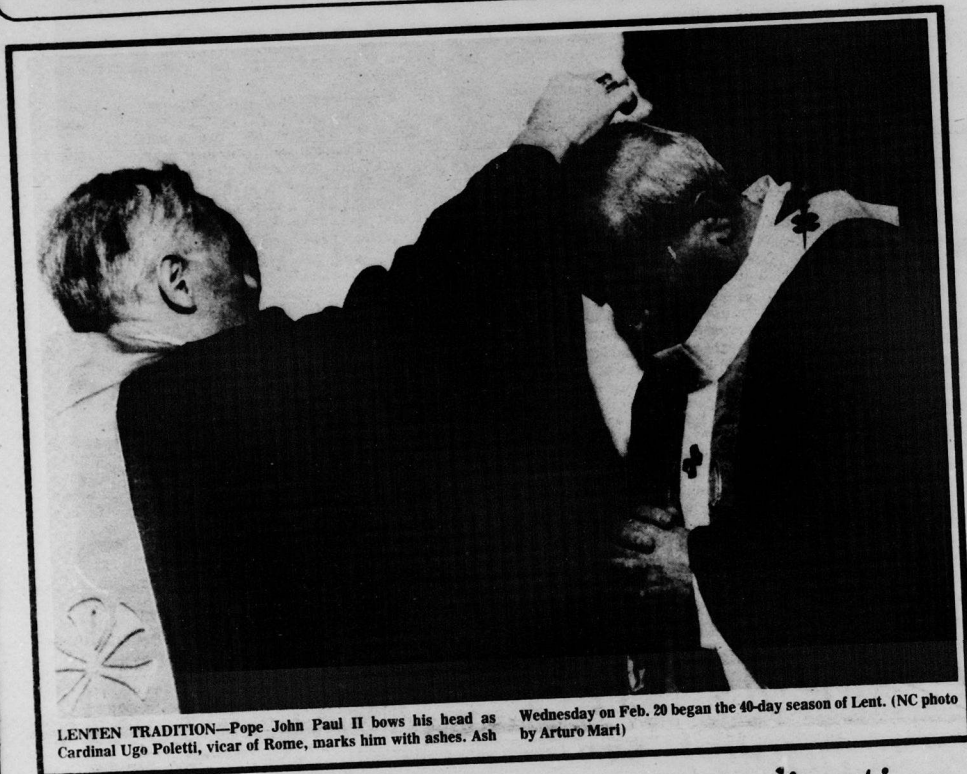


The CRITERION

Vol. XXIV, No. 19, February 22, 1985

Indianapolis, Indiana



LENTEN TRADITION—Pope John Paul II bows his head as Cardinal Ugo Poletti, vicar of Rome, marks him with ashes. Ash Wednesday on Feb. 20 began the 40-day season of Lent. (NC photo by Arturo Mari)

Cathedral to close for renovation

The Cathedral of SS. Peter and Paul will be closed for a major renovation following the 11 a.m. Mass this Sunday, Feb. 24. It will not be used again until its formal rededication ceremonies next year.

Archbishop Edward T. O'Meara will be the principal celebrant and homilist for the closing liturgy Sunday. He will speak about the renovation project.

The renovation planning committee continues to meet regularly concerning details about the coming renovation. Interviews have taken place with general contractors and it is expected that a construction manager will be hired soon.

After the closing of the cathedral, all parish services will be held in the chapel of the Blessed Sacrament, located next to the cathedral.

Archdiocesan liturgies normally held in the cathedral will be relocated to parish sites throughout the archdiocese during the renovation. The following liturgical events and sites were announced this week by Father Stephen Jarrell, director of episcopal ceremonies:

Palm Sunday procession and Mass, March 31, 10 a.m., Our Lady of Perpetual Help Church, New Albany;

Chrism Mass, April 2, 7:30 p.m., St. Joan of Arc Church, Indianapolis;

Holy Thursday Mass of the Lord's Supper, April 4, 7:30 p.m., St. Gabriel Church, Connorsville;

Good Friday Service, April 5, 1:30 p.m., St. Louis Church, Batesville;

Easter Vigil Service, April 6, 8 p.m., St. Christopher Church, Indianapolis;

Neophyte Mass, April 14, 4 p.m., Little Flower Church, Indianapolis;

Priesthood Ordinations, June 1, 11 a.m., St. John Church, Indianapolis;

First Sunday of Advent Mass, Dec. 1, 11:30 a.m., St. Paul Church, Tell City.

Christmas Midnight Mass, St. Luke Church, Indianapolis;

Ash Wednesday Mass and distribution of ashes, Feb. 12, 1986, 7:30 p.m., St. Mary Church, North Vernon;

First Sunday of Lent Mass and Rite of Election, Feb. 16, 1986, 11 a.m., St. Joseph Church, Terre Haute;

Palm Sunday Procession and Mass, March 23, 1986, 10 a.m., St. Charles Borromeo Church, Bloomington.

The Criterion will report on the renovation as details are made available.

O'Meara speaks on evangelization at international symposium

by John F. Fink

"The reason why the church evangelizes is not simply out of obedience to a mandate received from our Divine Master, but rather of something totally intrinsic to Christ's mission, to Christ's person and to Christ's message," Indianapolis Archbishop Edward T. O'Meara said at a symposium on evangelization in Gainesville, Fla. last Thursday, Feb. 14.

The archbishop told those present that the church has "within itself the irresistible imperative to speak of Jesus, of his mission and of his message."

The symposium was sponsored by the Koch Foundation, whose financial grants are limited solely to Catholic activities that propagate the faith.

Among the many distinguished speakers at the symposium were George Gallup of the Gallup Poll; Archbishop Dermot Ryan, head of the Vatican Congregation for the Evangelization of Peoples; Father Alvin Illig, director of the Paulist National Catholic Evangelization Association; Father Patrick Peyton, founder of Family Theater Productions; Mother Angelica, foundress of the Eternal Word Television Network; and Father Clarence Waldon, director of the Office of Evangelization for the Archdiocese of Indianapolis.

Gallup said that polls indicate that one-third of all Americans can be described as "unchurched." Thirteen percent of them say that they belonged to the Catholic Church and left. The top three reasons they

cited for not rejoining the church are inability to accept some church teachings, negative factors relating to priests, and finding the Catholic way of life too demanding.

Both Archbishop O'Meara and Archbishop Ryan urged their listeners to reread Pope Paul VI's document on evangelization, "Evangelii Nuntiandi." Archbishop O'Meara said the document was "perhaps the single most significant and important document issued by Pope Paul VI during this entire pontificate." He selected nine statements from the document and offered a reflection on each.

Archbishop O'Meara said that those involved in evangelization must never forget "that we are always agents of the

(See EVANGELIZATION on page 2)

Collection for native, black Americans this weekend

The oldest national collection in the United States, that for native and black Americans, will be taken up in the Archdiocese of Indianapolis this weekend. The collection benefits American Indians and blacks and specifically the blacks in this archdiocese.

According to Msgr. Gerald A. Gettelfinger, archdiocesan chancellor, "Most of the parishes that receive assistance from the Native and Black American collection here in the archdiocese are also members of the Urban Parish Cooperative, the new venture here in Indianapolis to help guarantee the presence of the church in the urban center for years to come. This assistance is part and parcel of the efforts

of the rest of us to help make that goal possible."

National director of the collection, Msgr. Paul A. Lenz, said that the collection is needed today in the evangelization program of the church more than at any time in the 10 decades of its existence. "Our Lord's word of salvation is the church's central activity and every Catholic should have a part of that program," he said.

American Catholics in 1984 contributed \$4.8 million to the collection. This money helped meet the needs of more than 100 dioceses receiving grants this year. Msgr. Gettelfinger said, "We do receive back a substantial amount of money from the national office."

Looking Inside

Indiana assembly: Some legislators show bias against students in non-public schools. Pg. 2.

Catholic Charities: St. Elizabeth's Home serves many women. Pg. 3.

Controversy: Carmelites are concerned about pope's decision on their constitution. Pg. 3.

Lenten Retreat: Are my sins just between God and me? Pg. 3.

Commentary: Is the least government the best government? Pg. 4.

Movie review: Arnold reviews "The Killing Fields." Pg. 5.

Observing Lent: Some creative penances. Pg. 13.

