshops will include sharing ideas for reaching the active Catholic, the inactive Catholic and the unchurched.

Father Waldon said the archdiocese is chartering a bus for archdiocesan members so transportation might be easier.

The celebration, sponsored by the Paulist National Catholic Evangelization Association, will be held at the Bismark Hotel, Randolph at LaSalle, in Chicago.

Archbishop O'Meara's Schedule Week of February 10

MONDAY, February 11—Judicatory Leaders Breakfast in the home of Rev. Carl Smith, 7:30 a.m.

TUESDAY, February 12—Meeting with Archbishop Dermot Ryan, Pro Prefect of Propaganda Fide, Washington, D.C.

WEDNESDAY through FRIDAY, February 13-15—Symposium on Evangelization sponsored by the Koch Foundation, Gainesville, Fla.

COMMENTARY

Business more against collective bargaining

by Msgr. George G. Higgins

The International Labor Organization authorized a special investigation in 1969 on freedom of association for workers in various countries affiliated with the ILO. The U.S. government coupled its enthusiastic support of this project with a formal invitation to start the investigation in the United States.

The invitation was accepted, and shortly afterward the ILO sent an investigating team to the United States for several months. I was privileged to confer with the team.



I was asked whether American employers favor unions or would prefer to return to the open shop and were looking forward to the day when they could do so with impunity.

I responded that the majority of employers associated with big business probably had decided unions were here to stay. But I also pointed out that a number remained adamantly opposed to unions and were not averse to using illegal means to stave off the organization of their workers.

Soon afterward, Boyd Leedom, then chairman of the National Labor Relations Board, painted a more pessimistic picture. He said that while it was the official position of management to support the concept of collective bargaining, far too many employers were systematically thwarting their employees' efforts to organize.

Leedom made that statement 25 years ago. Things seem to have gone from bad to worse in the meantime.

Wayne C. Horvitz, former chairman of the Federal Mediation and Conciliation Service and one of the most experienced labor-relations professionals in the United States, is even more pessimistic than Leedom was a quarter of a century ago.

Drawing on his experience as a management representative, a mediator and arbitrator, a consultant to management and a company board member, Horvitz told the Industrial Relations Research Association recently that "management's view of the industrial relations function is, in most cases, distorted and often driven by a deeply ingrained animus toward the role of unions in our private and public enterprises and in our society."

Horvitz said that throughout our industrial history management has resisted first the existence and second the expansion of unions and therefore of collective bargaining as the institution for joint decision making in the American economy.

"The inability or unwillingness to recognize and accept unions as full or even partial partners in the enterprise," he said, "has been a hallmark of that history."

He pointed out that the intensity of management's opposition to collective bargaining has varied over time, but that "even in the most genial of times it is just below the surface of good will and accommodation and today the evidence is clear that the cycle is repeating."

If Horvitz is correct, that's bad news not only for organized labor but for the health of the entire American economy.

Perhaps that's why the first draft of the U.S. bishops' pastoral letter on Catholic social teaching and the economy came down so hard in support of labor's right to organize and against union busting.

Critics of the pastoral should note that a letter on the economy by a group of prominent lay Catholics—the so-called Simon-Novak letter—is at least equally supportive of organized labor. Its support is all the more significant, given the fact that a majority of the group are top business executives.

Apparently an alarmingly high number of U.S. employers disagree with both letters.

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Prideful ad signers sowing seeds of schism

by Richard B. Scheiber

Twelve years ago, on Jan. 22, 1973, when the U.S. Supreme Court handed down its infamous Roe vs. Wade decision, legalizing abortion, I was stunned. I simply could not see how, by any stretch of the imagination, such a group of supposedly learned men could put their stamp of approval on the destruction of such a significant segment of the nation's future.

Through it, though, I thought I detected at least one dim glimmer of hope. Here, at last, I thought, is an issue which might help unite the Catholics of this land, so long at odds with one another over so many other issues, most of them peripheral issues. No one, I thought, who really believes God breathes an immortal soul, made in His image and likeness, into each new and innocent and helpless human being could possibly countenance such a heinous act as abortion.



I was wrong! Dead wrong!

I failed to take into account the effect of the capital sin of pride on human beings, even those who make up the Body of Christ, which is the church.

What brings this to mind is the recent refusal of a group of "pro-choice"

Catholics, among them several nuns, to obey a Vatican directive that they retract a statement signed by them which appeared in an October issue of the New York Times. That statement said, among other things, that "there is the mistaken belief in American society that this (direct termination of prenatal life) is the only legitimate Catholic position. In fact," the statement continued, "a diversity of opinions regarding abortion exists among committed Catholics."

The key word, of course, is "legitimate." It may be that a diversity of opinion exists, but that does not make all the opinions legitimate Catholic ones.

In this column in the Jan. 11 issue of The Criterion, I commented on this same situation, and warned then that these sisters would come back with a smokescreen about the "abuse of authority." But the response was even sillier. Said Sister Donna Quinn, former president of the 1,800-member National Coalition of American Nuns: "We believe we have the right to speak out when we have a differing opinion, and this is something European men do not understand."

Deft move. When you have a serious problem in your own back yard, try to move it as far away as possible. Europe is far enough. And try to blame somebody else for it. Men will do, and European men will do even better. If you say things like that loud enough and long enough, people



Federal death penalty bills face uncertain future

by Liz S. Armstrong

While 71,000 pro-lifers marched outside the Capitol Jan. 22 protesting abortion, inside it some U.S. senators known for their right-to-life sentiments proposed a new federal death penalty.

The senators—including two Catholics—the same day also backed an anti-abortion amendment to the Constitution.



Two days later in the House, Rep. Eldon Rudd, R-Ariz., another Catholic abortion opponent who had lauded March for Life participants, introduced new legislation allowing executions of persons convicted of espionage or treason.

Such actions underscore the paradox which Congress, mirroring society, confronts when it ponders legislation related to preserving or taking life.

The U.S. bishops, in their 1984 Statement on Political Responsibility, say that "in view of our commitment to the value and dignity of human life, we oppose capital punishment" and "believe that a return to the use of the death penalty is leading to

further erosion of respect for life in our society."

They regard abortion and capital punishment as unacceptable affronts to life.

Urging abolition of the Maryland state death penalty, Archbishop William Borders of Baltimore recently acknowledged that "the people on our death row have been found guilty of terrible crimes."

"But will killing them somehow bring back the people they killed?" he asked. "If these people are guilty of killing, then who is guilty of killing them?"

Other Catholics, including congressmen, argue that in order to preserve the life and well-being of society, some persons—murderers, terrorists or spies—must be permanently removed from it.

Various states allow and have used the death penalty for serious crimes, but there is no parallel federal law for federal crimes—such as trying to assassinate the president, committing treason or spying.

Members of the House and Senate who favor the death penalty but oppose abortion have an ally at the other end of Pennsylvania Avenue. President Reagan, too, backs capital punishment while endorsing pro-life measures for the unborn.

Just as it was in the last Congress, in the current Congress debate over the death penalty is likely to be protracted and divisive—perhaps with the same result: stalemate when the Senate passes a death penalty bill and the House does not.

According to Sen. Jeremiah Denton, R-Ala., capital punishment protects life. Not since the days before the Supreme Court struck down the death penalty (since reinstated by states with court approval) "have American citizens had the protection that capital punishment can provide," he told his Senate colleagues.

"The excess of attention that has been given to the rights of criminals has been produced by sacrificing the greater right of society to live free from the fear of violent harm and the rights of the victims..." Denton said.

the criterion

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year

25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week

in July and December

Postmaster: Send address changes to The Criterion

P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

VIEWING WITH ARNOLD

'River' outstanding film with a conscience

by James W. Arnold

"The River" is the final segment in Hollywood's informal trilogy—all made independently of each other—honoring the grim but admirable struggle of the family farm for survival against apparently impossible odds.

It's easy enough to joke about all these wealthy Los Angelenos descending onto the prairies to adulate the noble peasants, take poetic pictures of them, then fly back to the warm sun, leaving the world unchanged. But even if self-serving, these adventures do serve a purpose. The family farm is being strangled. How many of us knew that—or cared—before the movies dramatized it for us?

Like "Places in the Heart" and "Country," Mark Rydell's "The River" is an outstanding film with a social conscience. Each has its own strong points; it's unfortunate that all tell more or less the same story (nuclear family, its farm threatened with extinction by a combination of economics and weather, pulls together with friends to win a victory that may or may not be permanent).

Even incidents are remarkably similar. All three have horrific storm sequences. Each family is rejected by a previously friendly bank, and in two of the films, the powerful local mill owner is not only hostile but at least slightly crooked. Each film extols, and thus mourns, the potential loss of, the farmer's feisty independence and family tradition. Both "Country" and "River" have dramatic farm auction sequences, in which the neighbors rebel and refuse to bid as a form of (useless) protest, and all feature lyrical rural imagery, rather likeable children (adolescent boy, baby sister) and strong women as wives-mothers.

On at least two points, "River" suffers in comparison. In the other films, the music was a major asset, effective and memorable. Here, John Williams' score is pretentious and more hindrance than help. And while religion makes a token appearance in the inevitable "grace before meals" scene, it is otherwise absent.

TWO EXAMPLES may suffice. The big problem in this movie is rain, which pours and pours and causes the adjacent river to flood out Tom and Mae Garvey's (Mel Gibson, Sissy Spacek) 300-acre spread. It makes sense that everybody should labor to sandbag the dikes, save the animals, move valuables to the attic, etc. But no urgent prayers? Or conversely, protest about why God keeps allowing this to happen?

Similarly, when Mae, alone on the farm, is horribly trapped for most of a day with her arm impaled in a tractor gear-chain, she doesn't pray either. Not that prayer is

obligatory in movies, but its absence seems odd in a film about a grassroots American family (the locale is vague, but actual shooting was in the Bible belt).

There are compensating virtues, both in Robert Dillon's story and the direction given by Rydell ("The Rose," "On Golden Pond"), which is sensitive and at times artfully expressive. In the other films, the wife-mother was dominant, the character most obsessed by the need to hold onto the land. This time it's the husband, with the wife supportive but secondary. Gibson's Garvey is, in fact, so determined that we do begin to question his good sense. Given the problems this farmer faces, perhaps he should surrender to the grinding forces of history, change and "progress."

"River" also offers a tangible villain in Joe Wade (Scott Glenn), the head of the local agribusiness conglomerate, who hopes the small farmers will fold so he can build a dam, flood the valley, provide power and jobs, and produce crops more efficiently. This is not entirely hateful and greedy, and while actor Glenn gives Wade some nasty moments, he's more sympathetic and complex than the classic bad guy with the handlebar mustache foreclosing on the family homestead. He's also in love with Mae, and tempts her a few times, but she remains loyal and virtuous.

THE BEST thing in "River" is its unique attention to what happens "after" a farm dies. We're always aware of families who've already lost their land, surviving in camps by the roadside, desperate for jobs. At one point, Tom needs outside work to help pay the bills, and uses the pull of his cousin to get past a long line of men to get a \$4.50-an-hour job at an iron fabrication plant.

It turns out that the work is not only in the ugliest, noisiest plant you ever saw (a vision out of Dante), but that the men are strikebreakers, trapped inside for weeks at a time, surrounded by lines of mean, angry picketers.

Thus the movie offers the hard contemporary truth (right out of the bishops' economic statement) that desperate workers are forced to compete by undercutting wages and accepting rotten working conditions, and that economic "upturns" are often achieved on the backs of society's weakest members.

This glimpse at the human costs of social change gives "River" a relevance beyond the plight of the farmer. It forces us to consider the kind of life that awaits many of us in a system dominated by the logic of the free market. The contrast with the benign natural existence of the independent farmer permeates nearly every shot and cut in the film's final half.

A magnificent image catches the essence of it: a frightened deer wanders into the plant, a demonic world of fire and din beyond its experience. The workers surround it and then there is a sudden silence, a moment of recognition as they look into its bewildered eyes. Then they lead it carefully outside and set it free.

"River" has superb dramatic moments, confrontations in which people are forced to look inside themselves and choose between personal gain and the common good. The movie is optimistic in that these choices are often the ones you and I would want to make. I'm not sure if that's realistic or merely hopeful, but it nourishes the spirit in these dark times.

(Some language, realistic violence; recommended for mature viewers.)

USCC classification: A-II, adults and adolescents.



AT THE MOVIES—As daughter Beth, played by Becky Jo Lynch, watches, Sissy Spacek as Mae Garvey tries to save the ailing family cow when they cannot afford the veterinary bill in "The River," a Universal release. Mel Gibson co-stars in the drama. (NC photo)

1985 Christopher awards are announced

NEW YORK (NC)—Roone Arledge, president of ABC News and ABC Sports, was named the winner of a special 1985 Christopher Award for "his creative and innovative use of television journalism."

First given in 1949, the Christopher Awards recognize those who have achieved artistic excellence in books, films and television specials "affirming the highest values of the human spirit," said Father John Catoir, director of the Christophers.

This year, producers, directors and writers of nine television specials, four movies, five children's books and four books for adults were named winners of the awards, which will be presented at a ceremony Feb. 28 in New York.

Arledge's work, which includes ABC's coverage of the Olympics, "has brought the people of all nations together in moments of tragedy and triumph for over a quarter of a century," Father Catoir said.

Arledge last year won a 1984 Christopher, the first ever given for a sports broadcast, for a program he produced about the Special Olympics.

Winners of the film awards were "Country," "The Killing Fields," "A Passage to India" and "Places in the Heart."

Award winners for television specials

were ABC's "The Dollmaker"; CBS' "A Christmas Carol," "A License to Kill" and "Special People: Based on a True Story"; NBC's "Victim for Victims: The Theresa Saldana Story" and "A Matter of Sex"; and PBS' "Child Sexual Abuse: Program for Parents," "Heritage: Civilization and the Jews" and "National Geographic: Return to Everest."

Books for adults named winners were "A Freedom Within: The Prison Notes of Stefan Cardinal Wyszyński," translated by Barbara Krzywicki-Herbert and Father Walter J. Ziemba; "In Search of Refuge," by Yvonne Dilling with Ingrid Rogers; "Pilgrims in Their Own Land: 500 Years of Religion in America," by the Rev. Martin E. Marty; and "The Seven Mountains of Thomas Merton," by Michael Mott.

For children's books, award winners were "Picnic," by Emily Arnold-McCully; "How My Parents Learned to Eat," by Ina R. Friedman; "Secrets of a Small Brother," by Richard J. Margolis; "One-Eyed Cat," by Paula Fox; and "Imagine That: Exploring Make Believe," by Joyce Strauss.

The Christophers is a non-profit organization promoting the potential of each individual to produce positive and far-reaching change.

Television programs of note

Sunday, Feb. 10, 8-11 p.m. EST (ABC) "Surviving." Ellen Burstyn and Marsha Mason star in a drama about two families who must overcome both guilt and pain as they rebuild their shattered lives following the deaths of their teen-age children in a suicide pact. Len Cariou and Paul Sorvino play the fathers.

Monday, Feb. 11, 8-9 p.m. EST (PBS) "Words by Heart." This first of a two-part adaptation of the award-winning book begins the story of an irrepressible 12-year-old and her family, the only blacks living in a small Midwestern community at the turn of the century.

Monday, Feb. 11, 10-11 p.m. EST (PBS) "State of Black America." Six prominent black Americans and a studio audience representative of the Detroit community discuss black participation in the economy and the political strength of black America.

Tuesday, Feb. 12, 9-10 p.m. EST (PBS) "Child Savers." This documentary in the "Frontline" series follows a dedicated group of child abuse caseworkers from the Emergency Children's Service of New York as they go into homes where they confront violent parents and battered children.

Wednesday, Feb. 13, 4-5 p.m. EST (ABC) "I Want to Go Home." Lindsay Crouse stars in a dramatic story about the contemporary tragedy of parental kidnapping, another of the "ABC Afterschool Specials" for young viewers.

Wednesday, Feb. 13, 8-9 p.m. EST

(PBS) "Four Americans in China." As China opens its doors to the world, this "National Geographic Special" visits four Americans—a student, a journalist, a businessman and a teacher—for whom this country has become a second home.