Schools: How St. Michael's, Brookville, uses computers.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The church's preferential option for the poor

by John F. Fink

The Catholic Church has "a preferential option for the poor." This is a phrase that has been used a lot lately—by Pope John Paul during his recent trip to Latin America and on numerous other occasions, and by the U.S. bishops in the first draft of their pastoral letter "Catholic Social Teaching and the U.S. Economy."

It means, quite simply, that the church is on the side of the poor. Pope John Paul described the option as "a call to have a special openness with the small and the weak, those that suffer and weep, those that are humiliated and left on the margin of society, so as to help them win their dignity as human persons and children of God."

In their pastoral letter draft, the bishops' three priority principles concern the poor: "Fulfillment of the basic needs of the poor is of highest priority; increased participation for the marginalized takes priority over the preservation of privileged concentrations of power, wealth and income; and meeting human needs and increasing participation should be priority targets in the investment of wealth, talent and human energy."

Taking their cue from the U.S. bishops, the Indiana bishops also have made the poor a priority. Therefore, through the Indiana Catholic Conference, they have been lobbying this year's legislature for improvements in the state's welfare system. In particular, they have been urging legislation that would put in force the recommendations made by the Governor's Welfare Commission.



Indiana's present Aid to Families with Dependent Children (AFDC) program is decidedly anti-family because it provides benefits only to single-parent heads of households. In order to receive benefits, parents must split up and the man (usually) must leave the home. The governor's commission recommended that benefits be made available to intact families where the major wage earner is unemployed.

It's only right that welfare programs should be as favorable to two-parent as to one-parent families in the same economic circumstances. Enactment of this provision would be in line with one of the U.S. bishops' six guidelines for welfare reform: "Public-assistance programs should strengthen rather than weaken marriage and the family."

Any discussion of welfare usually meets strong opposition. Americans generally have a tendency to blame poverty on laziness, to believe that anyone could escape poverty by hard work, if they wanted to. If that were true, the bishops would not have to write their pastoral because, if you had to sum up what the bishops said in their first draft, it is precisely a call for a society that would make it possible for everyone to escape poverty by hard work. But, unfortunately, that just is not true today.

Misinformation and misrepresentation are rampant in discussions of welfare. Some people believe, for example, that many of the poor live on welfare for years—for generations, in fact. Actually, careful research has shown that, over a 10-year period between 1969 and 1978, less than one percent of the population received benefits for all 10 years. Furthermore, most children from welfare families do not themselves receive welfare and most of those who do receive benefits do not come from homes that had previously received welfare.

Who does receive AFDC benefits? Nationally, 4.6

percent of the population is on welfare at any one time, and the figure is three percent for the state of Indiana. Of the single parents who receive benefits in Indiana, 91.1 percent have one to three children; 7.9 percent have four or five children; and one percent have six or more children. Fifty-eight percent of recipients are white, 40 percent are black, and two percent are from other racial groups.

Most families use welfare to help them dig themselves out of a crisis caused by divorce, job loss or the death of a spouse. When the crisis ends, so does welfare.

In Indiana, the average payment per family is \$223 per month, which puts our state 40th among the 50 states in the size of payments. In the draft of their pastoral letter, the bishops say that "a reasonable level of welfare support should, alone or in combination with other income sources, cover the basic needs of recipients for food, clothing, shelter, health care and other essentials." That can't be done on \$223 per month.

There is evidence that AFDC programs like Indiana's force families to break up. Studies done in Iowa, Utah and Oregon show that where benefits for unemployed intact families were eliminated 22 to 24 percent of the families that were receiving those benefits broke up within one year so that the single parent could apply for benefits. As a result of its study, Iowa reinstated its program for the unemployed.

The bishops tell us that "Catholic social teaching suggests that the responsibility for alleviating the plight of the poor falls upon all members of society. . . . Justice requires that all members of society help to establish fair, humane and effective policies to eradicate the root causes of poverty."

We can do that by encouraging Indiana's legislators to improve our welfare system.

Some legislators show bias against students in non-public schools

by Ann Wadelton

The refusal of some legislators to show concern for students in non-public schools has surfaced again as the Indiana General Assembly considers bills to upgrade the state's educational system.

This, as the legislature shifted into high gear, gutting the calendars for committee hearings and for bills awaiting action in the House and Senate.

The frenzy of activity is caused by the approach of the crossover deadline when bills must have been approved in the first chamber or be dead for this session. About 1,500 bills have been introduced, so the pressure is on.

The bias against students in non-public schools came in a hearing on SB 513, a bill to encourage young people to go into teaching. The bill would provide scholarships to education majors at public and private colleges and universities within the state that have accredited teacher

training programs. In return, the recipients would teach in Indiana schools for two years for each year of scholarship received. As introduced, the requirement was to teach in any accredited elementary or secondary school. But the committee amended the bill to limit the teaching to public schools.

The motion to amend was offered by Sen. Richard D. Thompson, R-North Salem. When M. Desmond Ryan, executive director of the Indiana Catholic Conference, objected, Sen. Patricia Miller, R-Indianapolis, said she would vote against the entire bill if it was not amended to exclude non-public schools. The bill's sponsor, Sen. Wayne Townsend, D-Hartford City, agreed with Sen. Miller. Sen. John Sinks, R-Fort Wayne, is co-sponsor of the bill.

ICC will attempt to have the amendment removed in the Senate Finance Committee

where the bill was recommitted because of the \$10 million cost.

In a similar move the Senate leadership refused to allow a committee hearing for SB 205, which would allow a state tax deduction to parents of elementary or secondary students for amounts paid for tuition, textbooks, transportation and instructional supplies. Limit would be \$300 per student.

Although the cost is minuscule and the bill clearly constitutional (it's patterned after a Minnesota law upheld by the U.S. Supreme Court), Senate powers have refused to allow a hearing. Their reasons keep changing and conflicting. Sen. Virginia Blankenbaker (sponsor), Sen. Sinks (Education chairman) and Sen. Robert Garton (president pro-tem) have different stories.

But they seem to add up to a decision among leaders that the outcome of the session's number one priority—education—should in no way benefit the approximately 10 percent of Indiana students who attend non-public schools. An estimated \$1.8 billion will be spent on public elementary and secondary education in 1984-85. Cost of SB 205 would be \$1.2 million, or \$300,000 if tuition is removed, as non-public representatives have agreed to do.

There was also action on:

HB 1002: Adult Protective Services. Would establish a system for investigating

and curbing abuse among people 60 and older and people 18 to 59 who are mentally or physically handicapped.

Approved 10-0 by Aged and Aging Committee. ICC testified in support. Now goes to the entire House for action.

SB 585: Farm Foreclosure Extension. Would permit the owner of farm real estate to petition the court in which a mortgage, contract or judgment foreclosure proceeding is pending for an extension of the normal redemption period.

Approved in committee by 6-1 vote. ICC's Ryan testified in support quoting Bishop Maurice Dingman of Des Moines, who told U.S. congressmen recently that without help "upwards of one-quarter of the farmers in the heartland of our nation will be out of farming by the end of the year." Lt. Gov. John Mutz put the Indiana figure at 4,000 farmers facing foreclosure this year. The bill now goes to the full Senate for action.

HB 1844: Disposal of Fetuses. Would require Indiana hospitals and abortion clinics to dispose of aborted fetuses in the same manner as the remains of a miscarriage—burial, cremation or incineration.

In a unique action for this early in the session, the content of this bill was put into a bill which originally dealt with displaced homemakers (called bill stripping).

Approved 8-0 by Human Affairs Committee. Now goes to the full House. Bill sponsors are Reps. Richard L. Worden, R-New Haven, P. Eric Turner, R-Gas City, David G. Cheatham, D-North Vernon, and Frank Newkirk Jr., D-Salem.

Evangelization conference

(Continued from page 1)

Holy Spirit, agents, however, who lose nothing of our humanness in this wonderful process."

"Conversion is truly the goal of evangelization," he continued. "Not the narrow form of conversion that looks only to the addition of numbers to church membership rolls, but the kind of conversion that changes minds and hearts. It is a conversion that is deeply personal, a conversion that has its social dimensions and a conversion that will bear fruit in the quality of living."

Archbishop O'Meara praised "the pastoral style of our present Holy Father, Pope John Paul II. . . . His Holiness is a truly remarkable evangelizer. (His) visits to the various parts of the world are pastoral visits of an evangelizing nature. He goes to proclaim the totality of the message of Christ."

The archbishop expressed his concern about the way people are prepared to undertake the work of evangelization. "We are primarily speaking," he said, "of the vast numbers of lay people who carry out the work of our formal religious education. In ever-increasing numbers lay people are necessary for teaching religion in our Catholic schools at every level. They are necessary for the catechesis that is required for all forms of religious education at every level of church life and activity."

"It is an area where good will is indeed necessary but where good will is not enough by itself," he continued. "It is an area, too, where we cannot expect miracles from the power and presence of the Holy Spirit, for God does not ordinarily work through miraculous intervention." He pleaded for all to be urgently concerned about the work of preparing evangelizers.



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____
NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206

Archbishop O'Meara's Schedule Week of February 24

SUNDAY, February 24—Eucharistic Liturgy, SS. Peter and Paul Cathedral, 11 a.m.

—Presentation of the Boy Scouts and Girl Scouts Awards, St. Catherine Church, Prayer Service at 2 p.m.

MONDAY, February 25—Dedication and blessing of Holy Family Shelter, 4:30 p.m.

FRIDAY, March 1—Dedication and blessing of the new addition to the Bonzel Towers of St. Francis Hospital, Beech Grove, 2 p.m.



St. Elizabeth's Home serves many women

by Linda S. Fitzgerald

The year is 1915. The nation is in the throes of World War I. Wives and mothers are entering the work force while husbands trek off to war. In near-downtown Indianapolis, at St. John's School, the Daughters of Isabella, with assistance from their chaplain, Father Maurice O'Connor, establish a fledgling day care program for the children of these working mothers and a hot meal service for the indigent population—St. Elizabeth's Home is born.

Seventy years later, St. Elizabeth's serves the entire state of Indiana, providing a full range of services to women with unplanned pregnancies, their infants and their families. St. Elizabeth's is now located on seven acres at 2500 Churchman Ave. It encompasses Isabella Hall, a residential facility housing 26, erected and dedicated in 1968, and the 1980 administration building, housing a pre-natal clinic, classrooms, meeting rooms and administrative quarters.

The hot meal program is a thing of the past, but St. Elizabeth's non-sectarian maternal child care service has continued to expand and grow, with both residential and outreach service available.

It begins like this: The phone rings. A concerned and hurting parent tells an intake worker that her daughter is pregnant and asks her where to turn for help. (It could also be the girl herself or her pastor who calls.) Marilyn Weber, casework director, outlines what St. Elizabeth's has to offer.

Following the initial interview with caseworkers Doris Stiker and Therese Maxwell highlighting the benefits of both the live-in option and outreach services, those concerned are ready to make the choice they feel is best.

ADVANTAGES of the residential program, according to Mrs. Weber, are multi-faceted. Women in residence have the opportunity to share their common experiences with each other in a non-judgmental atmosphere. Residence at St. Elizabeth's may be less stressful than remaining at home. Residence is primarily for the woman who has chosen to place her child for adoption or is undecided. The outreach program is geared for those who have chosen single parenthood or do not feel a need to leave the home setting.

Whether one elects to reside at St. Elizabeth's or to utilize the outreach service, regular maternity care service may include visits in the pre-natal clinic, staffed by registered nurses Marge Murphy and Gloria Sahm. Resident physicians from St.

Vincent's Hospital provide regular obstetric check-ups at the clinic, with delivery at St. Vincent's. St. Elizabeth's and St. Vincent's have enjoyed a long association, resulting in substantial service and dollars being given to St. Elizabeth's young women and infants.

Rounding out the residential and outreach program are classes taught by Mary Ellen Wilson and Janet Huck, which provide continuing education for the young women at the junior and senior high school levels; and a full range of counseling services provided by a professional social work staff.

St. Elizabeth's counseling program helps the young woman and her family cope with the realities of her pregnancy—a service often not available to those who choose private or independent adoption. Individual, group and family sessions focus on those attitudes and values important to the development of a healthy self-concept and necessary for developing good parenting skills.

Jeanine Jones, who recently joined the staff, coordinates the Tender Loving Care program. TLC families take care of the newborns on a short-term basis while Mom makes her decision. Ten years old, the TLC program replaces the on-site nursery at St. Elizabeth's. Although each family is licensed by the state, the important note is their care and commitment to provide the love so crucial in the first few months of life. In 1984, 26 families gave 2,369 days of volunteer care. In many instances, a TLC family cares for an infant with serious health problems on a long-term basis.



LOVING CARE—Jan Ash, director of St. Elizabeth's foster care program, prepares to leave an infant with a volunteer family.

Approximately one half of the women in St. Elizabeth's program choose to place for adoption. Families wanting to adopt must be more patient than in earlier years, as fewer infants are placed for adoption now than in the past.

Placement services at St. Elizabeth's include recruitment, selection, placement and post-placement guidance, support and counseling. Jan Ash coordinates a post-adoptive support group which provides an arena for adoptive parents to share and support one another. The support groups share information on current legislation

relative to adoption, and educational programs designed to assist them in parenting their children through varying stages of development.

Volunteers headed by Peggy Magee, some from local Daughters of Isabella circles, coordinate the arts and crafts, recreation and transportation activities, and have implemented a self-development program. Weekly lectures deal with such topics as discipline, budgeting, community resources and many other areas of interest to the women. The volunteers also assist the administrative staff by sharing some office responsibilities. Mrs. Magee says that volunteers are always welcome and extends an invitation to women in the community to share their skills and time with St. Elizabeth's.

Two major concerns confront St. Elizabeth's Home as it looks to the future: the "special needs" baby born with serious health problems and the special needs of single women choose to keep their babies.

The special needs baby often requires extensive and costly medical care. Funds to offset the cost simply are not readily available. Many adopting families request a healthy caucasian child, which makes placement of the special needs infant difficult. St. Elizabeth's commitment is to provide not only the best medical care for each infant born to our women, but also to see that each child has an emotionally secure family environment in which to thrive and grow.

Current funding for St. Elizabeth's Home comes from the United Way, the (See HOME HELPS on page 7)

Carmelites concerned about pope's decision about their constitution

by Richard Cain

The two Carmelite monasteries in the Archdiocese of Indianapolis have reacted with surprise and concern to Pope John Paul II's decision to reject a proposed new constitution for their order. The pope has ordered the Vatican Congregation for Religious and Secular Institutes to draw up a constitution for the more than 800 Discalced Carmelite monasteries throughout the world.

The pope's action was made known in a letter, dated Oct. 15, from Vatican Secretary of State Cardinal Agostino Casaroli to Father Felice Sainz de Baranda, superior general of the Discalced

(barefoot) Carmelites throughout the world. News of the decision reached the two Carmelite monasteries here in November but did not become publicly known until recently.

"We're trying to sort out what the practical result will be," said Mother Teresa, prioress of the Carmelite Monastery of St. Joseph in Terre Haute. "We have confidence in the Holy Father and in the Sacred Congregation. But until they finish their work, we won't know how the legislation will be put together."

The Carmelites in this archdiocese seem more concerned with the way in which the matter is being handled than with whatever

legislation may result from the pope's action. "I'm not concerned that the legislation is going to push us backwards," said Sister Jean Alice McGoff, prioress of the Carmelite Monastery of the Resurrection in Indianapolis. "They will try to come up with a reasonable document. I have no doubt about that. The thing that is so disturbing is that the process was taken out of the hands of the order."

Usually religious communities design their own constitutions and submit them to the congregation for approval. After the Second Vatican Council, Pope Paul VI directed all religious communities to update their constitutions and customs according to the teachings of the council.

It is not clear what role dissensions in the order over the course of the renewal may have played in the pope's decision to intervene. "Our renewal is very complex," said Sister McGoff. "There are polarizations in our order. But these declarations (the proposed constitution) we've been working on have been perhaps the most unifying factor we've had since the council."

The Carmelites had been living under the proposed constitution since 1977 when Pope Paul VI had approved its use for five years on an experimental basis. The constitution had been drawn up only after numerous consultations among the different monasteries, according to Mother Teresa. In 1982 a questionnaire was sent to all the monasteries asking for their opinions on the proposed constitution. The responses were then submitted to the Sacred Congregation.

WHAT HAPPENED after that is still a matter of conjecture, according to Sister McGoff. In his letter to Father Sainz de Baranda, Casaroli said the Carmelite superior general had sent the pope a letter dated Jan. 22, 1984. In it Father Sainz de Baranda referred to "grave and difficult" questions facing the order.

"As to what those questions are, we do not know," said Sister McGoff. "All we have is rumor and conjecture."