Wednesday, Feb. 13, 9-10 p.m. EST (PBS) "Lawrence of Arabia: The Master Illusionist." This is an attempt to find the person behind the legend. Viewers will discover that the strange and tortured life of T. E. Lawrence was of much greater interest than all the myths spun around him as the hero of the Arabian desert.

Wednesday, Feb. 13, 10-11 p.m. EST (PBS) "Remembering Life." Hosted by Walter Cronkite, this documentary explores the impact the pictures in Life magazine had on an earlier generation. A fond tribute to a past era of photojournalism and those who recorded it so vividly.

Thursday, Feb. 14, 10-10:30 p.m. EST (PBS) "Back of the Book." In this weekly round-up of the arts, National Public Radio's Susan Stamberg moderates a discussion about the latest books, movies, theater and television with a group of regular panelists.

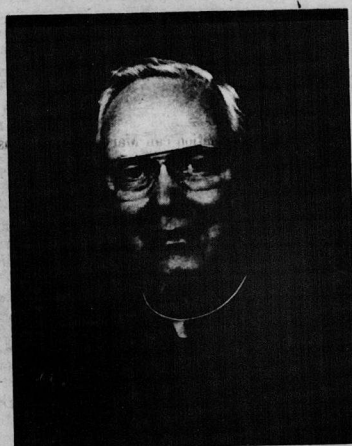
Friday, Feb. 15, 10-11 p.m. EST (PBS) "The Emerging Force." Videotaped reports showing how Hispanics across America are trying to exercise their political and economic power today are followed by a live studio discussion with some of the nation's foremost Hispanic leaders.

Recent USCC Film Classifications

| | |
|----------------------------|-------|
| Blood Simple | A-IV |
| The Falcon and the Snowman | A-III |
| Fandango | A-II |
| Maria's Lovers | O |
| Perils of Gwendoline | O |
| That's Dancing | 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.

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Most Reverend Edward T. O'Meara, STD
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CORNUCOPIA

A perpetual Valentine

by Alice Dailey

"Speak of the devil," my friend Edna exclaimed as we met in a department store. "I just saw something that reminded me of you."

"Been looking at comic Valentines?"



"No, silly. Those little candy hearts we used to trade in school. Remember 'Oh you kid'?"

"And 'Please be mine'?" Sure."

Edna said, "Well, let's don't just stand here yakking. How about coffee and a roll? I just have to get off these feet."

She parked a huge shopping bag on one chair and eased into another. "This Valentine stuff just grows every year." She flipped the bag. "Heart napkins and chocolate hearts for when I entertain. Heart-shaped key chains for prizes. Boxes of cards for the grandkids to exchange. Is there no end?"

"What," I wondered, "do you suppose mushy old St. Valentine would think of all this money changing on his feast day?"

She laughed. "Maybe he'd like to latch onto some of the cash."

I shook my head. "I don't think so. After centuries of heavenly honey would you want something as gross as money?"

Edna sipped her coffee. "I dunno, Mrs. Poet. But the greeting card publishers don't think it's so gross. Remember when Valentine cards were just for sweethearts and husbands and wives? Then Mom and Pop, sons and daughters, and brothers and sisters got into it."

"Which must have put Grandpa and Grandma, godparents and godchildren out of joint because the Big Wheels were happy to include them too. And let's not forget the aunts, uncles, nieces, nephews, teachers and bosses."

I munched my danish. "And now these new musical Valentines are making even sweeter music for the cash registers."

Edna laughed. "Aren't we cynical? But honestly, doesn't Valentine's Day do something for you? Haven't you ever received a Valentine that stood out from others?"

"Sure. It said, 'Roses are red and violets are blue, I've never seen anyone dumber than you.'"

She opened her eyes wide. "Really? I've never gotten a mean one in my life."

I grew dreamy-eyed. "The most outstanding one came by wire at the office where I worked. 'Pretty maiden most divine, won't you be my Valentine?'" I laughed. "Poor fellow. So nearsighted."

"And you married him. I knew he needed glasses."

I stiffened. "I did NOT marry him. My husband is the essence of practicality. He has never leaned to such delightful foolishness as sentimental wires. He leans to things that last. And last. On our first Valentine's Day together I anticipated roses for romance. I got a potted mum for planting. And the second..."

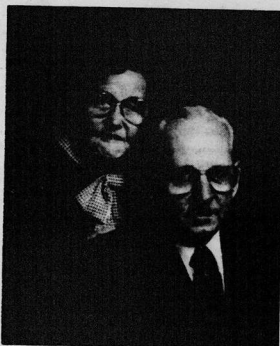
She horned in. "Wait till you hear what I got..."

"... And the second Valentine's Day," I continued, "I hinted for one of those gorgeous azaleas he said, 'Hon, azaleas just won't grow in this climate.' So a second mum joined the first in the garden. The third, fourth and fifth? Why go on?"

Edna preened a little. "I got roses from Bob several times in our married life. As a matter of fact they were long-stemmed, too." She wiped cream from her lips. "Too bad you drew a man so lacking in sentiment."

Red hot defense rushed through my veins. "Listen, sister. Where are your roses now? My little garden is alive and jammed with blooming testimonials of devotion. It's a perpetual Valentine!"

vips...



Dr. and Mrs. Emerson J. Soland celebrated their Golden Wedding Anniversary with a Mass of Thanksgiving on Saturday, Feb. 2 in Christ the King Church, followed by a buffet reception hosted by their children at the K. of C. Dr. Soland and the former Elizabeth (Betty) Kidwell were married on Feb. 4, 1935 in St. Simon Church in Washington, Ind. They are the parents of two daughters, Gretchen Logan and Jane Finneran. They also have four grandchildren.

Davis Haas, composer and performer of contemporary liturgical music, will present a free concert on Friday, March 1 at 7 p.m. in St. Thomas Catholic Center, 535 State St., Lafayette. On Thursday, Feb. 28 he will present a three-hour workshop for a limited number of registrants. For more information call Mary Catherine Haster, 743-4651.

Secina Memorial High School seniors Lisa Cesnik and Terry Sweeney have been named as two of the 24 Marion County area finalists in the first annual Prelude Awards competition. Sponsored by the Penrod Society and the Children's Museum, the cultural excellence competition honors four finalists in each of six disciplines: Drama, Vocal Music, Literature, Visual Arts, Instrumental Music and Dance. Another Secina senior, Joe Moriarty, was given an invitation to the Penrod Arts Academy in June.

Liz Gilmore, Marian College senior and center on Marian College women's basketball team, was recently named NAIA District 21 Player of the Week for the week of Jan. 20. Gilmore was cited for her 40 points earned in three Marian wins during that week.

Capuchin Father Richard Hart will conduct a special Christian Renewal Mission at St. Joseph University Parish, 113 S. Fifth St., Terre Haute, beginning Monday, Feb. 11 and continuing through Friday, Feb. 15. The mission will concentrate on Christianity, its relevance today, and our abilities to lead truly Christian lives.

The new Catholic vice-president of the Indiana Interreligious Commission on Human Equality is Ted Goodson, a Lilly research chemist. Goodson is a leader both in Catholic education and Black Catholics Concerned.

check it out...

St. Francis Hospital Center offers several new opportunities for expectant parents and their families. With physicians' permission, siblings may visit mom and new baby any time between 11 a.m. and 7 p.m., and grandparents may visit as often as is convenient. Free classes are offered: Expectant Parent, Refresher,

Caesarean Birth, Single Mother, and Lamaze. A \$7 children's Sibling Class will be held at the hospital. Other classes including Prenatal Fitness, Postpartum Fitness With Baby, Breastfeeding and Baby's First Year for fees ranging from \$10 to \$25 are also available at St. Francis Hospital Health Support Center, 7216 S. Madison Ave. For information or registration call 783-8554; for Sibling Class call 783-8151.

The Progressive Student Union of IUUPI will sponsor a benefit Dance/Party for famine relief on Friday, Feb. 15 at 9 p.m. at St. Peter Claver Center, 3110 Sutherland Ave. Admission \$3 per person or \$5 per couple. Proceeds will be donated to Catholic Relief Services for famine relief in Ethiopia, and to other service organizations.

Msgr. James M. Downey Council #3660, Knights of Columbus, will hold a Gibault Night Monte Carlo for the benefit of the school's building expansion on Friday, Feb. 15 at 7 p.m. Admission is \$2 per person; no one under age 21 will be admitted. Gibault School for Boys in Terre Haute serves wards of the court who are in need of rehabilitation.

The Oldenburg Franciscans invite single Catholic women ages 18-40 to join them for a Vocation Retreat Weekend on Saturday and Sunday, March 2-3. For details contact: Sister Marjorie Jeanne Niemer, Sisters of St. Francis, Oldenburg, Ind. 47036, 812-934-2475.

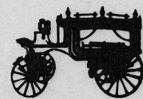
Festival of Marriage V, an opportunity for married persons to expand marital and family skills and celebrate marriage and family values with others will be held on Sunday, Feb. 24 from 1:45 to 6 p.m. at Christian Theological Seminary, 1000 W. 42nd St. Cost \$7.50 per person. Pre-registration deadline Feb. 17. Call CTS for details.

A musical parody of the nuclear age called "Alice in Blunderland" will be presented by the Repertory Theatre at CTS on Tuesday, Feb. 12 at 7:30 p.m. Sponsored by the Indiana Pastors' Conference, the play is open to the public and is suitable family entertainment. Admission \$5.

A Cantor Workshop Series will be presented by Charles Gardner of the Office of Worship from 10 a.m. to 3 p.m. on Saturdays, March 2 and 16 in the Catholic Center. For registration call 236-1483 by Feb. 15.

St. Vincent Hospital and Health Care Center and Crime Watch will co-sponsor "Kidwatch," a free program designed to educate children about child abuse on Tuesday, Feb. 19 at 5:30 and again at 7:30 p.m. in the Cooling Auditorium, lower level of St. Vincent. Children aged three years and older are invited to attend with their parents. Free parking for participants in the north lot. To register call 871-2916.

Training sessions in Hospital Ministry will be offered from 9 to 11 a.m. on six consecutive Wednesdays beginning Wednesday, Feb. 13 in St. Mary's cafeteria, Eighth and Elms streets, New Albany. This program will provide participants with information for effective ministry and acquaintance with the workings of a hospital. Call 812-923-9218 for more information.



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QUESTION CORNER

Should we fear God?

by Fr. John Dietzen

Q Aren't we supposed to be trying to love the Lord? If so, why do we keep suggesting that the way to love the Lord is to fear him? A short time ago two different responsorial psalms said we are to fear the Lord and that salvation comes to those who fear him. How can you really love someone you are afraid of? (California)



A The expression "fear of God" in both the Old and New Testaments does sometimes mean the kind of fear you speak of, an anxiety and perhaps even dread of God's judgment and justice. Many of Jesus' parables, for example, such as that of the rich man and Lazarus, recommend something of this kind of prudent apprehension over the account we will be required to give to God for our lives.

Mostly, however, when Scripture speaks of the "fear of the Lord" it means a kind of marveling, reverential fear. Perhaps the words "awe" or "wonder" would say it better for us.

It may help if we realize that for the Jews, to "fear the Lord" signified the totality of their religious beliefs and activities in relation to God, including their

worship. This ties into another saying we hear several times in the Old Testament: The fear of the Lord is the beginning or the foundation stone of wisdom.

In the Bible, wisdom always represents the highest activity of a human being. Putting it briefly, it meant seeing things (at least as much as is possible for us) from the perspective of God, from the perspective in other words of the fullest reality, and then applying that perspective to one's moral and spiritual life.

Thus, Psalm 111's declaration that the fear of the Lord is the beginning of wisdom might be paraphrased (far less poetically!) this way: Recognizing with awe the truth that God is Lord and Creator and we are his creatures is the first step to understanding and living in harmony with reality.

The great tragedy of Adam and Eve as with all sinners is that they forgot that truth at a crucial moment. (See Exodus 3:5)

This is the kind of fear of the Lord Isaiah ascribes (11:3) to the coming Messiah, and which we believe to be among the gifts of the Holy Spirit.

Q Gregorian Masses are now considered outmoded. Is this true, or may they still be offered? (Wisconsin)

A For those who may not be familiar with the subject of this question, "Gregorian Masses" were a series of 30 Masses considered to have special intercessory meaning for those who have died.

The tradition of Gregorian Masses goes back to the time of Pope St. Gregory, nearly 14 centuries ago. St. Gregory told the story of a monk who obtained release from purgatory after 30 Masses were offered for him.

This led to the idea that 30 Masses (Gregorian Masses) had a special importance or power in their prayer for the dead. Even within the past 100 years some

church documents spoke of the efficacy of such a series of Masses.

Though nothing is intrinsically wrong with the concept of Masses being offered for those who are deceased, the idea of something particularly significant about the "30" Masses is surely suspect, and can lead to superstitious belief about the meaning of the celebration of the Eucharist for the dead.

Perhaps this is the reason one hears less of Gregorian Masses now than in the past.

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

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FAMILY TALK

Domineering spouse? Change him indirectly

by Dr. James and Mary Kenny

Dear Mary: I am 45 years old. I have been married 25 years and have nine children between the ages of 24 and 10. I work and live on a dairy farm.

My husband is a true believer that the male is boss and doesn't seem to understand why anybody would feel differently.

He seems to have changed those feelings toward the children, but feels since I am in the same generation as he, I should understand how he feels and not go in for women's lib. He feels I should listen to him totally and refuses to discuss it to any extent.

I do not know how to deal with the situation.—Pennsylvania.

Answer: Wow! Part of the message of women's lib is that women are intelligent, capable people in their own right. You are raising nine children, holding a job, running a large household and helping run the farm. You do not need women's lib to tell you that you are a capable person.

Your husband's feelings about women disturb you. Also upsetting is the fact that he has a double standard, one attitude toward his children, another toward you. Your husband seems to want you to understand his feelings, but is unable or unwilling to try to understand yours.

What do you want from your husband? Try to put those wants into words. Do not say you want him to change his attitude. That approach has at least two drawbacks.

First, attitude change is interior. Only your husband can do it. His attitude change is outside your control. Trying to effect change in this area will only frustrate you.

Do you want recognition for the many tasks you are handling well? Do you want to be treated as an equal by other adults rather than as a second-class citizen?

If these are your goals, you might do better looking for recognition outside the family. The patterns and relationships within your family have been fixed for many years. They probably will not change



unless you introduce change through an outside means.

Perhaps you find satisfaction and recognition through your job, your parish or a community organization. Perhaps you would like to work toward a promotion on the job. Perhaps you would like to hold an office in a parish or community organization or run a community event.

Taking such steps might take time away from your family and cause them to wonder, "What's mother up to?" Now is your chance to tell your husband what your needs are and what you are doing to meet them.

You might say, "I really enjoy running the food pantry. I know it takes every Saturday morning. But this is an important need in the community. I work with other people who feel as I do and who appreciate my efforts. This gives me satisfaction which I do not feel within our family."

Avoid attacking him. Do not say, "Your ideas are all wrong. You are insensitive. You need to change."

Changing him is his business. Changing you is your business.

Whereas discussion fails to reach your husband, a change in your behavior might do so.

Defining your goals, then taking steps to reach them, has two advantages. You will experience personal satisfaction you do not get from your family. And, as your husband sees you become happier and more fulfilled, he might change his attitudes. Good luck!

(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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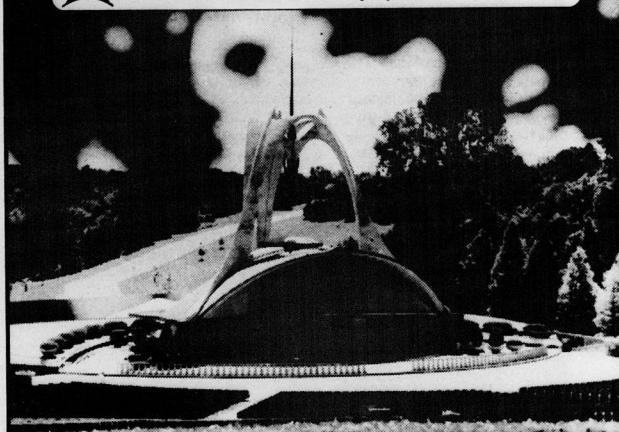
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POINT OF VIEW

Answers to four questions about the third world

by Michele Holbrook Stegman

After two fascinating months in India and shorter trips to the Middle East and Central America visiting schools, hospitals and Unicef projects, I am often asked these four questions: Why do they have so many kids? Why don't they work harder? They have less money but things are cheaper there, aren't they? Why don't they eat meat? These are valid questions and they have valid answers.