According to a Carmelite source quoted (See CARMELITE on page 17)

A Lenten retreat

Are my sins just between God and me?

by Fr. Thomas C. Widner

When God made a covenant with Noah following the flood, He addressed Noah not only as an individual but also as the representative of humanity. "I am now establishing my covenant with you and with every living creature that was with you," God said. What God did for Noah was for all. Each man and woman sinned against God. Now all men and women would enjoy His favor. The secret was in maintaining the covenant.

God punished the earth with the flood because of the sins of the whole human race. Sin was not the work of one human being. It was the work of all of us. Nothing is said to us in the Noah story to indicate that some were lesser sinners than others or that some should be punished less severely than others. Only those invited by God as members of Noah's family were saved from the deluge.

In a new document on sin and recon-



ciliation, Pope John Paul II stated that "every sin has repercussions on the entire ecclesial body and the whole human family." Every time I sin, in other words, I somehow affect those around me as well as those who are strangers to me. There is no sin I commit which does not in some way affect my relationship to other human beings.

Why are we looking toward Easter? Why involve myself in the celebration of Lent? In the preparation for Easter? My sins are my own, I proclaim. I will take them up with God. I do not need anyone to act as a go-between for me. Christ died for sins, the apostle Peter claims, "so that he could lead you to God." But, I say, I can find my own way.

The Holy Father says there is something wrong in that. Indeed, the whole of church history says something is wrong. If I can take care of my own sins, why do I need Christ at all? If it is only between God and myself, what is faith for?

On this first Sunday of Lent, I hear Jesus announcing the time of fulfillment. The reign of God is at hand. Reform my life and believe in the Good News, I am told.

Once upon a time I used the sacrament

of penance by regularly pushing a priestly button in confessional. I lived a guilt-ridden life which I occasionally put in check by going to confession. I was as addicted to "going to confession" as a teen-ager seems to video games. I couldn't keep myself away from it for I thought it was the only thing that would ensure my safe journey to heaven.

The call of Jesus, however, is for reform. Change. I rarely thought of change. I wanted a quick fix. I wanted to erase my bad feelings. Whether or not any of us really considered changing our sinful lives, the emphasis was on getting rid of our sins now. Little was ever said about changing our lives so we wouldn't sin again.

A flood destroys. Jesus gave us the waters of baptism that we may destroy our old, sinful lives. In so doing, we gain "the pledge to God of an irrevocable conscience through the resurrection of Jesus Christ." Because Christ died he saved us and removed the guilt.

But what about the "repercussions" on the church and on "the whole, human family"? Do my sins really affect others? Or is it just between God and me?

COMMENTARY

Is the least government the best government?

by Msgr. George G. Higgins

What is government's proper role in social and economic life?

The church's view is expressed in the principle of subsidiarity. That principle means that while the state should support and assist (i.e., give "subsidiarity") to lesser societies and organizations and should not usurp their role, it should not hesitate to adopt such programs as are required by the common good and are beyond the competence of individual citizens or groups of citizens.



Does the church mean that that government necessarily is best which governs least? Not really. In fact, a careful reading of recent church documents on the subject of social justice will show that that slogan misinterprets the principle of subsidiarity.

Pope John XXIII's encyclicals "Mater et Magistra" and "Pacem in Terris" are most instructive on this point.

One noteworthy feature of these documents is their realistic and carefully nuanced emphasis on the need for government to play a positive role in economic life because of the problems that have arisen in society since publication of Pope Leo XIII's encyclical "Rerum Novarum" in 1891 and Pius XI's encyclical "Quadragesimo Anno" in 1931.

Leo XIII tended to treat the role of government in a rather cautious manner—and understandably so. He was looking over his shoulder at a very doctrinaire type of European socialism.

Forty years later Pius XI was able to take a slightly more relaxed approach. He laid more stress on the importance of governmental action as one means—though not the only means, of course—of solving the social and economic problems of the 1930s.

On balance, however, both Leo XIII and Pius XI, while repudiating the philosophy

of laissez-faire individualism, tended to approach the role of government with a certain amount of caution and reserve.

The importance of John XXIII's encyclicals is that he was able to take a more relaxed view. He believed the problems of society had become so complex that there must be the closest possible cooperation between voluntary groups and government, and that government, in addition to aiding voluntary groups, is also required to act on its own initiative in the field of social welfare and social reform.

Pope John's forward-looking treatment of the role of government remains very timely.

Catholics have justifiably prided themselves on having kept alive the notion of subsidiarity. But if we are to be faithful to the spirit as well as the letter of Catholic social teaching, we must now be equally



alive to the importance, indeed indispensability, of positive governmental action in the social and economic order.

Take the case of poverty. There is much individual citizens and groups of citizens can do to alleviate poverty, but they cannot solve it alone. Government has a positive role to play in this area.

The principle of subsidiarity, properly understood, does not prohibit the govern-

ment from meeting this pressing challenge. On the contrary, it obliges the government to supplement the necessarily limited programs of non-governmental organizations.

It is important to keep this in mind at a time when many people in and out of public office are tempted to take refuge in simplistic slogans.

© 1985 by NC News Service

Conflict over setting budget priorities

by Liz S. Armstrong

WASHINGTON (NC)—While Reagan administration officials sharpened their budget-cutting knives, social justice organizations sharpened their pencils and drafted heated responses to the administration's proposals.

They weren't the only ones penning reactions, however. Defenders of the president's budget also publicized their views.

Critics claim the budget unfairly targeted the disadvantaged.

Backers suggest that President Reagan is right in boosting military spending—while trying to trim the deficit—because defense involves the well-being of the whole nation, rich and poor alike.

At stake in the budget debate? Priorities, such as whether defense is the top priority and thus sacrosanct when it



comes to the cost-cutting ax, or whether burdens of fighting the deficit ought to be shared by all federal programs because those that help the poor, too, are a priority.

Cardinal Joseph Bernardin of Chicago has warned that defense, like social programs, must accept its share of deficit reduction sacrifices.

PROPOSED CUTS or fiscal "freezes" to limit spending that cause particular concern to administration critics involve shelter, food and nutrition programs, and other basic services.

Ronald Krietemeier, director of the U.S. Catholic Conference's domestic social development office, noted that "low-income housing really stands out. They're almost destroying federally assisted housing," especially that for the handicapped and elderly—the type of housing some dioceses and other church groups have, with government support, established in recent years.

Funding for the food and nutrition programs, if the budget proposals were followed, would decline from the \$18.6

billion expected to be spent by the end of fiscal 1985 to \$18.2 billion in fiscal 1986.

According to Bard Shollenberger, a policy analyst for the ecumenical Christian anti-hunger group Bread for the World, "the administration's proposed newest cuts in programs that provide food to hungry people demonstrate a callousness that should embarrass the American people."

Shollenberger, Rep. Mickey Leland, D-Texas, a Catholic who chairs the House Select Committee on Hunger, and others point to cuts in the school lunch program as one indication of what the budget would do.

OSTENSIBLY, according to the budget, removal of children of "non-needy" families from the subsidized program would save some \$613 million. But Shollenberger and Leland have claimed that by cutting these children the whole school lunch program is jeopardized because many schools will simply drop out of the program, denying the needed lunches to the low-income hungry students. Leland stated that 3,000 schools quit after earlier cuts.

Father Thomas Harvey, executive director of the National Conference of Catholic Charities, noted that Catholic social service agencies vastly increased their activities to fill the gap left by earlier Reagan administration cuts. The public-private sector relationship has changed, he added. "For 20 years the government told us we were partners. Now, in the last four years, we're the 'safety-net,'" he said.

"We must recognize that the United States cannot stand by and watch poverty and hunger increase while increasing spending to fuel the military build-up," Shollenberger said. "It is a question of priorities."

A tale of two Catholic press critics

by Richard B. Scheiber

Today I want to tell you about two priests. One I met just about 15 years ago, the other a more recent acquaintance. At the time I met the first young priest, I was editor of Our Sunday Visitor. His name was Father Clement Kiggundu, and he was editor of a Catholic paper in his native Uganda.



Father Clement had been studying journalism in the U.S. and was on his way home. En route, he was visiting editors of Catholic publications, trying to pick their brains. In my case, it may have been slim pickin' for him, but no matter, I enjoyed his visit, and apparently he did, too. He was a fascinating young man, dedicated to his profession as a Catholic journalist and even more dedicated to his priesthood.

I deeply treasure a gift he sent me from Africa, a lovely, hand-carved fork and spoon, which arrived one day along with a letter expressing his gratitude for sharing some time with him.