1. **Why do they have so many kids?**
In America, children are a liability. They are expensive to feed, clothe, house and educate and the financial return is nil. In many Third World countries, children are an asset. In poor countries, children do not luxuriate in play but are put to work as soon

as they are able. In the city slums they are sent out to beg and can often bring in more than an adult. Even as an infant, they evoke sympathy in a begging woman's arms. I have seen children of six or seven who go to school until noon and then go to the factory to work side by side with fathers and older brothers. In a poor family, that is an asset since one man's wages can seldom cover the expenses of his family.

In many poor countries there is no such thing as old-age pensions or social security so couples must depend on their male children to support them when they become old or unable to work. Girls do not count since they become part of their husband's family and support their in-laws. And with the high cost of weddings, girls are much more unwelcome in a family than sons.

Since 30 to 40 percent of children die before age five, and girls cannot be counted on for help, it is imperative that a couple have about eight children to insure the survival of at least two sons. These sons will become their only hope of support in later years.

Until there is better medical and nutritional care for children to insure that more of them live, poor families will continue to be large. In areas where the standard of living is rising and infant mortality is low, family size has automatically become smaller.

2. **Why don't they work harder?**

I have never seen people work harder than they do in developing countries, plowing in a broiling mid-day sun or as human gangs pulling heavy barges up a river. Because of a shortage of heavy machinery, human hands do work that is done by machine in this country. Women carrying bricks on their heads up rickety scaffolding, or excavations being done with a hoe and dirt being carried away in baskets, are common sights in India. And for these gruelling back-breaking dehumanizing jobs, women are given 40 cents a day.

And jobs are hard to find. Even a strong, healthy man often has trouble finding employment. What chance does an old man or a cripple or a leper have? If an employee does not work hard enough or is sick too often, there are dozens more waiting for the chance to earn his meager wage.

3. **Sure they have smaller salaries, but things are cheaper there, aren't they?**

Yes, some things are cheaper in developing countries, but not proportionately so. For instance, in the U.S. the average daily wage is over \$50 a day. In India it is about 50 cents a day. Here a man can find a good shirt for about \$15, or less than one third his daily wage. In India, a cheap shirt will cost \$1. Not very much until you consider that that is two times the average daily wage. How many shirts would a man in the U.S. own if each one cost \$100, or twice his daily wage? These same statistics hold true for other items of clothing and for food and shelter.

Manufactured items cost about the same in India as the same or similar items do here making them far beyond the reach of most Indians. And many items, such as cars, cost far more in India than in the U.S.

4. **Why don't they eat meat?**

This question raises more steam than any other question. If they are starving, why don't the Indians eat all those cows wandering around? Why should we eat them food and money if they won't eat something that is right in front of them?

Religion aside, eating meat is impractical and economically unsound. Here in the U.S. we have been blessed with an abundance of rich farmland, abundant crops of grain that would rot if not fed to cattle, and the ability, because of huge farm machinery, to feed many more people per farm worker than is possible in India.

It takes about 15 pounds of grain to produce one pound of meat for the table. In a starving country it would be insane to waste grain like that when people could eat 15 pounds of grain (rice, wheat) instead of only one pound of beef. Depending on the crop, one acre of ground can produce five to 26 times as much protein if plants are raised instead of animals. What is your most expensive grocery item? Meat, unless you are a vegetarian.

But, you ask, the cows are there, why don't they eat them? Why do they just keep feeding them if they are starving themselves? First, Indian cows are sacred. That doesn't mean they are worshipped. All life is sacred to a Hindu. And as one Indian told me, long ago people ate beef. But many children starved because there was not enough milk. So to help the children, adults quit eating the cows so the children could have the milk.

Also, Indian cows are not fed specially grown crops of grain and hay as they are here in the U.S. They are allowed to wander freely eating grass and weeds and garbage. When one begins to give milk, it is tied up and fed grass clippings, weeds and other plants inedible to humans. Nothing is wasted in India.

And lastly, if you have ever seen an Indian cow, you would not wonder why it is not eaten. You would wonder why someone doesn't put it out of its misery. They are so skinny and pathetic, I doubt if there would be one good steak in a herd.

Now that we know the answers to these questions, as Christians our next concern should be not more "why don't they?" but "what can I do?"

TO THE EDITOR

New Albany parish show 'smash hit'

In an attempt to generate enthusiasm and good will among the members of our parish and our community, our parish, Holy Family of New Albany, recently held an all-adult event attended by parishioners and their families and friends which was so successful we were asked to give a repeat performance and is the "talk of the town" still.

To celebrate our parish feastday, we held a Pitch-In Dinner. After the dinner, a Country Western show was held to the delight of the 500 plus people in attendance.

Eyes opened—again

In October I had a cataract removed, but what I saw Saturday, Jan. 19, really opened my eyes. The occasion was the pro-life rally at the Indiana War Memorial.

Often I have read that the pro-life issue is a Catholic one—not so! The invocation, prayers and comments of the Protestant ministers were profoundly moving. God bless our Protestant brothers for protesting.

The keynote speech of Sen. James Bucher of Kokomo should be must-reading for every Christian in America.

Included in the march from the War Memorial to the Circle were the old and the young, children and babies in arms. A blind man tapped his way along the icy pavement, keeping step with the marchers.

In a few weeks Christians will be singing "Were you there when they crucified my Lord? Were you there when they laid him in the tomb?" If we listen very closely, we might hear Him ask, "Were you there when they killed my little ones? Were you there when they slew them in the womb?"

Arthur L. Beriault

Indianapolis

Get back to God's word

I concur with Dennis Eickholtz from Sellersburg (To the editor, Jan. 25) with the exception of a reference to Matt. 6:36 which is not contained in the New American Standard Bible presently at hand.

The article could be utilized as feedback at the Catholic Center in Indianapolis on Feb. 9 by our distinguished archbishop.

It was a privilege to watch and listen to the bishops at the previous U.S. Catholic bishops conference; what was said and accomplished resulted in a repetition of a subsequent draft. Hopefully, the next conclave will result in something applicable to their reason for being as Dennis Eickholtz advises; how simple and how direct it could be, and may God grant, "so be it."

Virgil J. Kappes

Beech Grove

Various members of the parish performed songs by some of the top country singers and the show was a "smash hit" from start to finish.

Since this was held on the Saturday night between Christmas and New Years and many were unable to attend for various reasons, we agreed to put it on again. So once again, we took reservations and this time we held the show only and asked everyone to come dressed in western attire if they cared to. To our utter amazement and delight, despite outside temperatures reaching 20 degrees below zero that night, over 600 people "braved the elements" and once again made Marchino Hall the scene of mutual admiration between the performers and their audience.

We would like to publicly thank the 1100 people who gave our parish the opportunity of making them happy along with us and hope to see you again March 10 at our chicken dinner.

Janice Scott, Jackie Colin,
Kathy Wilt and the Cast

New Albany

Youth work a privilege

On Jan. 25 and 26 I had the privilege of acting as a team leader for Quest Retreat XVIII. It was a privilege because I benefited so greatly even though I was helping lead the retreat. The 29 participants in the retreat consisted mostly of high school freshmen and sophomores. If these teen-agers are a representative sample of their age group in the church, then this archdiocese and the church as a whole have much of which they can be proud.

The retreatants displayed so magnificently the virtues of faith, hope and love. Their parents and religious instructors deserve to be thanked and congratulated on helping these young people to arrive at the attitudes and morals which they displayed on the retreat. A word of appreciation also deserves to go out to Carl Wagner, coordinator of the CYO office, and all who were responsible for putting on the retreat.

Russ Woodard

Saint Meinrad College

Disown dissenting nuns

I look to the Catholic Church for unwavering strength. For this reason, I hope the consecrated or ordained Catholic ministers who publicly oppose the church's constant teaching about the immorality of abortion are quickly disowned.

R.T. Jefferson

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The SUNDAY READINGS

FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 10, 1985

by
Richard
Cain
Job 7:1-4, 6-7
Psalm 147:1-6
I Cor. 16:19, 22-23
Mark 1:29-39

Our culture programs us to approach life as though it were a contest or a game. Life's rewards, we are told, are fame, power, riches, pleasure and security. We can win these rewards by establishing our independence from others and by out-competing them in various petty ways.

Many view even Christianity in this way. The rules are the commandments and the laws of the church. The goal is heaven. The contest is won by proving yourself more holy than your neighbor. Rewards that do not come in this life will come in the next.

But those who sincerely decide to live their lives out of love for God find that life is not a contest at all. Rather, life is an opportunity to show the truth of His love for us through our love for others. Those who decide to live their life God's way expecting rewards quickly discover the mystery that life seems to get harder not easier once that decision is made. The Book of Job, from which the first reading is taken, looked at this problem of why good people suffer.

Job was a holy man who scrupulously followed God's rules and had reaped the rewards. But then he inexplicably lost all he held dear in life, his business, possessions, family and health. Unaware of the possibility of reward in another life, Job saw earthly life as meaningless, a no-win contest. But his understanding of life was incomplete.

Unlike Job, Paul knew of the hope of eternal life. And while sometimes speaking

New eucharistic prayer has two changes

WASHINGTON (NC)—Beginning with the first Sunday in Lent, U.S. Catholics will hear two changes in the fourth eucharistic prayer of the Mass.

The first change, in the preface, will say, "You are the one God, living and true," instead of the current, "You alone are God, living and true."

The second change, in the second prayer after the consecration, will replace the words "bread and wine" with "one bread and one cup."

of the Christian life in terms of a reward, he saw it as primarily the honor of sharing the experience of God's love with others. As the second reading shows, the rule of love was so important to Paul that he was willing to forego other rewards, including the right to be materially supported by those to whom he preached and the freedom to eat meat (see I Cor. 8:1 ff).

No one rejected the contest approach to life more than Jesus. Through his birth as a human and through his sacrificial death, he demonstrated the ultimate in letting go of rewards out of love. In this Sunday's Gospel reading, we see him acting out his teaching that the Christian's life should be one of service to others out of love for God.

For him, prayer and love went together, because no one can share the truth of God's love with others unless he experiences it first himself. True prayer necessarily involves abandoning the contest approach to life, for one cannot pray and compete at the same time. In competing we possess ourselves as fully as possible in order to try to be more than someone else is. In prayer we lose ourselves in order that God may win us.

For the Christian, then, life is really the opposite of a contest. Having first received God's love freely as a gift, we, like Paul, are compelled in turn to freely share that gift with others. For it is only in freely giving love to others that we can receive that free gift ourselves. Then our hearts naturally break into praise as did the author of this week's psalm.

When life is viewed as a contest, Job's suffering was a curse. But when life is viewed as an opportunity to reflect God's glory, which is first of all his endless love, Job's suffering was still mysterious, but potentially meaningful.

Our suffering, too, is a challenge to rise above the contest approach to life, to see our lives as pages of a living book through which God can show us something of His mysterious love. And as our lives reflect God's love for us through our love for one another, we together become one vast living portrait of Love continually rejoicing in His love for us. Contests and rewards pale by comparison!

the Saints *by Luke*

JEROME WAS BORN AT VENICE, ITALY, IN 1481. HE BECAME A SOLDIER AND WAS COMMANDER OF THE VENETIAN REPUBLIC FORCES IN CASTELNUOVO NEAR TREVISO. WHEN CASTELNUOVO FELL, HE WAS CAPTURED. HE WAS MIRACULOUSLY FREED, AND REFORMED HIS CAREFREE LIFESTYLE. JEROME BECAME MAYOR OF TREVISO AND THEN RETURNED TO VENICE, WHERE HE WAS ORDAINED IN 1518.

WHILE AIDING PLAGUE AND FAMINE VICTIMS, HE WAS ESPECIALLY TOUCHED BY THE PLIGHT OF ORPHANS AND DECIDED TO DEVOTE HIMSELF TO AIDING THEM. HE FOUNDED ORPHANAGES AT BRESCIA, BERGAMO AND COMO. HE ALSO ESTABLISHED A HOSPITAL AND A HOME FOR REPENTANT PROSTITUTES.

ABOUT 1532, HE AND TWO OTHER PRIESTS FOUNDED A CONGREGATION THAT BECAME KNOWN AS THE CLERKS REGULAR OF SOMASCHA. (SOMASCHI FATHERS). THEIR WORK WAS CARING FOR ORPHANS AND EDUCATING CHILDREN AND PRIESTS.

JEROME DIED ON FEB. 8, IN 1537 AT SOMASCHA OF A DISEASE HE CAUGHT WHILE MINISTERING TO VICTIMS. HIS CONGREGATION WAS APPROVED BY THE POPE IN 1540 AND HE WAS CANONIZED IN 1767. HE WAS NAMED PATRON SAINT OF ORPHANS AND ABANDONED CHILDREN IN 1928. HIS FEAST IS FEB. 8.

ST. JEROME EMILIANI



Study of inclusive language

Vatican decides to form international commission

WASHINGTON (NC)—The Vatican has decided to form an international commission to study the question of "inclusive language" in liturgical texts, an issue of persistent concern to bishops in the United States and Canada.

Inclusive language avoids use of masculine nouns or pronouns to refer to groups of people that include women. Since 1980 the U.S. bishops have been trying to get Vatican approval for a series of inclusive language changes in the eucharistic prayers of the Mass.

Of the 1980 requests, the only change that the Vatican has accepted so far was dropping the word "men" in the phrase "for all men" at the end of the consecration.

Msgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops in Washington, informed U.S.

bishops of the planned Vatican commission in a memorandum sent Jan. 10 and made public at the end of the month.

At a meeting in Rome last October of top officials of national liturgical commissions around the world, representatives from most of the major English-speaking countries indicated that they shared the U.S. concern over seemingly sexist language in the liturgy, said Father John Gurrieri, who attended the meeting as executive director of the U.S. Bishops' Committee on the Liturgy.

Father Gurrieri said the bishops of Canada, Australia, New Zealand and Ireland have asked for some of the same inclusive language changes requested by the U.S. bishops.

He said the issue seems to be confined to English-language groups at this time, however.



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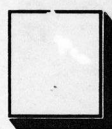
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By Sister Mary Collins, OSB
NC News Service

Recently Benedictine Sister Mary Rardin got a letter from eighth graders at St. Matthew's Parish in Topeka, Kan., asking: "Why would a medical doctor decide to become a Sister?"

The 31-year-old physician spent years preparing for the medical profession. Recently she began preparing for religious profession as a Benedictine Sister in Atchison, Kan.

Her answer to the young people was one she'd given often: "The work can be done anywhere. What matters is what you are as a person."

She admits she didn't always think that way. As a college student at the University of Kansas she was attracted to medicine, "partly for humanitarian reasons, but also for status."

When she completed her internship in Wichita, she decided to practice medicine in the military and was happy for a while with the community spirit she discovered working there. Then she talks quietly about "a tug of my heart," the deep need for "seeking God beyond what we do" and the desire for "something else."

□ □ □

Slowly it became apparent to her that the community she sought had to have a deeper source than military life.

Sister Rardin speaks confidently now about her decision to take up the Benedictine way of religious life with her Atchison Sisters. "God is challenging me in ways I had not expected to care for others and to be cared for by them."

And she talks warmly about a Hindu colleague whose small-town medical practice she has joined in her year before beginning the novitiate. "He sees religious life as something to be

looked up to, so there's no pressure to be a full-time partner," she says.

But she acknowledges that pressures on women are real. "Yes, women have many options. The responsibility is on us to make choices."

□ □ □

Sister Chris Kean talks about the long, slow process of making choices too. She graduated from college after studying sociology, psychology and gerontology in the early 1970s. She told herself then she was "too young" to consider religious life — but not too young for a life of service.

She spent time as a volunteer teacher and then moved steadily forward into professional life. At age 30, she too was ready for "more."

Sister Kean found the "more" she was looking for in Benedictine Sisters living out Christian discipleship in community. "I saw the struggle and pain of the Sisters during those years. But they were healthy in dealing with it and in helping each other. I got good models of religious life."

At age 33, she's anticipating final profession as a Sister in 1986 or 1987.