Some time after I received his letter and that memorable gift, I saw a news bulletin

that made me almost physically ill. Father Clement, back in Uganda publishing his newspaper, the only Catholic daily on the continent, had been found strangled and shot, his body left in his burning automobile. All evidence pointed to the regime of Idi Amin, the butcher of Uganda, who apparently could not stand an independent voice in that troubled country.

I won't name the other priest I'm going to tell you about. If I tell you of an experience I had with him, I think you'll get the picture. We were new in town, and had stopped after Mass to register in the parish. I introduced myself and told Father I was the editor of his diocesan paper.

"How unfortunate," he said. "I never read it. When it comes in the mail, I just throw it in the wastebasket." Now there, I thought, is a man who really examines the issues before he makes up his mind.

What a contrast! One priest who gave his life because he disseminated the truth through the Catholic press, another who wouldn't give a plugged nickel for the Catholic press, and worse, who would not even encourage his parishioners to be open-minded enough to make their own judgments about their own diocesan newspaper.

These are, of course, two extreme examples of people critical of the Catholic press. The difference is, Idi Amin probably

read it, while my former pastor did not. The Uganda gangster could at least make a judgment about it, erroneous and evil though it was.

Now I'm not saying the Catholic press is perfect. Neither am I saying that all Catholic editors are potential martyrs for the cause that Father Clement was, though some of the mail I saw in my more than 30 years behind an editor's desk made me wonder and worry a bit. What I am saying is that, by and large, editors of Catholic publications are just as competent as their counterparts at your daily newspaper, work at least as hard, probably harder than other journalists, and are probably more conscientious about their jobs.

When you consider that understaffing and underfinancing are part of the accepted condition at almost any Catholic publication, your friendly, neighborhood Catholic editor usually does an unbelievably professional job.

I am not starting a "be nice to your diocesan editor" campaign. I'm just pleading for a general attitude somewhere between that closed-minded pastor's and a murderous critic like Idi Amin. Complain if you will about your diocesan paper, but complain to the editor. In writing. That means you have to read it first.

It's the least you can do during Catholic Press Month.

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

Film shows suffering of war in Cambodia

by James W. Arnold

"The Killing Fields" puts to rest for now the common charge that movies, amid their general escapism and irrelevance to reality, have especially neglected the problems of the millions of human beings who suffer from war and starvation in the Third World.

This British production, put together by the adventurous David Puttnam ("Midnight Express," "Chariots of Fire"), focuses on what is perhaps the most neglected horror of all—the continuing ordeal of the people of Cambodia. That provides the setting for an intensely moving human story of friendship and the survival of one incredibly courageous man who endured and escaped the most brutal tyranny since Hitler.

"Fields" is adapted by Bruce Robinson from the Pulitzer Prize article by New York Times writer Sydney Schanberg. It recounts the true story of Schanberg's close association with Dith Pran, an educated, resourceful Cambodian who served as the American reporter's right arm as he covered the turmoil in Southeast Asia in the early 1970s. The war in adjacent Vietnam was collapsing. Despite the controversial Nixon-Kissinger "secret bombing," the same thing was happening in Cambodia, where the corrupt U.S.-backed Lon Nol regime was about to be overwhelmed by the communist Khmer Rouge, a horde of fanatics backed by China but controlled by nobody.

In the chaos of the KR takeover in 1975, those who can are getting out. But Schanberg (Sam Waterston), one of those dedicated foreign correspondents whose fervor is comparable only to that of a

missionary, is determined to stay and report what happens. Pran (played remarkably by non-pro Haing S. Ngor) also stays, while his wife and children are evacuated on the final helicopters with the U.S. embassy staff.

But all had underestimated the KR savagery. Their intention is to destroy every vestige of modern civilization and begin again, literally from the ground up. They move the entire population from the cities to the countryside, where all are put to work tilling the soil and digging irrigation ditches. The capital of Phnom Penh, with a population of 2.5 million, was reduced to a core of 20,000, working in the state-owned textile mills. In the huge 1975-79 migration, amid hardship and brutality directed largely at the educated and middle class, an estimated 2 million are to die.

Lon Nol got a better deal. He fled to Hawaii with a million dollars. The Khmer Rouge were eventually deposed, ironically, by a Soviet-backed Vietnamese invasion and occupation, but the country is still torn by civil war and human misery, as the film makes clear.

In one of many harrowing movie sequences, Schanberg, Pran, photographer Al Rockoff (John Malkovich) and British journalist Jon Swain (Julian Sands) are picked up by roving, half-mad KR soldiers, stripped of their valuables, and taken in a tank to an area where similar captives are being shot nearly every minute. As they squat, hands behind heads, Pran pleads (at great personal risk) with an arrogant young officer eating rice. Eventually, he makes a deal that saves their lives for a few cases of Coca-Cola.

This makes the emotions clearer when the group, caught up in the crowds of evacuees, struggles into the French embassy. Eventually all the Cambodians will be forced out, and the westerners are anxious to return Pran's favor by saving him. But Rockoff's frantic efforts to make a passport photo with practically no



SURROUNDED—New York Times correspondent Sydney Schanberg, played by Sam Waterston, is surrounded by Khmer Rouge troops in "The Killing Fields," a Warner Bros. release. (NC photo)

equipment are frustrated, and after a touching round of farewells, Pran goes into captivity.

The rest of the film crosscuts Schanberg's stateside anguish and efforts to locate and free his friend with the more gripping footage of what happens to Pran. From the inside, so to speak, we observe the misery of a KR agriculture commune, the re-education of children to reject and inform on their parents, and the terror of a ruthless system in which all values, including life itself, have been subjected to a half-baked but cruelly enforced ideology. Pran's journey to ultimate freedom is full of tension and crisis, and matches any escape from the Nazi camps or Soviet gulag.

"Fields" is far from a fun movie, but it's made with compassion, force and expertise. In its ability to capture the raw fear of anarchy and the unpredictability of each moment, it's comparable to "Missing" and "The Year of Living Dangerously," and the terror is at the same pitch as the Vietnam scenes in "The Deer Hunter."

First-time director Roland Joffe shoots it like a documentary, creating the uneasy sense of being there, in the middle of the agony and violence, but also providing little narrative information. The politics of the situation is particularly confusing, and even the human relationships take time to work out. Much of the dialogue is in untranslated Khmer, but it's amazing how much can be picked up by body language alone.

Electronic music seems obvious at

times, but pre-existing music selections are used with stunning effect: an aria from Puccini, John Lennon's recording of "Imagine." The logistics and choreography of big scenes are dazzling: the U.S. embassy as the Americans leave and the desperate run for space on the helicopters, the evacuation of the city, the vast somber lines of workers in the communes, the horrific tours of hospitals and shattered villages, the moment when Pran stumbles onto the field of the title, littered with rotting corpses.

Strong stuff, all right, plus lots of guilt by Schanberg for leaving Pran behind and winning journalistic fame. Nixon gets rough treatment in the film, undoubtedly deserved, but there is clearly enough blame to go around. The ones who suffer the most are the Cambodian children.

(Grimly powerful but finally uplifting drama; language and graphic violence; recommended for mature viewers as a human and educational experience.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Heaven Help Us A-III
The Mean Season A-III
Mischief O
Vision Quest O

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.

Church rates movies because of their big effect

by Michael Gallagher

One night my wife and I had a friend over to dinner. He happens to be a doctor, and right in the midst of dessert, his beeper started to go off.

The incident got me to thinking. What am I? A critic.

Do critics wear beepers? No.

Why not? Because nobody needs a critic in a hurry. Many would argue that nobody ever needs a critic.

Why, moreover, should an organization like the U.S. Catholic Conference evaluate movies and television programs when it has so many more important things to do? Isn't that sort of thing a throwback to the bad old days of the Legion of Decency?

After all, entertainment is just entertainment, isn't it? A movie is just a movie. A television show is just a television show.

A recent letter, though disturbing, makes me feel more needed.

The letter is from the mother of a 13-year-old boy who attends a Catholic school. The boy went to a class Christmas party at his teacher's home. Also in attendance was a priest from the parish.

The boy told his mother that they all settled down in front of the television set and saw a Home Box Office presentation of "Friday the 13th, Part 3." In case you are not familiar with the film, it's an R-rated

movie replete with gore and violence and a bit of sex and nudity thrown in for good measure.

The boy's mother was furious—furious once she found out about it, that is. This took some time because her son hesitated to tell her. The truth came out when he was afraid to sleep in his own room.