She talks easily about the pluses of living in a community of women. "It calls me to commitment, to faith and service. It calls me to live what I say. It legitimizes my value system."

Living together and praying daily with her sisters is important. With a sparkle in her eye, she says, "I don't have the total love of any one person, but I am loved by 350."

Sister Kean believes she can bring the values of community life to a society without extended families of relatives living close to one another. Right now she's a pastoral associate responsible for ministering to the sick and elderly in hospitals, nursing

homes and to some people confined to their own homes.

"What I really want, if God wants it, is hospice work, building a faith community with the dying and their families," she says.

These two young women have confirmed with their lives the truth found in a 1980 report of the Conference of American Benedictine Prioressees to their Sisters: The two gifts Benedictine women have to steward in this period are community and contemplative vision.

If the Sister Keans and Sister

Rardins who seek God in religious life today are often older, better educated and more professionally established than the girls who came to convents and monasteries in this last century, they reflect the shift in culture everyone is learning to live with today.

These women are living witnesses that religious life for women has a firm future as well as a new face as the U.S. church moves toward the 21st century.

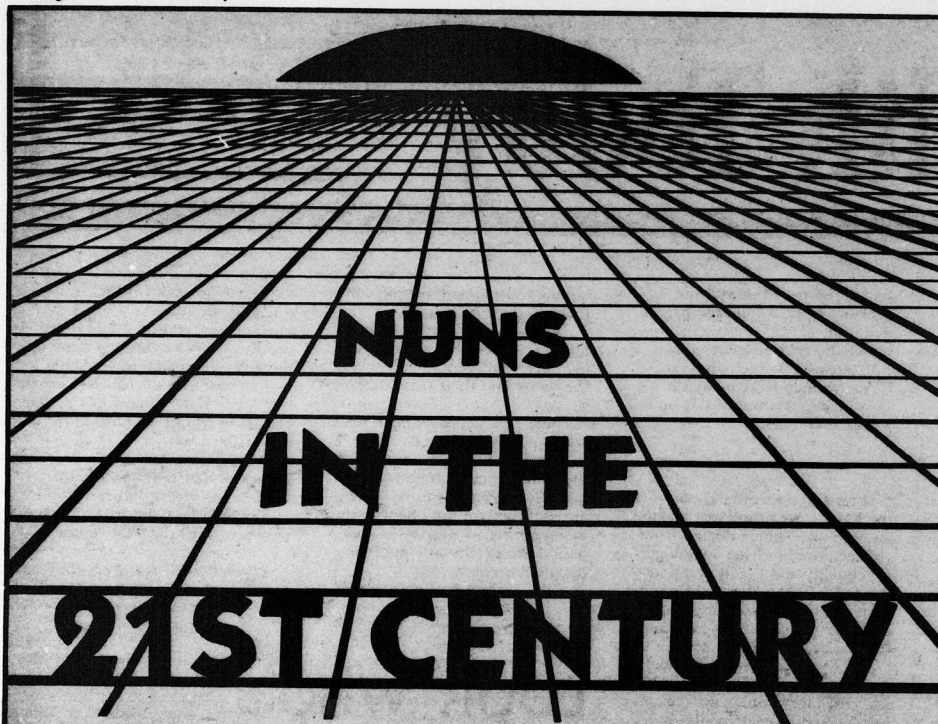
(Sister Collins is a founding member of Holy Wisdom Monastery in Wake Forest, N.C.)

Look who's in the convent now



Vocations

Today's Sister may well be an educated woman with professional skills. She may be a doctor. She may be a lawyer. But, writes Benedictine Sister Mary Collins, it is still the values of community that draw her to religious life.



By Sister Prudence Allen, RSM
NC News Service

Do people of this modern age of information risk drowning in a sea of data? John Naisbitt posed questions like that in his best-selling book titled "Megatrends," an examination of ways we all are affected by the contemporary age of electronic information.

Naisbitt pointed to a need he sees today for leaders who can point the way beyond simple information to genuine knowledge. As a university professor and a member of a women's religious order, I can relate to that.

For I consider it important to help my students find rudders they can use to steer as they attempt to evaluate the enormous mass of information directed their way in a technological society.

And as I consider the future of women's religious orders, one of the many questions I ask is this: How will Sisters become leaders in a highly technological world?

Why would a woman choose to enter a religious order today?

For many, it is an opportunity to follow a specific kind of consecrated life in a community of adults. The vows Sisters take — chastity, poverty, obedience — bind them in a special way to Christ and to each other.

For Sisters, life in a community is crucial to growth. In the context of community life, persons challenge each other to keep on

developing spiritually and professionally. They pray together. They support and encourage each other.

It was in the "Decree on the Appropriate Renewal of the Religious Life" that Vatican Council II challenged religious communities to adjust "to the changed conditions of the times."

The document urged members of religious orders not only to sharpen their ties with their founder or founder, but to adjust to changed conditions in society, serving the needs of people in a particular time and in particular places.

Some help for doing this might be found in several contemporary books which try to predict the shape of the future world. An example: Naisbitt's "Megatrends."

After studying thousands of newspapers, Naisbitt identified a range of new influences transforming our lives.

Moreover, Naisbitt thinks that a religious revival is linked to this period of transition, at least in North America. And he believes this offers a unique opportunity for leadership.

What is needed, he suggests, is "a clear sense, a clear conception, a clear vision of the road ahead."

Just think of the need for that kind of vision in the area of health care, for example. Modern medical wonders often leave people bewildered. As they face major decisions about the care of loved

ones, they may feel they are equipped with much information but little real knowledge.

In an age of information, will professionally trained Sisters provide more and more leadership for people caught up in difficult medical situations?

Naisbitt's book is about the shift from an industrial- to an information-based society. He believes this is as radical a shift for society as the earlier shift from an agricultural to an industrial-based society.

Because of dangerous work environments found in many factories at the start of the industrial age, many workers were injured on the job. Many suffered from the work conditions. So religious orders stepped in, providing medical care for workers and their families.

Similarly, when the world enters the 21st century it probably will not be surprising to see Sisters who not only are grounded in a solid religious formation, but are experts in computer technology as well.

Naisbitt writes: "We must learn to balance the material wonders of technology with the spiritual demands of our human nature." Perhaps inadvertently, his insight casts light on a role for Sisters in the 21st century.

(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)

A little port

By Katharine Bird
NC News Service

When it comes to directing retreats for the homeless and the poor "our aim is to address people where they are — to be open and hospitable," said Ursuline Sister Elinor Shea.

"We provide an oasis, an atmosphere of peace" for people used to crowded conditions and a hectic pace of life, she added.

Sister Shea was talking about her work at The Little Portion, a retreat house opened in 1982 during the 800th anniversary of the birth of St. Francis of Assisi. It is in the South Bronx, an economically depressed area of New York City.

Sister Shea explained that the retreats are offered without charge to the poor to complement other efforts for the hungry and homeless. "We work most directly with people in the area, as well as those who minister to them," she said.

Volunteers cook and clean at The Little Portion so that the guests have time to "experience God's care for them," Sister Shea said.

The poor, she commented, "often have a rich deep faith in God and God's providence" that they share with the staff persons at the retreat house.

Models of C

By Father John Castellet
NC News Service

For almost three centuries the first Christians lived as small, close-knit groups. They were able — in fact they were forced — to meet in each other's homes for worship and mutual support. They knew each other, loved each other, saw to each other's spiritual and material needs.

And they put themselves at the disposal of the group. Thus Paul could remind his converts at Corinth:

"To each person the manifestation of the Spirit is given for the common good...The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ...If one member suffers, all the members suffer with it; if one member is honored, all the members share his joy." (1 Cor. 12:7, 12, 26-27).

This cohesiveness made for a vital experience of Christian living within the group. It also exerted a powerful influence on those outside the group, who could not help noticing the love, the joy

on of heaven

In the spirit of St. Francis, The Little Portion depends for financial support on donations and on the dedicated volunteer service of 15 lay persons. Staff members are unsalaried.

Asked where the name of the retreat house comes from, Sister Shea explained that it refers to a spot in Assisi, Italy. There St. Francis heard God calling him to rebuild a chapel. St. Francis saw the chapel as "his little portion of heaven on earth," Sister Shea said.

Francis' call was "so direct and immediate" that the question for him wasn't "whether" he had a vocation but only "how do I follow it," she said.

Sister Shea has been an Ursuline Sister for 35 years. At one time she taught history at the College of New Rochelle in New York. For seven years now she has worked as a spiritual director, often training others for roles as spiritual directors. At times she finds herself helping others identify their own vocations.

Recently Sister Shea and a Christian brother met with 25 students at Yale Divinity School at their invitation. The students were looking for guidance, wondering "where their lives were going."

How does she approach a situation like that? "I'm not there to solve anything," Sister Shea said. "As a person of faith and a

representative of a believing community, I'm there to help them express what they are experiencing in their lives."

For Sister Shea, a vocation is "an invitation into relationship." She describes a vocation as a "thread that goes through life. At certain moments, our horizon shifts and we are invited into a new relationship with God, with ourselves and with others."

For most people a vocation is a "sifting and sorting of an inner attraction" to a way of life that gives meaning, Sister Shea explained.

In her view, identifying a vocation is a process best done with friends, or family, or a trusted adviser. "A vocation to the Christian life is always experienced in community" — with others, she pointed out.

Sister Shea's view of her own vocation has evolved over the years, she said. At The Little Portion she works closely with two Franciscan priests and two lay persons who maintain an affiliation with the Franciscan order.

Today, she says, she finds her own role increasingly is "one of collaboration with other members in the church."

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

FOOD...

...for thought

• Loss in membership and decline in numbers entering religious orders;

• Tension between Religious and some bishops, priests and lay people because of changes in religious life.

Archbishop Quinn also made some recommendations:

"The next step should be to dialogue (with Religious) about the major themes of religious life." This dialogue would allow Religious to explain how they understand such themes as community life, religious obedience, public witness and religious identity.

It also would give bishops the chance to explain how they see religious communities living out the expectations of the church in these areas, he explained.

The archbishop also recommended that the bishops consider the advisability of preparing a national "pastoral letter on religious life." It would be a witness to the church's teaching on religious life," he said.

It also would be "an expression of our love and esteem for our Religious...one of God's great gifts to the church," Archbishop Quinn said.

The archbishop noted that "a realistic acknowledgment of problems does not remove the greater reasons for optimism and hope" today. "We are eager to walk the journey with our sisters and brothers in religious life."

How do bishops and members of religious orders relate to each other?

Today there is "the beginning of a new period of understanding and collaboration placing Religious more fully at the heart of the mission of the church," said San Francisco's Archbishop John Quinn.

He was reporting to the U.S. bishops at their 1984 annual meeting in Washington, D.C.

He heads a special commission named by Pope John Paul II to foster closer collaboration between U.S. bishops and religious orders. Other commission members are Archbishop Thomas Kelly, OP, of Louisville, Ky., and Bishop Raymond Lessard of Savannah, Ga.

Archbishop Quinn said that more than 70 percent of the bishops reported on "listening sessions" held in their dioceses with religious communities.

The sessions gave Religious the "feeling that they are being heard," he said. The meetings brought to the surface strengths and weaknesses:

Some of the strengths:

• A deepening of the spiritual dimensions of religious life;

• A greater understanding of the relationship between religious life and the promotion of social justice.

Some weaknesses Archbishop Quinn said most agreed on in the listening sessions were:

...for discussion

1. Father John Castelot writes that religious orders came into existence in the first place because some Christians wanted to live more like the first Christians lived. What does it mean to you to live more like the first Christians?

2. Sister Prudence Allen looks ahead to the 21st century. She suggests that an important role for members of religious orders then will be to help people cope with their high-tech world. What are some special needs you think people have today because of their rapidly changing world? How can your Christian community serve people who have those needs?

3. Why is community life important to members of religious orders?

SECOND HELPINGS

Statements of personal experience by nine women who have chosen to live as members of religious orders are found in "Sister," a 31-page booklet published by the National Catholic Vocation Council. "To be a Sister is to minister in a spirit of hope and justice and peace in a world of violence and alienation and seeming despair," writes Sister Mary Hawkins, SP. She says that her vocation is in a continuing "process of 're-birth' each time I am enabled to respond to the persons whose lives touch mine."

To be a Sister, she adds, "is to join a community of faith: it is to choose to live out love in the concrete events of every ordinary and grace-filled day. It is to love and to be loved. For it is in the human faith community that the revelation of God comes to life and continues the mission of Christ and of the church." (National Catholic Vocation Council, 1307 S. Wabash, Suite 350, Chicago, Ill. 60605. \$1.75.)

Christian living

and the mutual support that characterized these little communities. It was all so different from the hatred, fragmentation, suspicion and cold individualism which marked their lives as pagans.

Eager to share in the benefits of being Christian, the first Christians made inquiries and learned about Christ, the heart of the communities. Gradually new groups formed and gradually, too, society was transformed.

It was to recapture the first Christians' inner vitality and the power of their witness in the world that religious orders were formed. Their members were trying once again to live the Christian life as it had been lived for the first few centuries, in the days before Christianity became a legal religion in the Roman Empire.

These communities — precisely as communities — were meant to serve as models for Christian living, invitations to all Christians to do likewise. They aimed at making a reality of Paul's words to the Thessalonians: "Thus you became a model for all the believers of Macedonia and

Achaia. The word of the Lord has echoed forth from you resoundingly" (1 Thessalonians 1:7-8).

In a similar vein Paul wrote of these communities in the second chapter of the letter to the Philippians: "In everything you do, act without grumbling or arguing; prove yourselves innocent and straightforward, children of God beyond reproach in the midst of a twisted and depraved generation — among whom you shine like stars in the sky while holding forth the word of life."

That "word of life" was the living word of their example, their Christian lives.

This is a role members of religious orders have in today's world: to serve as models of Christian living. They accomplish this through lives of mutual love in community and love that serves other people. The precise form that this witness will take will depend on historical and sociological circumstances.

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

The story of Teresa of Calcutta

35 East Wacker Drive, Room 400F • Chicago, Illinois 60601

Oldenburg

(Continued from page 1)

and offered to absorb the cost of demolishing the monastery in exchange for the land which belonged to the Franciscans. The Franciscans agreed. The archdiocese took title to the land subsequent to a meeting on Feb. 15, 1982 where the Holy Family parish council ratified the following provisions:

"A. The Parish of Holy Family is willing to accept the responsibility of bearing the cost of demolishing the old friary for the benefit of having the use of the property; Holy Family Parish will develop a program to fund such cost.

"B. The Parish of Holy Family will provide for an appropriate rectory for the priests serving the parish as well as develop a program for funding cost."

As members of the Oldenburg community, Raver said, "none of us on the council is really opposed to anything historic." But, he said, "the church council has been wrestling with this problem since the late '70s. We feel that we've given an ample amount of time for anybody who wants the building."

He added, "It's a 40,000-square-foot building that was built as a monastery and that's probably all that it could be used for."

BUT KOCH disagrees. He could not be reached by The Criterion for comment but was recently quoted in an Indianapolis Star article about the monastery. He suggests that the building could become an extension of a major university campus and serve as a fine arts institute.

The entire town of Oldenburg is included in the National Registry of Historic Places, and Koch sees the monastery as historically significant to the town. It was his father-in-law, the late Gilbert Munchel, who first suggested finding an alternative use for the building. He hoped to make it a furniture museum, to reflect the furniture industry in the area.

Raver estimates that it would cost \$1 million to make the building suitable for use. There have been several inquiries, he said, "but when they look at the structure they just don't feel that they can put the money into it."

But Koch's group questions the \$1 million figure. They point out that the building is structurally sound, that its boilers, plumbing and wiring are fairly new, and that it has a fire alarm system.

There is division within the parish as well. "We ran a survey a few years ago and what we got overwhelmingly was that we should renovate the Old Stone Church," Raver said. "They took another survey (last month) and they got just the opposite." About 30 percent of the parishioners voted in each of the polls, he said.

"I think most people feel this way: If it could be saved without spending any money, we would be in favor of it."

But as for the parish council, "We're solid behind what we are doing," Raver said. The council includes nine voting members plus parish staff members, who have no voting rights.

While the town council might be able to delay the demolition, Raver expects that it will eventually take place. "They may say 'no' to a permit but we don't think legally they can keep us from doing it."



TRIAL CONTINUES—Former lieutenant Leszek Pekala, one of four security police officers accused of the murder of Father Jerzy Popieluszko, testifies during the final days of the trial in Torun, Poland. The chief prosecutor has asked for 25-year sentences for Pekala and two other defendants and the death penalty for former secret police captain Grzegorz Piotrowski. (NC photo from UPI-Reuters)

Claim KGB hired Agca

By John Thavis

ROME (NC)—An Italian military intelligence report made six days after Pope John Paul II was shot in May 1981 said the attack was organized by the Soviet secret police, which wanted the pope wounded to temporarily remove him from the public scene, an Italian magazine said.

Excerpts from the intelligence report were published in the weekly *Europeo* Feb. 1. The same day, a spokesman for an Italian investigator probing the activities of the Italian secret services told National Catholic News Service that the published excerpts were genuine.

The investigator, Judge Domenico Sica, uncovered the report during his probe of an unrelated scandal, the spokesman said.

Judge Ilario Martella, who investigated the papal shooting, said he was made aware of the report only recently.

According to the excerpts published by *Europeo*, the report cited "usually well-informed sources" as saying that a decision to shoot the pope was made in a 1980 meeting between then-Soviet Defense Minister Dimitri Ustinov and Warsaw Pact defense ministers.

Ustinov suggested wounding the pope to remove him from the public scene for awhile, the magazine quoted the report as saying.

"The Soviet decision was related to the

growth of the free Polish trade union Solidarity, which was of increasing concern to the Kremlin," the intelligence report said.

The intelligence report, again using unidentified sources, said convicted papal assailant Mehmet Ali Agca was selected from a list of right-wing terrorists controlled by the Soviet secret police, the KGB. After he was trained in the Soviet Crimea, where he practiced shooting at a standing figure in a moving jeep, Agca was sent to Rome to shoot the pope, the report said.

The intelligence report said that the day of the shooting, Agca was accompanied by two men and two women prepared to kill him if he had failed to shoot the pope.

Judge Martella's lengthy investigation into the papal shooting resulted in the indictment last fall of eight alleged conspirators in the shooting. Along with Agca, who is already serving a life sentence for his role in the shooting, four other Turks and three Bulgarians were indicted. The indictment report made no mention of Soviet involvement in the shooting, although Agca has claimed publicly that he was trained by the Soviet Union and hired by Bulgarian agents to shoot the pope.

Judge Martella told NC News Service Feb. 1 that the earlier military intelligence report was not among the documents reviewed in his investigation. He would not comment further on the intelligence report.



FOR THE HUNGRY—The fourth grade class of St. Roch School recently held a raffle to help raise money for the starving children of Ethiopia. Pictured are some members of the class, from left, Katie Hoff, Sean Cox, Amy Hermann, Niqui Schott, Amy Dearing and Tommy Mascari, with a check for \$170.

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Family farmers are in peril

by Liz S. Armstrong

WASHINGTON (NC)—If the family farm dies, its successor probably will be an agribusiness operation controlled by a landed elite greedy for profit, Bishop Maurice Dingman of Des Moines, Iowa, warned Congress Jan. 30.

In testimony given to an informal congressional forum organized by Sen. John Melcher, D-Mont., Bishop Dingman, representing the National Catholic Rural Life Conference, declared that family farms are fast disappearing because of actions of government and society alike.

He urged extension of emergency credits to farmers facing bankruptcy or needing funds to continue farming this spring and backed creation of a national food and fiber policy and a sustainable food system based on small- and medium-sized farms. He also called for attitudes that give the well-being of family farms equal weight with "the wishes of corporate giants whose primary concern is for profit."

The bishop said he sought to make clear "the urgency of the situation facing U.S. farmers and the necessity of federal response."

"Simply put, the family farming system of agriculture—upon which so much of our history and tradition were built—is in imminent danger," the bishop said. "Without immediate federal action, upwards of one-quarter of the farmers in the heartland of our nation will be out of farming by the end of this year."

Their fate "is not an abstract concern," he added. "What happens to them will determine whether or not a land-owning elite will increasingly control our food and the price of that food."

If family farms disappear, American land-control patterns will resemble those of troubled sections of Latin America, he predicted.

"Our present course," he continued, "will result in ever more concentrated patterns of land ownership, with dire consequences for the survival of our rural communities and for the future of a functioning democracy."

According to Bishop Dingman, whenever seven family farms cease operations, one small business shuts as well. Rural banks have been failing at a higher rate than any time since the Depression and the rate of failures is expected to spiral further upward this year, he added.

Furthermore, soil erosion is at record levels, farm families are suffering child and spouse abuse, suicide and divorce, and environmental pollution and deterioration is prevalent, the bishop said.

"AMERICA'S present course, supported and—in many instances—fostered by government policy, is destroying our family farms, ruining our resource base, and producing food which is increasingly raised with and adulterated by chemicals," the bishop said.

"This disaster is of truly astounding proportions," he said. "Equally astounding—to us—is the apparent non-concern of our federal officials who either do not understand, or do not care about, the gathering rural storm."

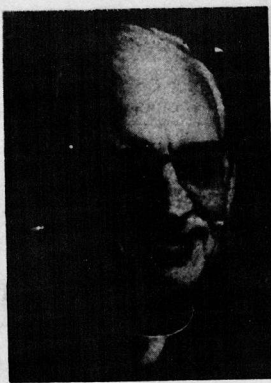
Government tax and credit policies, which have encouraged expansion of massive farm operations and rewarded monied interests who buy land for investment purposes, are partly to blame for the crisis, he said.

"But the mistake is not just the government's," the bishop said. Also guilty are farm journals, bankers, journalists, seed and chemical sellers and others. Farmers themselves have hastened environmental problems by plowing up windbreaks and using unsuitable, fragile soil, he said.

The rural life conference is seeking prompt congressional action, he pointed out. "We know that there is a budget crisis.... We know that the budget must be balanced," he said. Yet, he asked, "are not our food producers as important as the defense budget? Is not internal security and solidarity as crucial to a nation's defense as its defense budget?"

"Or," he added, "is, indeed, our dream as a free and equal people dead?"

TROUBLE—Bishop Maurice Dingman feels that the American farm is in trouble, and in danger of being replaced by an operation controlled by a landed elite greedy for profits. (NC photo)



Your Mission Sacrifices for 1984

| Parish Number | Parish Population | Propagation of the Faith Dues | Mission Sunday Collection | Visiting Missionary Collection | Mass Stipends | Holy Childhood | Other Gifts |
|---------------|---------------------------------|-------------------------------|---------------------------|--------------------------------|---------------|----------------|-------------|
| INDIANAPOLIS | | | | | | | |
| 1 | SS. Peter and Paul | 289 | \$ 603.37 | \$ 724.00 | \$ 951.00 | \$ 144.00 | \$ |
| 2 | Assumption | 250 | 84.46 | 111.68 | | 344.00 | |
| 3 | Holy Angels | 537 | 274.50 | 282.88 | 940.83 | | |
| 4 | Holy Cross | 560 | 157.77 | 156.00 | 510.24 | | |
| 5 | Holy Name | 3,012 | 1,164.00 | 1,560.00 | 3,130.97 | 2,604.00 | |
| 6 | Holy Rosary | 265 | 164.76 | 171.94 | 527.52 | 321.00 | |
| 7 | Holy Spirit | 6,076 | 1,234.00 | 901.50 | 4,177.22 | 1,014.00 | 452.00 |
| 8 | Holy Trinity | 752 | 414.00 | 444.00 | 785.11 | | |
| 9 | Immaculate Heart of Mary | 1,856 | 1,726.00 | 2,278.50 | 3,126.62 | | |
| 10 | Nativity of Our Lord | | | | | | |
| | Jesus Christ | 1,402 | 657.00 | 967.76 | 1,098.52 | | |
| 11 | Our Lady of Lourdes | 1,857 | 1,035.00 | 1,123.75 | 2,209.13 | 500.00 | 26.00 |
| 12 | Our Lord Jesus Christ, King | 3,436 | 1,693.50 | 2,622.00 | 4,770.50 | 30.68 | |
| 13 | Sacred Heart of Jesus | 857 | 510.00 | 520.00 | 525.00 | | |
| 14 | St. Andrew | 1,329 | 334.00 | 242.00 | 1,269.30 | 173.26 | |
| 15 | St. Ann | 1,134 | 326.00 | 439.75 | 872.72 | | |
| 16 | St. Anthony | 1,150 | 704.62 | 880.49 | 1,280.35 | 3,753.00 | 128.00 |
| 17 | St. Barnabas | 3,952 | 1,145.00 | 1,433.00 | 3,399.50 | 426.00 | |
| 18 | St. Bernadette | 1,000 | | 49.80 | 727.80 | | |
| 19 | St. Bridget | 411 | 296.53 | 273.14 | 315.54 | | |
| 20 | St. Catherine | 867 | 150.00 | 285.00 | 648.50 | 432.00 | 100.00 |
| 21 | St. Christopher | 4,174 | 1,411.50 | 1,693.50 | 3,097.80 | 339.00 | |
| 22 | St. Gabriel | 3,572 | 130.00 | | 3,372.49 | 513.77 | |
| 23 | St. James, the Greater | 528 | 217.00 | 907.00 | 452.25 | | |
| 24 | St. Joan of Arc | 1,070 | 918.00 | 1,221.55 | 881.42 | | |
| 25 | St. John | 20 | 419.50 | 741.25 | 2,427.44 | 88.00 | 183.00 |
| 26 | St. Joseph | 1,026 | 772.00 | 793.05 | 1,530.58 | | |
| 27 | St. Jude | 3,750 | 826.00 | 1,068.00 | 5,444.76 | | |
| 28 | St. Lawrence | 4,775 | 1,124.00 | 2,446.00 | 4,041.50 | 1,505.00 | 55.00 |
| 29 | St. Luke | 4,661 | 3,124.00 | 1,505.00 | 8,094.50 | 2,370.00 | |
| 30 | St. Mark | 2,569 | 1,128.50 | 2,253.00 | 3,935.20 | 85.00 | |
| 31 | St. Mary | 322 | 331.00 | 569.00 | 680.00 | | |
| 32 | St. Matthew | 2,882 | 1,610.10 | 3,180.54 | 8,896.70 | 1,656.00 | 321.00 |
| 33 | St. Michael, Archangel | 3,000 | 1,841.00 | 2,376.00 | 4,064.50 | 285.00 | |
| 34 | St. Monica | 1,703 | 1,195.00 | 1,534.62 | 2,804.69 | | 69.00 |
| 35 | St. Patrick | 1,140 | 517.50 | 308.90 | 569.60 | 240.00 | |
| 36 | St. Philip Neri | 1,775 | 687.00 | 1,000.00 | 1,737.90 | 987.00 | |
| 37 | St. Pius X | 3,757 | 2,029.40 | 2,029.15 | 5,360.51 | 444.78 | |
| 38 | St. Rita | 595 | 73.00 | 122.00 | 300.00 | | |
| 39 | St. Roch | 1,500 | 523.00 | 263.00 | 1,677.00 | | |
| 40 | St. Simon | 3,352 | 647.00 | 1,290.15 | 2,265.72 | 1,050.00 | 452.00 |
| 41 | St. Therese of the Infant Jesus | 4,388 | 1,280.25 | 706.18 | 1,890.25 | | |
| 42 | St. Thomas Aquinas | 2,350 | 408.00 | 501.00 | 2,556.39 | | |
| 43 | Aurora | 1,286 | 811.00 | 973.00 | 1,554.00 | 288.00 | 114.00 |
| 44 | Batesville | 3,179 | 634.25 | 975.25 | 2,644.45 | | |
| 45 | Bedford | 1,594 | 935.00 | 913.00 | 1,693.00 | 210.00 | 333.00 |
| BLOOMINGTON | | | | | | | |
| 46 | St. Charles | 2,040 | 1,042.07 | 1,446.19 | 3,726.60 | | |
| 47 | St. John | 1,085 | 611.50 | 897.41 | 1,639.75 | | |
| 48 | St. Paul Catholic Center | 5,300 | 100.00 | 458.63 | 2,634.50 | | |
| 49 | Bradford | 970 | 489.00 | 932.71 | 1,076.43 | 89.04 | |
| 50 | Brazil | 575 | 545.00 | 500.00 | 500.00 | | |
| 51 | Brookville | 1,765 | 1,419.00 | 1,404.00 | 1,563.72 | 3,570.00 | 790.00 |
| 52 | Brownsburg | 3,233 | 1,071.43 | 770.00 | 1,835.67 | 696.00 | 286.16 |
| 53 | Brownstown | 37 | 40.00 | 160.00 | | | |
| 54 | Cambridge City | 622 | 544.00 | 472.00 | 535.00 | | |
| 55 | Cannelton | 351 | 107.00 | 151.35 | 202.76 | 399.00 | |
| 56 | Cedar Grove | 596 | 477.00 | 562.00 | 912.98 | | |
| 57 | Charlestown | 674 | 248.00 | 406.25 | 403.70 | | 25.00 |
| 58 | China | 130 | 84.00 | 57.55 | 204.82 | | |
| 59 | Clarksville | 3,390 | 684.00 | 892.00 | 2,561.50 | | |
| 60 | Clinton | 952 | 320.00 | 509.50 | 451.00 | | |
| COLUMBUS | | | | | | | |
| 61 | St. Bartholomew | 1,267 | 696.25 | 1,013.25 | 1,352.35 | | 5.00 |
| 62 | St. Columba | 1,775 | 674.00 | 735.75 | 3,103.85 | 122.00 | |
| 63 | Connorsville | 2,978 | 1,131.02 | 1,130.26 | 1,713.90 | | |
| 64 | Corydon | 925 | 87.00 | 179.00 | 560.00 | | |
| 65 | Danville | 701 | 279.00 | 288.00 | 537.05 | | |
| 66 | Diamond | 17 | | | | | |
| 67 | Dover | 626 | 435.00 | 442.00 | 488.51 | | |
| 68 | Edinburgh | 302 | 171.23 | 217.66 | 272.00 | | |
| 69 | Enochsburg | 525 | 350.00 | 500.00 | 850.00 | | |
| 70 | Fortville | 725 | 79.00 | 212.00 | | | |
| 71 | Franklin | 1,113 | 315.00 | 775.35 | 855.21 | | |
| 72 | French Lick | 300 | 91.00 | 120.00 | 730.29 | | |
| 73 | Frenchtown | 681 | 102.00 | 134.00 | 287.22 | | |
| 74 | Fulda | 372 | 143.00 | 126.03 | 150.17 | 1,290.00 | |
| 75 | Greencastle | 820 | 174.00 | 745.40 | 1,153.18 | | |
| 76 | Greenfield | 2,036 | 346.00 | 702.50 | 1,888.16 | 180.00 | 673.50 |
| 77 | Greensburg | 3,588 | 1,085.00 | 2,717.20 | 2,577.86 | | 61.00 |
| 78 | Greenwood | 3,944 | 1,440.75 | 1,744.26 | 3,602.89 | | 305.50 |
| 79 | Hamburg | 263 | 219.00 | 115.00 | 109.00 | | |
| 80 | Henryville | 265 | 210.90 | 159.20 | 142.05 | | |