If everything happened the way the boy told it, and I believe it did, the attitude of the priest and the teacher is indefensible.

They were thinking, I'm sure, that it was only a movie and not to be taken seriously. But they were wrong.

I'm sure neither of them would disagree that exposure to good ideas, good stories and good example has a beneficial effect on the young.

Yet how could they not believe the corollary: that bad ideas, bad stories and bad example have a harmful effect—especially when the bad is presented, as it usually is, with much more force and much greater frequency?

This is the kind of split vision that affects so many, parents and teachers included, perhaps because facing the truth would disturb them too much.

Let me give another example. This one has to do with a public grade school whose enrollment is at least 50 percent Catholic.

A boy was hit by a car on the way to school and his leg was injured. The boy was

not popular. He was, as somebody's daughter explained later to her parents, a "nerd." When the accident was announced over the public address system, class after class cheered.

Children tend to be cruel because they haven't learned pity. Years ago, however, such a response would have been unthinkable.

Who would deny that all those hours of viewing vividly depicted violence on television and in the movies and seeing "nerds" ridiculed in all the "Animal House" clones did not contribute to this shocking display of cruelty?

Sunday, Feb. 24, 10-11 p.m. (PBS) "Ticket to Seoul." This documentary examines how the Rev. Sun Myung Moon's Unification Church attempts to influence the media through means such as all-expense-paid press junkets, and whether this violates the journalistic integrity of those who accept.

Monday, Feb. 25, 8-9 p.m. (PBS) "Clown White." A young boy's refusal to accept his deafness alienates him from his teacher and classmates until he is befriended by a mime artist who uses her craft to communicate with him in this program in the "Wonderworks" series for family viewers.

Tuesday, Feb. 26, 9-10 p.m. (PBS)

And so the U.S. Catholic Conference concerns itself with evaluating popular entertainment in the midst of what seem to be far weightier concerns.

After all, what good will it do to write pastoral letters if the bishops are addressing people whom the popular media have de-Christianized?

It's only a movie. It's only a television show. It's only a song. But to paraphrase a bit: Let others write a nation's laws. Let me write its songs and make its movies and produce its television shows.

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

Television programs of note

"Retreat from Beirut." The questions that emerged after the 1983 bombing-massacre of 241 American Marines in Lebanon are examined in this "Frontline" documentary which recounts how our forces became caught in a military and political crossfire.

Wednesday, Feb. 27, 9-10 p.m. (PBS) "My Heart, Your Heart." This special focuses on heart attacks and heart disease, a health concern for one out of four American adults. It is hosted by Jim Lehrer of "The MacNeil-Lehrer Newshour," who discusses his own heart attack, double-bypass surgery and recovery.

TO THE EDITOR

Tribute to Sr. Elizabeth Gardner

Providence Sister Elizabeth Cecile Gardner, truly a woman for all seasons, left us on a snow-covered February eve, and went onward to the altar of her Lord. In her passing from today to forever, a huge void has been created in the lives and hearts of those who were privileged to know her.

Many of my fellow parishioners of St. Andrew the Apostle Church in Indianapolis have been warmed by Sister Elizabeth's friendship for much longer than I, but time is really not a necessary factor in determining, marveling at, the magnitude of her contribution to her fellow man.

There are those who consider that there is nothing to be done, those who think about all that needs to be done, and those who go out and do. Sister Elizabeth Cecile was the characterization of the third of those categories.

The 2:45 dismissal bell signaled the end of only one part of Sister Elizabeth's working day—those six or more hours during which she lovingly and effectively imparted knowledge to her students, all of whom are richer for having been in her care.

Not content to regard the enormous task of educating our youth as her sole duty in life, she spent her "free" time in the service of the St. Vincent de Paul Society, in which capacity she strode cheerfully and purposefully through the tears and tribulations of mankind.

She was, indeed, "a channel of His peace," and in no life of my knowing has the Prayer of St. Francis been so fully and beautifully lived. Where there was injury, and human living is surely, sadly, fraught with pain, Sister Elizabeth brought His pardon and her dedication. Where misfortune and helplessness had jeopardized the well-being of our brothers, she entered softly, carrying those life-giving,

self-esteem-restoring virtues of faith and hope.

She took bread to hungry little children, the water of life to those thirsty for truth, and the very essence of her own charismatic self to those in need of caring friendship.

Amid all of the sadness of her leaving are the joy-filled moments she left behind—those little, humorous incidents that bring an interlude of pleasure into our sadness. My favorite personal recollection of Sister Elizabeth's capacity to laugh at herself concerns the occasion on which she was training some of the Hodge cherubs for serving Mass, and was in the congregation for their first "official" service.

Noting that the pair remained standing during the rather lengthy homily, instead of sitting as directed, Sister Elizabeth, ignoring the bemused stares of other participants, launched upon a series of head-nodding, hand-waving maneuvers, complemented by exaggerated, soundless mouthings, all of which went unheeded. Sister Elizabeth was just as amused as I to learn that the errant servers had informed me after Mass that, "Sister was behaving strangely, so we decided not to embarrass her by staring."

I consider myself richly blessed that Sister Elizabeth brought her humor into my life, her goodness and talents to our community. Now she has taken them to their rightful home, the kingdom of her Creator, and left us the inspiration of her selfless devotion to the men, women and children whose lives she touched so tenderly.

We have lost a very special human being, and it will take more than one compassionate, industrious person to fill Sister Elizabeth Cecile Gardner's shoes.

Bridget Tynan Hodge

Indianapolis

the Saints *by Luke*

ST. POLYCARP, BISHOP OF SMYRNA, AND DISCIPLE OF ST. JOHN THE APOSTLE. WAS A RESPECTED CHRISTIAN LEADER IN THE FIRST HALF OF THE SECOND CENTURY. HE LIVED AMONG PAGANS AND UNDER A GOVERNMENT OPPOSED TO CHRISTIANITY.

POLYCARP WAS REVERED BY THE EARLY CHURCH OF ASIA MINOR, HE WAS CHOSEN AS A REPRESENTATIVE TO DISCUSS THE CONTROVERSIAL DATE OF THE EASTER CELEBRATION IN ROME, WITH POPE ANICETUS.

POLYCARP WROTE MANY LETTERS, BUT ONLY ONE HAS BEEN PRESERVED: HIS LETTER TO THE CHURCH OF PHILIPPI, MACEDONIA. HE WAS A STAINCH DEFENDER OF THE CHURCH AGAINST HERESY.

IN 156, AT THE AGE OF 86, HE WAS LED INTO THE SMYRNA STADIUM TO BE MARTYRED. HE WAS TO BE BURNED AT THE STAKE BUT THE FLAMES DID NOT TOUCH HIM, HE THANKED GOD ALOUD FOR LETTING HIM SHARE CHRIST'S CHALICE. FINALLY, HE WAS STABBED IN THE HEART AND THE CENTURION ORDERED HIS BODY BURNED.

AFTER POLYCARP'S DEATH, HIS CHURCH AT SMYRNA WROTE A LONG NARRATIVE OF THE EVENTS AND THE TEXT HAS SURVIVED—THE FIRST RECORD OF A MARTYRDOM AFTER ST. STEPHEN.

THE FEAST OF ST. POLYCARP IS FEB. 23.

ST. POLYCARP



In support of the Latin Mass

I find it personally compelling to respond to Dick Dowd's piece regarding the Latin Mass (*The Criterion*, Feb. 1).

Like Mr. Dowd, I served Mass and learned Latin. Unlike Mr. Dowd, we did not eat Gorton's fishcakes every Friday. We had eggs, salmon cakes, potato pancakes, tuna salad, catfish, vegetarian vegetable soup, bean soup, etc. Our menu on Friday was never in a rut and was no burden.

Also, although I was chided regarding the midnight fast obligation before receiving Holy Communion the next morning, I always felt my non-Catholic friends were actually proud of me for my commitment to my religion's stringent rules. Like all Catholics I took it in stride.

Mr. Dowd's problem was stumbling "over the Suscipiat." Mine was parts of the Confitore. Nevertheless, later in life, when I traveled to a foreign country I could follow the Mass because it was in Latin and I had learned Latin—my Confitore notwithstanding.

I have a son who is a career Army officer. He has been stationed in four different countries. At Mass on Sundays I'm not quite sure he knows the vernacular when he is in Korea, Germany or France. I'm sure Latin would be more "at home."