| Parish Number | Parish Population | Propagation of the Faith Due | Mission Sunday Collection | Visiting Missionary Collection | Mass Stipends | Holy Childhood | Other Gifts |
|------------------------|-----------------------------------|------------------------------|---------------------------|--------------------------------|---------------|----------------|-------------|
| JEFFERSONVILLE | | | | | | | |
| 84 | Sacred Heart | 2,050 | \$1,038.00 | \$1,724.50 | \$2,632.55 | \$ 900.06 | \$ |
| 85 | St. Augustine | 1,367 | 614.50 | 708.25 | 1,313.76 | 175.00 | |
| 86 | Knightsdown | 257 | 137.30 | 228.00 | 162.00 | | |
| 87 | Lanesville | 1,290 | 1,155.00 | 1,886.05 | 2,962.19 | 300.00 | 9.00 |
| 88 | Lawrenceburg | 1,942 | 759.00 | 2,998.00 | 1,115.00 | 1,671.00 | |
| 89 | Leopold | 638 | 233.00 | 464.00 | 257.00 | | 402.00 |
| 90 | Liberty | 307 | 576.00 | 560.00 | 450.00 | 126.00 | 90.00 |
| MADISON | | | | | | | |
| 91 | St. Mary | 1,075 | 364.00 | 521.00 | 819.00 | 489.00 | 91.10 |
| 92 | St. Michael | 680 | 356.00 | 519.00 | 819.00 | | |
| 93 | St. Patrick | 475 | 466.42 | 645.80 | 1,336.69 | | |
| 95 | Martinsville | 1,200 | 405.00 | 840.00 | 1,590.00 | | |
| 96 | Milan | 498 | 283.00 | 352.00 | 360.00 | | |
| 97 | Millhouses | 536 | 409.50 | 761.50 | 359.35 | 36.00 | |
| 99 | Mitchell | 277 | 150.00 | | 300.00 | | |
| 100 | Montezuma | 84 | 50.00 | 50.00 | 119.00 | | |
| 101 | Mooreville | 1,101 | 362.00 | 1,171.00 | 1,322.74 | 100.00 | |
| 102 | Morris | 598 | 450.00 | 450.00 | 500.00 | 30.00 | 80.00 |
| 103 | Napoleon | 542 | 129.00 | 231.50 | | 147.00 | |
| 104 | Nashville | 580 | 73.00 | 399.55 | 1,410.45 | | 401.00 |
| 105 | Navilaton | 964 | 588.00 | 1,117.50 | 1,284.05 | | 300.00 |
| NEW ALBANY | | | | | | | |
| 106 | Holy Family | 2,160 | 795.90 | 1,169.00 | 1,557.93 | | 605.46 |
| 107 | Our Lady of Perpetual Help | 3,013 | 704.00 | 1,563.55 | 2,752.46 | | |
| 108 | St. Mary | 1,625 | 1,458.00 | 1,888.65 | 2,843.50 | 404.00 | |
| 109 | New Alsace | 679 | 485.00 | 398.83 | 301.00 | 423.00 | 310.00 |
| 110 | New Castle | 1,300 | 364.00 | 631.00 | 1,169.80 | 141.00 | |
| 111 | New Marion | 134 | 122.00 | 165.00 | 217.20 | | |
| 112 | New Middletown | 182 | 46.00 | 35.00 | 187.00 | | |
| 113 | North Vernon | 1,338 | 975.00 | 1,094.23 | 2,114.00 | 5,090.00 | 660.00 |
| 114 | Oak Forest | 84 | 144.00 | 248.72 | 116.00 | | |
| 115 | Oldenburg | 1,484 | 912.00 | 6,000.00 | 1,082.00 | | |
| 116 | Osgood | 763 | 628.00 | 526.40 | 1,071.45 | | |
| 117 | Paoli | 165 | 76.00 | 44.00 | 352.20 | | |
| 118 | Plainfield | 1,617 | 570.00 | 966.00 | 1,702.73 | 162.00 | 61.23 |
| RICHMOND | | | | | | | |
| 119 | Holy Family | 1,169 | 1,062.00 | 1,492.22 | 1,925.00 | 837.00 | |
| 120 | St. Andrew | 1,900 | 869.05 | 3,205.75 | 1,685.75 | 300.00 | |
| 121 | St. Mary | 1,076 | 285.00 | 574.00 | 2,122.06 | 126.00 | 155.98 |
| 122 | Rockville | 406 | 137.00 | 354.65 | 316.70 | | |
| 123 | Rushville | 1,520 | 983.60 | 1,227.46 | 1,493.95 | 1,071.00 | 213.76 |
| 124 | St. Anne (Jennings Co.) | 207 | 191.00 | 372.00 | 103.00 | | |
| 125 | St. Croix | 216 | 250.00 | 321.00 | 280.00 | 300.00 | |
| 126 | St. Dennis | 77 | 59.00 | 143.10 | 108.85 | | |
| 127 | St. Isidore (Perry Co.) | 404 | 127.50 | 74.75 | 89.90 | | |
| 128 | St. Joseph (Crawford Co.) | 216 | 235.00 | 252.00 | 326.00 | | 60.00 |
| 129 | St. Joseph Hill | 305 | 256.00 | 262.00 | 770.67 | | |
| 130 | St. Joseph (Jennings Co.) | 395 | 301.00 | 1,286.00 | 359.50 | | |
| 131 | St. Leon | 774 | 1,267.00 | 823.35 | 958.35 | | 15.45 |
| 132 | St. Mark (Perry Co.) | 420 | 208.00 | 493.00 | 215.00 | 84.00 | |
| 133 | St. Mary of the Knobs | 2,868 | 1,510.00 | 2,152.20 | 2,922.56 | | |
| 134 | St. Mary-of-the-Rock | 293 | 590.00 | 719.24 | 232.15 | 110.00 | |
| 135 | St. Mary-of-the-Woods | 428 | 445.00 | 380.00 | 268.00 | | |
| 136 | St. Maurice | 424 | 196.00 | 224.00 | 256.80 | 30.00 | |
| 137 | St. Meinrad | 1,100 | 508.50 | 264.00 | 123.00 | | 134.90 |
| 138 | St. Nicholas (Ripley Co.) | 699 | 631.50 | 362.00 | 371.79 | | 383.20 |
| 139 | St. Paul (Decatur Co.) | 13 | | | | | |
| 140 | St. Peter (Franklin Co.) | 625 | 233.00 | 235.00 | 484.00 | | |
| 141 | St. Peter (Harrison Co.) | 198 | 41.00 | 40.00 | 200.00 | | |
| 142 | St. Pius (Ripley Co.) | 151 | 45.00 | 40.00 | 137.00 | | |
| 143 | St. Vincent (Shelby Co.) | 593 | 517.55 | 898.52 | 1,206.43 | | 25.00 |
| 144 | Salem | 401 | 158.55 | 230.00 | 310.82 | | 10.15 |
| 145 | Scottsburg | 425 | 220.00 | 356.90 | 512.50 | | |
| 146 | Seelyville | 271 | 233.00 | 267.51 | 484.33 | | |
| 147 | Sellersburg | 940 | 443.00 | 707.97 | 1,403.92 | 9.00 | 78.50 |
| 148 | Seymour | 1,469 | 687.50 | 1,282.00 | 1,639.46 | | 75.30 |
| 149 | Shelbyville | 2,100 | 581.25 | 1,833.25 | 2,106.00 | | 110.47 |
| 150 | Siberia | 209 | 240.00 | 125.00 | 80.50 | | |
| 151 | Spencer | 141 | 94.20 | 246.20 | 332.65 | 60.00 | |
| 152 | Starlight | 610 | 349.00 | 383.00 | 518.00 | | |
| 153 | Tell City | 4,186 | 1,609.65 | 1,737.88 | 2,315.46 | 1,509.00 | 297.26 |
| TERRE HAUTE | | | | | | | |
| 154 | Sacred Heart of Jesus | 1,118 | 224.80 | 788.97 | 1,021.87 | | |
| 155 | St. Ann | 450 | 83.90 | 111.00 | 338.85 | | |
| 156 | St. Benedict | 1,178 | | 154.00 | 5,232.00 | | |
| 157 | St. Joseph | 1,306 | 509.79 | 1,074.50 | 1,932.44 | | |
| 158 | St. Margaret Mary | 815 | 596.01 | 435.01 | 1,543.55 | | |
| 159 | St. Patrick | 1,705 | 1,390.00 | 2,617.12 | 2,400.30 | 3,225.00 | 27.56 |
| 160 | Troy | 335 | 150.00 | 55.00 | 136.17 | | |
| 161 | Universal | 152 | 47.00 | 108.00 | 170.00 | | |
| 162 | Vevay | 133 | 92.00 | 202.79 | 386.18 | | |
| 163 | West Terre Haute | 225 | 130.00 | 132.00 | 229.00 | | |
| 164 | Yorkville | 430 | 232.00 | 68.10 | 867.16 | 345.00 | |
| Marquette Manor | | | | | | | |
| | St. Augustine Home | | 274.00 | 345.00 | | | |
| | St. Paul's Hermitage | | 408.20 | 334.50 | | | |
| | Sisters of Providence | | 355.00 | 369.00 | | | |
| | Carmelite, Indianapolis | | 100.00 | | | | 100.00 |
| | Carmelite, Terre Haute | | 100.00 | | | | |
| | Sisters of St. Francis, Oldenburg | | | 500.00 | 42.00 | | 300.00 |
| | Archdiocesan Office | | 603.00 | 655.00 | 1,801.00 | 81.00 | 203,237.58 |

Synod a forum for growth

VATICAN CITY (NC)—The extraordinary Synod of Bishops scheduled for the fall will provide a forum for deepening the church's understanding of the Vatican II documents, said Cardinal William Wakefield Baum, head of the Vatican Congregation for Catholic Education.

"I hope it will be a time for all of us to return to the documents to read and re-read and to ponder them," Cardinal Baum, the highest-ranking American at the Vatican, told National Catholic News Service Jan. 29.

The synod, he said, "is a way of rejuvenating and invigorating our efforts to live the message of the council."

As head of a Vatican congregation, Cardinal Baum was invited to be a member of the synod. He said he would probably submit statements on priestly formation and Catholic education.

THE CARDINAL said that the spirit of the synod must be one of study, not of correcting abuses.

"I don't think we can concentrate on problems," he said.

"One of the best ways to correct mistakes or errors, especially in doctrine," Cardinal Baum said, "is to study more deeply the sources of theology, above all the sacred Scriptures and the documents of the magisterium. This deep study or re-study of the documents will in itself be remedial."

Cardinal Baum dismissed fears that the pope wants to abolish Vatican II reforms.

He said that the pope, as a young bishop active in Vatican II, was an architect of one of the council's four most influential documents "Gaudium et Spes," the Constitution on the Church in the Modern World.

"Gaudium et Spes," said Cardinal Baum, "re-established the rapport between the church and the contemporary world." He cited the pope's efforts in "education, culture and science" as examples of how the pope has encouraged this rapport.

"The pope's very much a man of the council," added Cardinal Baum. "He builds his universal ministry around it."

He also said that he feels

the pope is interested in what others think.

"I'm convinced the pope wants to hear the opinions of the bishops," said Cardinal Baum, because of "the profound veneration in which the Holy Father holds the bishops."

"He has a deeply imbued sense of the episcopate," he added. "The pope truly thinks of the bishops as his venerable brothers."

Study of the council documents could clear up misunderstandings about liturgical renewal, Cardinal Baum said.

"The renewal of liturgical life was a return to great liturgical tradition of the church," he said. "The renewal of the eucharistic rite should not be seen as a radical break with tradition but rather as a recovery of the liturgical richness of our history."

"Many do not understand the nature of liturgical reform," he added, "and see it as an effort to modernize. It is important to see that the liturgical renewal is well-grounded in our heritage."

CARDINAL BAUM said that he was a priest in Kansas City teaching an adult education course on the history of the church and discussing the early councils when he heard that Pope John XXIII had called Vatican II. He said memories of that day in 1959 came back to him Jan. 25 when he heard Pope John Paul II announce the synod.

The cardinal, who has been active in ecumenical affairs for many years, noted that the announcement came at a Mass celebrating a week of prayer for Christian unity.

He praised ecumenical developments resulting from the council.

"It transformed our relations with Christians of other churches," Cardinal Baum said. "It changed the climate and caused Catholics to change their attitudes. Perhaps there was no greater effect than that one."

The council also underscored the collegial unity of the bishops and the pope.

It "made clear that the whole episcopal college succeeds the college of the apostles," something which needed to be "highlighted and clarified." He noted that the succession underlies the authority of the bishops and the pope in assembly.



HOPEFUL—Cardinal William Wakefield Baum says the extraordinary Synod of Bishops to be held this fall should deepen the church's understanding of Vatican II documents. (NC photo)

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, 1809 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

February 8

St. Christopher Parish Choir, will present a concert of sacred music at 7:30 p.m. Adults \$2; students under \$2.51.

February 8-9-10

A Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

"Beginning Experience," a recovery weekend for separated/divorced/widowed persons will be held at the Beech Grove Benedictine Center. Limited to 30 persons. \$75 cost. Call Margaret Locker, 317-738-3254, or Jim O'Donnell, 317-706-0306, for information.

February 9

The Single Christian Adults will host a St. Valentine's Dance at 8 p.m. in St. Lawrence cafeteria. Admission \$2. Munchies, beverages provided. DJs. Call Cindy 359-3230 for information.

A Seasonal Decoration Workshop for churches will be presented by Franciscan Sister Sandra Schweitzer at Our Lady of

Perpetual Help Church, New Albany, from 10 a.m. to 3 p.m.

February 10

Holy Angels Parish "Family Love Celebration" will feature a Family Brunch after 10:30 a.m. Mass. Adults \$1; children 12 years and under 50 cents; senior citizens free.

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

A Liturgy for Lovers including prayer service and renewal of marriage vows will be conducted at Nativity Parish at 7 p.m. Reception follows. Call rectory 357-1200 by Wed. Feb. 6 for reservations.

St. Paul Parish, Sellersburg, will present its annual Sausage Social beginning at 5 p.m. in the parish hall, 218 Schellers Ave. Bingo at 6:30 p.m., door prizes, raffle.

February 11

St. Ann Parish, 14th and Locust Sts., Terre Haute, continues its Scripture Study Program on the Acts of the Apostles at 9:30 a.m. and at 7:30 p.m.

The Children of Divorce Program sponsored by Catholic Social Services will hold its concluding session at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

The Scripture Study Series will continue from 9:30 a.m. to 2:30 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd.

The "Breaking Through" enrichment series for homemakers will be held from 9:30 to 11:30 a.m. at Alverno Retreat Center, 8140 Spring Mill Rd.

St. Paul the Apostle Parish, 202 E. Washington, Greencastle, continues its series on the Acts of the Apostles from 7 to 9 p.m.

February 12

The South Group of Separated, Divorced and Remarried Persons (SDRP) will meet at 7:30 p.m. at the Beech Grove Benedictine Center, 1402 E. Southern Ave. Toni Peabody will lead a discussion on "Ways to Handle Stress." For more information call Ray 784-9045 or Vicki 882-4271.

February 13

The Know Your Faith tape and discussion series continues at St. Paul the Apostle Parish, 202 E. Washington, Greencastle, from 7:30 to 9 p.m. in the Parish Center.

A Luncheon and Card Party will be held at St. Mark Church Hall, U.S. 31 S. and Edgewood, beginning at 11:30 a.m. Men are welcome.

The third quarterly board meeting of the ACCW begins at 10 a.m. in the Beech Grove Benedictine Center, 1402 Southern Ave. Lunch \$5.50. Reservation required by Feb. 2. Send to: Mrs. Rosemary Bruns, R.R. #3, Box 231, W. Harrison, IN 47060.

The annual fundraising lunch of St. Mary's Child Center Guild will be held from 11 a.m. to 2 p.m. at the Schnull-Rauch House, 3659 N. Meridian St. Parking in Children's Museum lot. Donation \$10. Call 846-3234 for reservations.

February 14

The "Breaking Through" enrichment series for homemakers will be held from 9:30 to 11:30 a.m. at Alverno Retreat Center, 8140 Spring Mill Rd.

St. Vincent Hospital Guild will hold a Valentine Coffee/Business Meeting at 10 a.m. at the hospital.

February 15

St. Vincent de Paul Parish, Bedford, will hold a Pitch-In Appreciation Dinner for parish volunteers at 6 p.m. in the school cafeteria, 18th and "I" Sts. Meat and beverage furnished. RSVP Dolly Gennett at 812-279-9435 or 812-279-8062.

Magr. James M. Downey Council #3680, K of C, will sponsor a Monte Carlo for the benefit of Gibault School for Boys at 7 p.m. Admission \$2 (no one under age 21 admitted). Free food and refreshments.

February 15-16-17

Trinity Father Thomas Stepaniak will conduct a Married Couples Weekend on the theme "Growing in the Lord Together" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

An Enneagram III-Integration Workshop will be held at the Beech Grove Benedictine Center. \$30 deposit, applicable to fees. Call 788-7581 for information.

February 16

The Catholic Widowed Organization (CWO) will hold a Mardi Gras at the Catholic Center, 1400 N. Meridian St., beginning with social hour at 6 p.m. Dinner at 7 p.m.