As a youngster the nuns and priests taught me that Catholic means universal, general, from Latin catholicus. I find no universality in a vernacular rite. When the celebrant said at the end of the Mass, as an example, "Ita missa est," regardless of where I was in the world I knew it meant, "Go, the Mass is ended" (or, a more direct translation, "Go, it is the dismissal").

Mr. Dowd said he "did not have the vaguest idea of what I was saying" when he responded in Latin. Four paragraphs above that statement he said he had a Roman missal where English was printed on one side and Latin on the other. Perhaps Mr. Dowd had a correlating problem or perhaps a problem with the English language as well as Latin.

Finally, I look to my Jewish friends and admire and envy them in the manner with which they worship God. For thousands of years they have read the Torah in all the temples of the world in one and only one language, Hebrew. They have not tried to imitate another religion nor have they felt "sorry" for their children, but have made them learn their religious heritage and language which they hold so dear and priceless.

The English language, in particular, is constantly changing, Latin does not change. Hebrew does not change. Perhaps we Catholics should emulate the Jews rather than post-reformation religions.

Robert Emmet Donnelly

Indianapolis

Dick Dowd's arrogant and patronizing column commenting on the "surprise news" of a restricted return of the Tridentine Mass contains an excellent point in favor of Latin. He mentions finding two differing English translations of "Haec Quotiescumque." Obviously this problem does not arise with a precise and changeless language. In ages past a pharmacist might quibble over the translation of a Latin prescription but he would dispense with accuracy.

Nor does his complaint at being unable to understand Latin merit any serious consideration. This argument is typical of the Protestantization of Catholic thought. Neither he nor I could ever comprehend the mystery and significance of the Mass. Even the angels are prostrate in awe at the sublime sacrifice. Innumerable are the thousands of saints and mystics, both known and unknown, who were perfected by their humble and grateful attendance in those days before amplifiers could carry to their ears even the dignified and precise Latin. With what unutterable gall does Mr. Dowd say that they had a "freeze-frame view?"

Mr. Dowd hopes that such as I will be brought back to the church and out of the schism we've gotten ourselves into. Mr. Dowd should know that in attending only the Tridentine Mass I am neither disobedient nor schismatic. In this I am commanded by Trent and protected by Canon Law under the proviso of "Immemorial Custom." Contrast the solemn command of St. Pius V with the simple "wish" of Paul VI that we accept the new changes.

I suggest that Mr. Dowd reserve his concern for those who do not even wince when they profess their new "Mystery of Faith" at their new Mass, and for those priests who took a solemn oath upholding all the teachings of Trent and another against modernism. I submit that perjury and sacrilege are much more the order of the day than his imagined schism.

David Sims

Indianapolis

Crucifixes



All Sizes, Types and Composition

WAY OF THE CROSS BOOKLETS

New and Traditional

Open: Monday thru Friday
9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store
(Angle on Saturday)

Krieg Bros.

Catholic Supply House
(2 Blocks South of Monument Circle)
119 S. Meridian Street
Indianapolis, IN 46225
317-638-3416

BECKER ROOFING

IN
CONTINUOUS BUSINESS
SINCE 1899

Residential & Commercial Specialists
Licensed • Bonded • Insured

ROOFING • SIDING • GUTTERS • INSULATION

636-0666 J.C. GIBLIN, Mgr.

"Above everything else, you need a good roof!"
OFFICE & WAREHOUSE — 2902 W. MICHIGAN ST., INDLPS.

St. Vincent de Paul Society Memorial Program



The symbol shows the giving and receiving hands. The hand of Christ gives to the world. The hand of the Vincentian receives the gift and in turn gives to the waiting hand of the poor. Memorial donations enable us to fulfill the meaning of the symbol.

Ask Your Funeral Director or Write:

SVDP Society • Box 19133 • Indianapolis, IN 46219

CORNUCOPIA

Beyond intimations of mortality

by Cynthia Dewes

The poets are fond of recording intimations of immortality. Personally, it's the intimations of mortality that grab me. Some people are so scared of the idea, in fact, that they embrace reincarnation. That way they can keep hanging around forever, who cares in what form.

Others go so far as to produce children in order to assure their immortality. That's fine too, but at most only three generations before or after our own will ever really be aware of us as individuals. And the way kids act sometimes, I doubt they're aware of us at all. Besides, who wants to be immortalized in recurrences of dimples, stubby fingers or other genetic errata?

Now, admittedly there are days when we have to check all the working parts to make sure we're still among the living. Some people try to stave off the inevitable by fooling Mother Nature. They implant, pad, excise, tighten or stretch parts of their original anatomies. They sip, inject, absorb or ingest elixirs stolen from dubious fountains of youth. They purchase wishes and dreams in bottles—but then, as one of our favorite rationalizations goes, it's only money and you can't take it with you.

As Lent demonstrates for us so vividly every year, our mortality is not only intimated... it's the fact, Jack. It's THE



human condition, which ever the Son of God had to share.

So what if we can still drink coffee with tabasco sauce at midnight or follow infants around every day until they reach voting age without looking like the picture of Dorian Gray? Our turn will come. We'll get out of bed one morning and discover that the legs, eyes and digestive systems we took for granted have turned on us overnight into sluggish, unattractive mechanisms requiring frequent maintenance by expensive experts. Depressing, inevitable, and true.

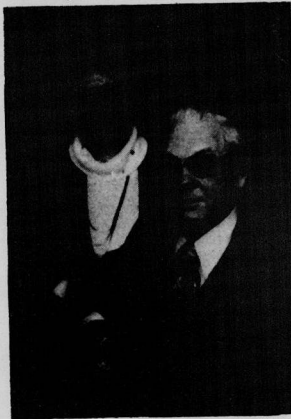
We will go through the Lent of our lives, searching for and hoping to do the right things, but often being distracted by little deaths of selfishness, illness or indifference. We will feel righteous or defeated by turns, victims of our own whims.

The zinger is that this disturbing human condition has a limit, namely the victory over death, popularly called Easter. The "happy fault" of original sin will bring us (we hope) to a glorious end. We will all die, as Christ had to do, but we may also rise with Him again. That's the answer to the basic fear lurking in us all. That's the Good News.

vips...

Chicago icon painter Mark Zatorski, a native of Lowell, Ind., will present an Easter Exhibit of icons and altarpieces entitled "Cruciform Encaustics" from March 17 through April 8 at the Commons

Gallery, 302 W. Washington St., in Columbus. Zatorski's paintings employ the encaustic medium, an ancient method of hot-wax painting prevalent in the Late Roman Empire, or an enamel medium, and are reminiscent of Byzantine and medieval Roman styles.



Mr. and Mrs. Carl J. Hopper will celebrate their 50th Wedding Anniversary with an Open House for their friends in their home, 1331 Lexington Ave., on Saturday, March 1 from 1 to 4 p.m. Carl J. Hopper and the former Roberta M. Winkler were married Feb. 26, 1935 in Vincennes. They have been members of St. Patrick Parish, Indianapolis, for 40 years. The Hoppers are the parents of six children: Brenda Bischoff, Carl R., Mary Jenkins, Diane Whitis, Karen Puglisi and Carol Cassetty. They also have 17 grandchildren and four great-grandchildren.

check it out...

SS. Peter and Paul Cathedral Council and Court #191, Knights of St. Peter Claver, will present An Evening with B.B. King at Beef-n-Boards Dinner Theatre, 9301 N.

Michigan Rd. on Monday, March 18. Doors open at 6 p.m. Donation \$27.50. For reservations call Odessa Shepherd 546-0143.

St. Joan of Arc Parish will sponsor a free one-day seminar on "The Bible and You" on Saturday, March 2 from 9 a.m. to 1 p.m. at the parish center, 42nd and Central. Emphasis will be on daily Bible reading.

The Irish-American Heritage Society will sponsor an Irish Gala and Dance featuring Irish entertainment, food and drink at Secunia Memorial High School on Saturday, March 9 from 6 p.m. to midnight. Dinners will be available from 6:30 to 7:30 p.m. with sandwiches and snacks offered all evening. Cash bar. Admission \$5. For information call Charles Kidwell at 359-3062.

The National Office for Black Catholics (NOBC) and the Atlanta diocesan Commission for Black Catholics will co-sponsor "Becoming and Sharing—Evangelization Through Liturgy", NOBC's 15th Afro-American Culture and Worship Workshop, from July 21 through July 26 in Atlanta. The week's program will be designed around "What We Have Seen and Heard," the recent pastoral letter on evangelization issued by the black Catholic bishops of the U.S. Keynote speaker will be Franciscan James P. Lyke, auxiliary bishop of the Cleveland Archdiocese. For more information contact: Ronald L. Sharps, Dept. of Culture and Worship, NOBC, 810 Rhode Island Ave. N.E., Washington, D.C. 20018, 202-635-1778; or Father Bruce Wilkinson, Atlanta Commission for Black Catholics, 404-241-5862.