The Fifth Wheeler Club will meet for dinner at the Atkinson Hotel following a show at IRT's Cabaret. Call Mary 862-6510 or Betty 784-3239 for information.

The Men's Club of St. Paul Parish, Sellersburg, will sponsor a Mardi Gras Dance. See Jim Haydon for tickets.

February 16-17

New Albany Deanery Catholic Youth Ministry will sponsor a Retreat for High School Fresh-



men at Mount St. Francis Retreat Center. Cost \$23. Send registration to: Youth Retreats, Mount St. Francis Retreat Center, Mount St. Francis, Ind. 47146.

February 17

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

An Indianapolis area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St., from 12:45 to 5:30 p.m. Pre-registration required. Call 236-1598.

St. Vincent de Paul Knights of Columbus, Bedford, will sponsor a Spaghetti Dinner from 5:30 to 7 p.m. at the K. of C. Hall, 22nd and "M" streets.

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 High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy,



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Physicist speaks here on arms race

by Jim Jachimiak

If the United States and the Soviet Union do not negotiate an end to the arms race soon, Bernard Feld believes, the U.S. may be forced into unilateral cuts later.

Feld is a professor of physics at Massachusetts Institute of Technology and editor-in-chief of the Bulletin of Atomic Scientists. He spoke in Indianapolis last Thursday as part of a series at IUPI examining nuclear warfare.

"I have a feeling that all the pressures in Europe are moving toward denuclearization," Feld said. "If these grow sufficiently strong, European

governments are not going to be able to accept NATO deployments."

That will lead to "a de facto denuclearization," he said. "But it will occur only from the Rhine to the Atlantic, whereas if we negotiate it now, it will be complete. So the question for me is, will we get there by negotiation before we are forced to do it?"

Feld was involved in the Manhattan Project, the research project which led to the development of the bombs used on Hiroshima and Nagasaki. "Having participated in the original sin," he said, "I have spent a good deal of my life atoning in one way or another."

He noted that some have argued that the bomb dropped on Hiroshima saved more lives than it took because it brought a halt to the war. If that were the case, Feld said, "there was no excuse for the use of the second weapon."

The second weapon, the one used on Nagasaki, used plutonium rather than uranium. The argument for its use was that we had to know if a plutonium weapon would work.

"This is no justification when the war was effectively already over," Feld said. "In fact, in my view, the first bomb was not necessary either."

Feld and some others in the Manhattan Project favored a demonstration of the weapons, with Japanese officials invited to observe. "This demonstration proposal was rejected for a number of reasons, none of which make sense to me," he said. One argument was that we would lose face if the weapons failed during the demonstration. But Feld contends that "it was almost certain to work. It was almost childishly simple."

After World War II, nuclear weaponry continued to develop. Atmospheric testing began in the 1950s, releasing strontium into the atmosphere. Strontium has properties similar to those of calcium, and is absorbed into bones and teeth just as calcium is. So in the late 1950s, public outcry led to "a sort of unofficial moratorium on atmospheric testing" on the part of the U.S. and the U.S.S.R.

But by the early 1960s, both sides wanted to begin testing new designs. "This was an unofficial ban," Feld pointed out, "and as soon as (the Soviets) made their first test, we were ready to test ourselves." So testing resumed on both sides.

In early 1963, the Cuban missile crisis brought the U.S. and the U.S.S.R. "very close to a real confrontation." After it was settled, President Kennedy attempted to negotiate a formal test ban treaty. That was done in less than a week but it was never ratified. "The problem was that we felt that tests could be carried out underground and the signal would be muffled." "We thought that if the U.S.S.R. tested weapons underground, we might not be able to detect it."

The U.S. demanded the right to inspect Soviet sites to ensure that underground testing was not taking place. "We insisted that they had to permit at least seven (inspections). The Russians proposed three and it stuck there."

For reasons which Feld called "absurd," both sides refused to compromise. "The joint chiefs of staff said, 'If you go below seven (inspections) we'll oppose the treaty and you will never get it through the Senate.'"

"We now know we missed a great opportunity," Feld continued. "We know that the capability exists for a test ban. With present seismographic technology, we could detect any explosion of more than one or two kilotons." A kiloton refers to the equivalent of 1,000 tons of TNT.

Later, Feld noted, another opportunity was missed. In the late 1960s, the Cold War began to ease and "we started to talk to the Russians again." But just as we neared an agreement, the Soviet Union invaded Afghanistan and the United States cut off the talks.

"It's a perfect example of cutting off your nose to spite your face," Feld said.

With the continuing arms race, the nuclear stockpiles of the U.S. and the U.S.S.R. have grown. "Between the two of us we have, in roughly equal numbers, somewhere in the neighborhood of between 40,000 and 50,000 nuclear weapons, with an average strength of 300,000 tons of TNT equivalent," Feld said. That means a total of 15 billion tons of TNT equivalent. With more than 4 billion people in the world, there are roughly four tons of TNT equivalent per person, Feld pointed out. "Clearly you can't conceive of any use for this amount," he said.

"So if the president were to announce tomorrow that we are going to cut everything in half and wait six months, and if the Soviet Union reciprocates, we'll take another step and reduce further, it would cost us nothing. We would not be an iota less safe and the Soviet Union would not be an iota less safe. We would both be safer."

He noted that "the Soviet Union did unilaterally reduce its European deployments recently." If the U.S. did the same, he said, "it might inspire a next step."

The U.S.S.R. also said that it would not be the first to use nuclear weapons, and Feld thinks the U.S. should also adopt a no-first-use policy. "It can be easily shown that our current deployments of conventional arms in Europe would be sufficient to repel an attack," he said.

To Feld, the nuclear stockpiles of the U.S. and U.S.S.R. seem "absurdly and even insanely high." He feels that "both and the Soviet Union could afford to reduce them."

What is needed, he said, is "a realization that it can be done" and "a little bit of political courage."



STATE HOUSE GUESTS—Eighth graders from St. Nicholas School, Sunman, visited with Rep. Edward Goble, a Batesville Democrat, at the state capitol on Jan. 30. Here, Goble (at left) poses with the group in the House chamber. (Photo by Jim Jachimiak)

Marijuana linked with illness and birth defects

by Bill Brooks
Koala Centers

Marijuana is now the second largest cash crop in the nation, second only to corn.

The profits from marijuana are big and fast. The high profits make it tempting not only for the underworld, but for thousands of persons who find themselves in money trouble. The use of marijuana has grown. Once it was a drug only for young political rebels defying authority and becoming the generation that demanded "doing our own thing."

That generation has grown up and become business executives, teachers and legislators. Their tolerance toward marijuana use is high—so high, in fact, that many are now demanding that it be legalized.

Statistics show that as many as 10 percent of the population use marijuana. And the number is rising.

Magazines are now published that not only advocate legalization but advocate its use and offer detailed explanation of how it is done. In fact, the sale of marijuana paraphernalia is nearly as lucrative as the sale of the drug itself.

The argument to sell it under legal control is gaining support. But the health warnings and addictive nature of marijuana are clear. It not only intoxicates but health officials have now linked it to chronic illness and birth defects.

One New York congressman is battling to get \$750 million to fight

marijuana production and use. He is running into unusually strong opposition.

Marijuana is anything but harmless. Lung cancer, primarily caused by cigarette smoking, is the leading cause of cancer deaths. Three to five marijuana joints a week are equivalent to smoking 16 cigarettes a day, seven days a week.

Of the more than 400 chemicals in marijuana, science has some understanding of only about 70. The remaining 300-plus are a mystery and many occur nowhere else in nature.

Its use can weaken a woman's childbearing ability, and the infant mortality rate increases with marijuana use. Infertility in males is also a by-product of marijuana use.

Legalization alone is not control. We have discovered that fact rather harshly with alcohol, now the nation's number one drug problem and, with most people, the drug of choice.

The push to legalize marijuana will take on more and more of an economic argument. With so many benefiting from its sale, it will look like an attractive and easy source of revenue.

But if we attempt to live off the drug culture, the price will be paid in human misery, in declining health and in increased crime.

A Louisiana judge recently pointed out in an address to a jury that criminal law historically is grounded on a "moral base." He added, "When the moral base erodes, which I think it's doing in this country, then

criminal laws are harder to enforce."

I submit that the judge was right. If our moral base continues to erode, and we make drug abuse acceptable, not only as a personal but a legal right, we will light the fuse to an awful bomb.

(Questions on alcoholism, drug abuse? Call Koala's free, statewide, 24-hour Helpline at 1-800-622-4711.)

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| Consolata Missionaries | 2,828.36 | Missionary Sisters of Our Lady of Africa | 6,583.74 |
| Divine Word Missionaries | 1,896.68 | Missionary Sisters of Our Lady of Mercy | 8,158.82 |
| Franciscan Mission Association | 2,883.34 | Sisters of the Holy Child Jesus | 7,821.87 |
| Franciscan Missionary Union | 1,707.90 | Sisters of St. Anne | 6,606.32 |
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| Legionaries of Christ | 6,212.52 | Sisters of Social Service | 9,358.91 |
| Marist Brothers Missions | 1,716.41 | Comboni Missionary Sisters — '83 Appeal | 909.48 |
| Mill Hill Fathers | 2,768.73 | | |
| Missionary Vehicle Association | 3,437.42 | | |
| Passionist Missions | 1,814.00 | | |
| Passionist Overseas Missions | 4,140.40 | | |

Football players, others honored at dinner

by John F. Fink

Ten football players from the Archdiocese of Indianapolis' seven high schools, Chatared's head coach Charles Schwanekamp, and the late William F. Kuntz were among those honored by Faith, Family and Football of Indiana at the Indiana Convention Center Monday evening.

Guest speaker for the evening was Pat Haden, former quarterback for the University of Southern California and the Los Angeles Rams, now an attorney and commentator for CBS sports.

The evening started with a Mass in St. John's Church celebrated by Bishop William E. McManus of the Diocese of Fort Wayne-South Bend and priests from the 17 Catholic high schools in Indiana with football programs. Those schools benefited from the proceeds of the dinner that followed, tickets for which were \$100 per person.

About 650 people were present for the dinner.

Two lay leaders were honored—William Kuntz, who, until his death Oct. 29, was executive director of the Catholic Youth Organization for the archdiocese; and Richard A. Rosenthal, former All-America basketball player at the University of Notre Dame and chairman of the St. Joseph Bank and Trust Co. in South Bend. Kuntz's award was accepted by his wife Florence ("Hank").

The football players from the archdiocese included Damon Taylor, John Sahn and Dan Hackman from Chatared; Dan Bauer and Tim Annee from Roncalli; Matt Holeva, Scecina; Steve Roberts, Ritter; Todd Buntin, Brebeuf; Scott Altherr, Cathedral; and Charles Linton, Providence.

It was the second year in a row that Schwanekamp was named Coach of the Year. In the two years he has been head coach at Chatared, his teams have a record of 27-1

and they won the AA High School Football State Championship both years.

In his brief talk, Haden congratulated the athletes "not only on their success but for their commitment." He said that they were participants in life, in society. He said that participants make a difference and encouraged the players always to stand up for what they believe in and to become involved in interests other than self-interest.

Faith, Family and Football is sponsored by the Indianapolis Inter-Parochial Catholic high schools. The organization was originated in California three years ago and Indianapolis is the second city to inaugurate the theme. Lawrence M. Bowman, principal of Chatared High School, is a member of the national committee and served as master of ceremonies Monday. The general chairman of the steering committee for Monday's event was Philip J. Wilhelm.



SIMPLE MEAL—Hungerbusters Karen Maher, Nikki Wills, Eileen Raftery and Louis LaGrange (from left) prepare bread that was eaten at the end of the Hunger-Bust, along with soup, as a simple meal. (Photo by Janet Roth)

Terre Haute Deanery youth participate in hunger-bust

Thirty-five high school youth and their adult advisers participated in a "hunger-bust" Jan. 19-20. For 24 hours—from 3 p.m. Saturday to 3 p.m. Sunday—they fasted together. Their only nourishment was juice. For the event, the youth not only made the sacrifice of food, but collected over \$500, which was sent to Catholic Relief Services for Ethiopian aid. The hunger experience

was organized by the high school youth of St. Patrick's, Sacred Heart and St. Mary of the Woods village parishes, but was open to all youth in the Terre Haute Deanery. The Religious Education Center was the place where the students fasted.

According to Hunger-bust coordinators Eileen Raftery, St. Patrick's youth minister, and Paula Sasso, deanery youth minister, the primary focus of the event was to

educate the youths about world hunger.

By going hungry for 24 hours, the hunger-busters had experienced for a brief time what some people in the world know as their daily existence. The hunger-bust ended with a liturgy on Sunday afternoon and a meal of soup and bread. "An experience like this is something you never forget," Sasso said.

Taylor selected for Catholic All-America football team

Damon Taylor of Indianapolis Chatared High School has been selected to the first team of the All-American Catholic High School football team. The annual selections are made by The Chicago Catholic newspaper for the Archdiocese of Chicago.

Three Roncalli High School players were also

selected—Glen Huffman and Sean Saunders on the third team and Tim Annee for outstanding mention.

Taylor was the only player from Indiana selected on either the first or second teams. The 6'4", 215-pound player was selected in a linebacker position.

Huffman, 6'3" and 205 pounds, was selected as a

wide receiver, and Saunders, 6'1" and 230 pounds, was named to a defensive lineman's position on the third team. Annee, 5'9" and 180 pounds, is a running back.

The only other player from Indiana selected was John Barron of Mishawaka Marian High School, who made the third team.

Youth ministry workshop Feb. 21-24

SPERO, a three-and-a-half day workshop to train adults in youth ministry and sponsored by the Region VII Youth Ministry Coalition, will be hosted at the Villa Maria Center in Donaldson, Indiana Feb. 21-24.

"The value of SPERO is that it gives those who attend the resources to implement youth programs in their own parishes," said Carl Wagner, CYO coordinator of youth ministries for the Archdiocese of Indianapolis.

Wagner currently serves as treasurer for the coalition.

Other programs sponsored by the coalition include the Mid-America Youth Ministry Conference, June 11-13 at St. Mary's College in South Bend, the Christian Leadership Institute and the Advanced Christian Leadership Institute. The two institutes are generally hosted during the summer by one of the dioceses in Indiana, Illinois or Wisconsin, the three states making up the

Region VII Youth Ministry Coalition. Some scholarship money is available.

The coalition was formed in 1975. According to Wagner its purpose is to foster the spiritual and professional growth of those active in youth ministry in the region.

For more information on SPERO, the coalition or its programs, contact Carl Wagner, the Catholic Youth Organization, 580 Stevens St., Indianapolis, IN 46202 (317 632-9311).

Better to date more than one girl

by Tom Lennon

Question: Is it wrong to want to go out with just one girl? I don't think so but my parents hold a different opinion. Would it be best to go out just as friends with many girls or to go out with just one? (Florida)

Answer: Wrong? The use of this word sounds as though you might think it's a sin in and of itself to go steady with one girl. It's not.

Many adults, however, would say that going out with just one girl all the time is ill-advised for a person your age.

It's not a good idea for several reasons.

As a sophomore in high school, you need to meet a variety of girls in order to grow in your understanding of the opposite sex. If you limit your dating to just one girl, both of you will limit your knowledge of life and people unnecessarily.

You may like the girl you are now dating very much but that's no guarantee that you can't meet someone you like much, much more.

If you focus entirely on just one girl, it will be difficult to make any comparisons. Later on you may regret very much that you did not extend your social life to include a number of girls.

Your parents may be worrying that your present relationship with only one girl will become too intense. If the two of you see only one another, your yearnings for

one another may grow very strong.

One or both of you may begin thinking of sexual activity or marriage. At your age, you are not ready for either of these profound and very adult experiences.

This is a time when you are preparing for life, studying, trying out different hobbies, activities and ideas, learning about the world you live in, talking with adults about adult experiences and, in general, learning to live well and wisely.

It is also a time of

preparing for and considering the heavy responsibilities of married life. This is done partly by engaging in group conversations with adults and peers and partly by learning what different dating partners are like.

One other fact needs to be considered: You are much more likely to have a satisfying and entertaining social life if you include in it a goodly number of people of both sexes.

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

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Youth workshop on life issues will be Feb. 23-24

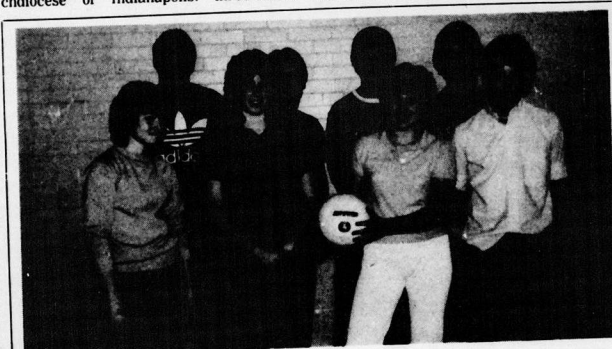
On Feb. 23-24, the Office of Catholic Education and the Catholic Youth Organization will jointly sponsor a weekend program for youth and adult leaders on life issues such as violence, media messages, hunger, abortion, the arms race and economic oppression.

The program, entitled "I Want to Live," is designed to help participants begin clarifying their values concerning specific life issues, according to Carl Wagner, CYO coordinator of youth ministries. "It is also a pilot program that hopefully will enable interested people in parishes and deaneries throughout the archdiocese to use 'I Want to Live' on a local level."

The eight sessions will

focus on developing Christian responses to violence, forming one's conscience, comparing values expressed through the media with those expressed in the Gospels and a study of the bishops' pastoral letter "The Challenge of Peace." They will also include a rite of reconciliation and Mass.

The cost of \$28 includes meals, housing and materials. For registration information, contact Carl Wagner at the Catholic Youth Organization, 580 Stevens St., Indianapolis, Ind. 46203 (317 632-9311) or Mike Carotta at the Office of Catholic Education, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206 (317 236-1433). Registrations will be limited.



WE ARE THE CHAMPIONS—About 70 youths from St. Augustine, Leopold; St. Paul, Tell City; and St. Mark, Perry County, attended a recent Tell City Deanery Volleyball Tourney and Dance. Pictured is the champion volleyball team, from St. Paul's. (Photo by Becky Davis)

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.)

† **BACK, Clara (Schmitt)**, 87, St. Michael, Brookville, Jan. 20. Mother of Clarence (Jack), Gene, Arthur, Stanley, Ray, Margaret Master and Rita Thomas.

† **HALLER, William F. Sr.**, 70, St. Anthony, Clarksville, Jan. 27. Father of William F. Jr., Phyllis Lewis, Sondra Sartini and Mary Jane Burger; brother of Gladys.

and Aline Drillette; grandfather of eight.

† **HENDREN, William L.**, 69, St. Columba, Columbus, Jan. 18. Husband of Kathryn A.; father of Kathryn A. Maerz and Annie M. Laney; brother of Jermina Helmrick; grandfather of five.

† **HUFF, Robert L. Jr.**, 39, St. Augustine, Jeffersonville, Jan. 21. Father of Christopher Durbine; son of Ann Huffine and Robert L. Sr.; brother of George J., and Kenneth Huffine.

† **JOHNSON, Lavena**, 70, St.

Philip Neri, Indianapolis, Jan. 25. Mother of Carol Ryan and Larry.

† **KENNEDY, Viola P.**, 92, St. Augustine, Jeffersonville, Jan. 26. Aunt of two.

† **MOYE, Anna Mae**, 77, St. Mary, New Albany, Jan. 26. Aunt of Charles S. Cox.

† **MULLIS, Larry**, 23, St. Paul, Tell City, Jan. 27. Son of Marion and Doretta; brother of Karen Gaines.

† **POFF, Julius A.**, 73, St. Joseph Hill, Sellersburg, Jan. 20. Husband of Catherine; father of Carl, Rev. Pius, James, Bernard, Dennis, Mary Ann Reed and Kathy Burch; grandfather of 20; great-grandfather of three.

† **RADCLIFF, George**, 82, St. Mary, New Albany, Jan. 20. Husband of Anna Timperman.

† **VANDERHEIDE, Walter M.**, 85, St. Michael, Brookville, Jan. 22. Father of Irvin, Elmer, Harold and Walter; brother of Raymond.

American Congregation of Benedictine monks both in monastic profession and priesthood.

During his long career Father Maurus was a teacher, treasurer of the abbey and seminary, and chaplain for religious sisters. He was assigned to Saint Charles Priory (now Prince of Peace Abbey) in California for 10 years before his retirement.

Funeral liturgy was celebrated for Father Maurus on Feb. 2 in St. Meinrad Archabbey Church, followed by burial in the Archabbey Cemetery.

Fr. Ohligslager dies Jan. 30 at 90

JASPER—Benedictine Father Maurus Ohligslager, a monk of St. Meinrad Archabbey, died here Jan. 30 at the age of 90. He had been retired since 1969.

Father Maurus was born in Louisville, where he attended grade and high school. He studied one year at Catholic University in Washington, D.C. before coming to St. Meinrad for college and theological studies.

He professed vows as a Benedictine monk in 1915 and was ordained a priest in 1920. Having spent 69 years as a monk and 64 years as a priest, Father Maurus was the "senior" of the Swiss-



SENIOR—Benedictine Father Maurus Ohligslager, a monk of St. Meinrad Archabbey who died Jan. 30, was at the age of 90 the most senior member of his congregation.

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Educate students to reform world, colleges told

WASHINGTON (NC)—U.S. Catholics must participate in reshaping the world and it is the task of Catholic colleges to educate students to be agents of that reform, said David J. O'Brien, associate professor of history at Holy Cross College, Worcester, Mass.

O'Brien spoke at the annual meeting of the Association of Catholic Colleges and Universities Jan. 29 in Washington.

The U.S. bishops' pastoral letter on war and peace and the proposed pastoral on economics are signs that the bishops do not want the church isolated from the world but want Catholics to help define principles in

matters of common concern, O'Brien told the educators.

"Surely if the body of these pastoral matters mean anything they mean that we have world tasks before us," he said. "There are cultural, political and religious tasks of great magnitude before us; we have to participate in reshaping the world."

Faith and the wisdom of the Catholic tradition are important, he said, "not because they distance us from the world and enable us to preserve our Christian integrity... but because they provide constructive resources to enable us to share in addressing common human problems and shaping a common human destiny."

"What is good for people is good Christianity and good Christianity is good citizenship, national and global," according to O'Brien, who told his audience that U.S. Catholics "bear an enormous share of responsibility for the outcome of the American experiment."

THE CHURCH needs its colleges and universities to contribute to this effort, O'Brien said. "Their specific functions are to educate students who will synthesize faith and knowledge, become agents of reform, particularly making a fundamental option for the poor and for peace."

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Book reviews

Restores Thomas More the man

THOMAS MORE: A BIOGRAPHY, by Richard Marius. Alfred A. Knopf (New York, 1984). 562 pp., \$22.95.

Reviewed by
Fr. Richard F. Costigan, SJ
NC News Service

"Most previous biographies of Thomas

More," says the dust jacket on this large handsome new volume, "have sought to prove him a saint," but Richard Marius here "seeks to restore the man."

"Restore the man" is a bit of an understatement, as massive scholarship employed to achieve a sternly realistic portrayal is marred by the author's own tendency

to go at times beyond his data. But the book does have the merit of being a very comprehensive and well-written study of a complex and memorable person.

Long before he was canonized by Pope Pius XI in 1935, Thomas More was revered as one of the prime exemplars of a man devoting great talents to the service of

the Christian faith in public as well as private life, and courageous enough to give his life rather than betray that faith.

King Henry VIII had raised More to his highest ministry, Lord Chancellor of England, but then pursued policies that More, with good reason, believed were seriously wrong. Several

years of tension were climaxed by the Act of Supremacy in 1534, declaring the king to be the absolute head of the Church in England. More refused to take the oath accepting this act and was executed by beheading on July 6, 1535. The

feelings and intentions than even this extensive research can sustain. This would hold true even if Marius' interpretations were favorable to More rather than unflattering as they generally are.

Most striking and most pervasive is his reading of More's hostility to heretics.

Marius attributes to More, in his inmost soul, a hateful vindictiveness toward those regarded as heretics that goes beyond what he is able to cite in the documents. Scholarship really requires a more reserved kind of reporting.

But it is clearly legitimate to write a revisionist history of a saint, for the saints and the church are not served well by renditions that omit mention of their mistakes or gloss over their human frailty.

(Father Costigan is associate professor of theology at Loyola University of Chicago.)

Theologian's prayers encourage prayer

PRAYERS FOR A LIFETIME, by Karl Rahner, edited by Albert Raffelt. Crossroad (New York, 1984). 175 pp. \$12.50.

Reviewed by
Fr. Jay C. Haskin
NC News Service

"Prayers for a Lifetime" appeared originally on the occasion of Father Rahner's 80th birthday, and his death shortly thereafter turned this birthday present into a farewell gift.

This work contains 44

prayers for all phases of Father Rahner's life and includes eight previously unpublished prayers including what is believed to be the final prayer he composed, "Prayer for the Reunion of All Christians."

As a collection of private prayers these prayers are entitled to be subjective, possibly rendering the author vulnerable as they express human emotion, but they should rather be viewed as one man's journey as a Christian, Jesuit, retreat master and theologian.

There is a special richness in the prayers concerning Christ's passion and the meditative prayers on the seven last words of Christ. While they are appropriate at any time their suitability for prayer on Good Friday is obvious.

Catholic priests will immediately identify in a very personal way with the "Prayer on the Eve of Ordination" and "Prayer for the Right Spirit of Christ's Priesthood."

Father Alfons Klein,

provincial of the South German province of the Society of Jesus, delivering the funeral sermon for Father Rahner, recalled his words: "If in my life I have done a little bit to help a few people to dare address God, to think of him, to believe in him, to hope and to love—then, I think my life has been worthwhile."

"Prayers for a Lifetime" confirms that his life was worthwhile.

(Father Haskin is episcopal vicar for administration in the Diocese of Burlington.)

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Serrans offer book of suggestions to foster vocations

by Mary Claire Gart

CHICAGO (NC)—A new booklet funded by Serra International offers priests practical suggestions on how to invite young men to follow in their footsteps.

"First Steps: A Guide to Encourage Young Men Toward the Catholic Priesthood," written by Father John C. Cusick of Niles College, Chicago, was designed to help parishes develop programs for recruiting men for full-time ministry.

Printing and distribution of 40,000 copies of "First Steps" was funded by a \$25,000 grant from Serra International as part of its 50th anniversary. Serra, based in Chicago, is an organization of Catholic laymen devoted to encouraging vocations to the priesthood.

Despite declining vocations, surveys show that 18- to 30-year-olds are interested in full-time ministry, according to Serra's executive director, John A. Donahue.

He said that "studies indicate that priests are not encouraging vocations as

they have in the past. They may preach sermons about the priesthood, but they are not inviting specific young men to consider it."

The Serrans believe "First Steps" could help. "The book is a compilation of lots of good ideas that have really worked," said Donahue.

Father Cusick, a recruitment and admissions officer for the Chicago archdiocesan seminary system, said although priests feel sympathetic toward promoting vocations, they also see it as a difficult task.

In the 44-page booklet, Father Cusick encourages recruiting at the parish level, including having young men spend a day with a priest, visiting local seminaries, inviting guest speakers and holding parish vocations nights.

The booklet also offers bulletin announcements and letters to be used on special dates throughout the year.

Copies of "First Steps" may be obtained at \$2 each from the ACTA Foundation (the booklet's printer), 4848 N. Clark St., Chicago, Ill. 60640.



FIRST STEPS—Holding a facsimile of the cover of First Steps are Serra International officers (at left), Matthew H. McCloskey IV, president, and John A. Gennaro, president-elect.

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PREPARING FOR THE POPE—Father Joseph Waljowski, a native of La Crosse, Wis., walks with children in Villa El Salvador, a Lima slum which Pope John Paul II visited Feb. 5. Father Waljowski has been the parish priest there for 13 years. (NC photo from Wide World)

Pope's Latin American trip

(Continued from page 1)
against directing religious life "toward socio-economic projects which should be alien to you."

Although he has steered away from directly addressing liberation theology, which sometimes combines Marxist sociological concepts and Christian principles,

Pope John Paul told the Peruvian bishops that it is "the social teachings of the church, elaborated over a long period of ecclesial experience, which illuminate the problems of the world."

THE CHURCH'S preferential option for the poor includes the spiritually poor,

even if they are materially wealthy, he said.

In the oil capital of Maracaibo, in northwestern Venezuela Jan. 27, Pope John Paul noted the "great human and professional transformations" brought by the discovery of oil in the area. He asked for the development of an "evangelizing education" to meet the spiritual needs of the people in an area transformed from an agricultural, hunting and fishing economy to an oil economy which accounts for more than 90 percent of Venezuela's budget.

In the jungle boom town of Ciudad Guayana in north-eastern Venezuela Jan. 29, the pope defended workers' rights and spoke of the need to keep technology within the moral bounds that defend human dignity.

ON JAN. 31, he also urged dignity for Ecuador's Indians, who have been oppressed throughout their country's history. About 250,000 Indians from Ecuador's mountains and jungles lined the Latacunga airport runway to greet the pope with cheers, songs, dances and pleas for continued church support in their efforts to improve their lives.

Pope John Paul told them although Ecuador's farm reform was "laudable," the Indians also should be provided with technical advice, economic aid, better economic return to the producers and better marketing systems.

He also cited "the profound values" of the Indian tradition, citing a strong religious sensitivity and a strong sense of community and family.

The underdeveloped world needs fairer economic relations with developed countries, the pope said Feb. 3 in Peru.

Developed countries "have to apply just measures in the relations, above all economic, with countries on the way to development," Pope John Paul said.

A lack of fair agreements can cause "desperate situations which bring conflicts" in underdeveloped countries, he said in the Andean mountain town of Ayacucho, Peru.

The area surrounding the town is a base of operations for a Maoist guerrilla group trying to spark a rural revolution, and the pope called on the guerrillas to give up armed struggle because "evil never is the road to good."

"Look for the paths to dialogue," he added.

IN AREQUIPA, Peru, Feb. 2, the pope beatified Sister Ana de Los Angeles Montegudo, a 17th-century prioress of the town's convent of St. Catherine of Siena. Pope John Paul said that she "molded her heart by learning the meekness and humility of Christ."

In a beatification ceremony the previous day in Guayaquil, Ecuador, the pope beatified Mother Mercedes de Jesus, 19th-century founder of Ecuador's first religious order, the Sisters of Mariana of Jesus.

"In her the true preferential option for the poor clearly shines," he said.

Pope John Paul was in Peru until Tuesday morning, Feb. 5. Then he departed for Trinidad and Tobago, where he spent half a day before departing for Rome late Tuesday.

Seize the initiative in formation, priests are told

WASHINGTON (NC)—Priests today should seize the initiative in their own continuing formation and should be encouraged by the community to do so, according to a newly published program prepared by the U.S. bishops' Committee on Priestly Life and Ministry.

The document, "The Continuing Formation of Priests: Growing in Wisdom, Age and Grace," was approved by the National Conference of Catholic Bishops at its annual general meeting last November. It was released Jan. 30.

The priest of the future will be one who has a "continued willingness to be stretched by the word of God," according to the document, a revision of a 1972 document on continuing education for priests.

Directors of continuing education throughout the country suggested that changes in society and in the church called for a new statement which reflects the current social and ecclesial situation.

According to the new document those changes include:

► "The growing expectation within our society that all professional persons are accountable for professional updating";

► The fact that "lay

persons are now in more active roles in the church"; and

► "The phenomenon of shared ministry (which) raises new questions for continuing education of the priest."

"The vision and the experience of continuing education has greatly expanded over the last 12 years," according to the document. "Directors of continuing education have become more sophisticated in their understanding of how adults learn, and as a result, they have set new goals and priorities."

The document discusses such topics as the priest's motivation and the role of the bishop, religious superior, community, diocesan and presbyteral pastoral councils in his continuing formation. It also discusses programs and resources—including sabbaticals, spiritual development programs, local workshops and institutes—that are available to the priest.

"Spirituality remains at the center of growth for priests," according to the document. "Contemporary spirituality emphasizes the growth of the person as holistic. It recognizes the interaction between the personal and communal dimensions of spiritual life."

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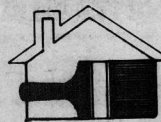
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