The spring series of Mature Living Seminars sponsored by Marian College will be held from 10 a.m. to 2 p.m. on Tuesdays, March 12 through April 30 in Room 251 of Marian Hall. Topics include: "Augustine of Hippo" on March 12; "Thomas Merton" on March 19; "Gospel Portraits of Jesus" on March 26; "Edith Stein" on April 2; "Catherine of Siena" on April 9; "Thomas More" on April 16; "Carl Jung" on April 23; and "George Orwell" on April 30. \$10 donation requested for series.

Communal penance services offered on a cooperative basis

Communal penance services will be offered during Lent on a parish cooperation basis in parishes throughout the archdiocese. Parishioners are encouraged to make use of the sacrament of reconciliation at a convenient time and parish. Several confessors will be present at each of the following locations:

Indianapolis East Deanery

Deanery penance service for Our Lady of Lourdes, Holy Cross, St. Bernadette and St. Philip Neri; to be held at Our Lady of Lourdes; March 24 at 2:30 p.m.

Holy Spirit; March 24 at 7:30 p.m.
St. Simon; March 25 at 7:30 p.m.
Little Flower; March 28 at 3 p.m.

St. Michael, Greenfield; March 28 at 7:30 p.m.
St. Philip Neri; April 3 at 7:30 p.m.

Indianapolis South Deanery

Our Lady of the Greenwood, Greenwood; Feb. 27 at 7:30 p.m.

St. Roch; March 14 at 7 p.m.
St. Mark; March 21 at 7:30 p.m.
Holy Name, Beech Grove; March 26 at 7 p.m.

St. Barnabas; March 28 at 7:30 p.m.
St. James; April 3 at 7:30 p.m.

Seymour Deanery

St. Rose of Lima, Franklin; March 17 at 2 p.m.

Secunia Class of '60 reunion

Secunia Memorial High School Class of 1960 will hold its 25th anniversary celebration on Saturday, June 15.

They are looking for the following classmates: Richard Carpenter, William Chorice, Thomas Eberly, Carol (Frain) Evans, Jim Garner, James R. Gilbert, Shirley (Hauck) Foote, Jo Ann (Hildebrandt) Watkins, Mary Catherine (Hurley) Taylor, Barbara Ann (Hynes) Powers, Samuel Kelly, Marilyn (King) Hunt, Mary Jo Lathrop, Harry Ramsey, Thomas Rapp, Theresa (Riedlinger)

Stewart, Patricia (Rodgers) Kramer, Janet Schmidt, Craig Dennis Seltentright, Elizabeth (Sensback) Havens, Nancy (Shank) Pedder, John Sullivan, Thiemo Unfried, Linda (Vance) Paige, and Emily Zimmerman.

Please contact one of the following persons if you have information regarding the whereabouts of the missing graduates: Eleanor (Luthman) Kolbus, 894-4750; Theresa (Blanford) Hedrick, 898-2817; or Father Tom Widner, 882-0724.

Home helps unwed mothers

(Continued from page 3)

Archbishop's Annual Appeal, the Daughters of Isabella and service fees. A newly instituted development office will focus attention on filling the gap where costs are concerned, relative to the special needs infant. St. Elizabeth's also hopes to expand services to meet the needs for education and support of the single mother. On the drawing board is a program that will help single mothers further their education and develop quality parenting skills while in a residential setting.

St. Elizabeth's has come a long way since 1915. And yet, unplanned pregnancies still cause emotional crises in the lives of women and their families. In fact, today's societal values often create greater stress and make more difficult the whole decision-making process. St. Elizabeth's offers a real choice and does so with Christian love and sensitivity.

(Linda S. Fitzgerald is development director for St. Elizabeth's Home.)

Marian College fund drive to help upgrade library

Marian College will kick off a special \$40,000 fund drive to upgrade the college's library, according to Shirley Richardson Evans, fund drive chairperson and Marian College trustee.

Revenues raised by the campaign will be used to purchase new computer and audio-video equipment, and to strengthen key areas of the library's collections.

"Marian's library has a good collection and a beautiful building," Evans said. "But in today's academic world that is not enough."

Evans went on to explain that the new computers would allow student, faculty and staff access to nationwide academic data bases. The audio-visual materials and new books would update scientific and technical collections, particularly the health sciences, in which Marian has several strong programs.

Marian's alumni and friends will be the principal audience for this drive, but Evans says that she will be approaching others in the Catholic community as well.

"Marian College is an important resource to the central Indiana Catholic community," Evans noted. "As the only co-educational Catholic college in the archdiocese, it provides religious community leaders, school teachers and well-educated laity. Anyone interested in Catholic higher education should support Marian," she said.

Evans was chosen to direct the fund raising effort because of her commitment to the Indianapolis Catholic community and her interest in higher education. She is a trustee of both Marian College and Archdiocesan Black Catholics Concerned, which she organized in 1972. She is a



Shirley Richardson Evans

director of the Catholic Charities Board and St. Elizabeth's Home and a member of the Archdiocesan Liturgical Commission.

She is also a member of St. Thomas Aquinas Catholic Church where she serves as lay eucharistic minister, lector, parish council member and liturgy committee member.

Evans is a graduate of Howard University in Washington, D.C., earned her master's degree from Columbia University in New York, and holds an honorary doctorate from Marian College.

QUESTION CORNER

Responding to bigotry

by Fr. John Dietzen

Q I am interested in knowing if the Catholic Church is making a formal comment on the latest attacks on the Vatican and the pope published by such organizations as the Tony and Susan Alamo Christian Foundation of Alma, Ark.

They "reveal" that the Vatican is the real boss of the CIA, the FBI, Congress, labor unions; that the Catholic Church controls Time and Newsweek magazines among others; that Pope John Paul is a homosexual; and ad nauseum.

Have they ever heard of the eighth commandment, "Thou shalt not bear false witness against thy neighbor?"

It is too bad our scholars do not have more time to dissect and reply to such attacks. (Colorado)

A I share your concern. We have enough real faults and failures, both as individuals and as a church, which we and our critics are very willing to acknowledge.

It hurts much, therefore, when the church we love is subjected to such obviously ridiculous and false attacks.

In answer to your question, we of all do not make any judgments on the personal lives of any people involved. An extremely narrow education, some real or imagined hurt caused to them or to some-



one in their background, are among the things that may cause such a hatred of the Catholic Church.

Such individuals and groups come and go in the life of the church. It is impossible and fruitless to try to respond officially to all of them.

While some response is appropriate (and is being made), particularly in areas that might be more affected by such publications, I have found that repeated response to such ephemeral bigotry is unnecessary. When attacks as ludicrous as these are made, people of any intelligence and even a minimum of honesty do not need refutations to see through them.

Q In a recent column on marriage vows, you said that two forms of vows are permissible in the Catholic Church, one for the entire church and one that is more traditional for our country, granted at the request of the American bishops.

My husband and I were married in the Catholic Church about five years ago and we repeated after the priest vows we wrote ourselves. They include all the elements of the vows you mentioned. If it was OK for us and other couples we know, how can you say it is not possible? (Colorado)

A I did not say it was not possible or that it is not done; simply that it conflicts with what is prescribed by the church.

The woman asked what the church's rule is about this. That rule, as I described it, was made most explicit in the Rite of Marriage (No. 12 and 13) and by the American National Conference of Catholic Bishops in November 1969.

FAMILY TALK

Teaching children how to handle death

by Dr. James and Mary Kenny

Dear Mary: My 85-year-old mother passed away. She was in a nursing home for seven months.

My problem is how can I tell my small three- and four-year-old granddaughters about her death? The three-year-old shows signs of fear and is upset. She has asked many questions. The four-year-old will not say anything. My daughter-in-law told her what happened briefly.

They were not taken to the funeral parlor. They visited my mother at the nursing home a few times thinking it was a hospital. I would appreciate an answer soon.—Ohio

Answer: Education about death resembles sex education in many ways. Young children are aware of the subject. There is much they cannot understand.

If told nothing, they will learn nevertheless, and will imagine many strange ideas. In both cases the most important element is not what words the adult uses, but what the adult's feelings are about the subject.

The difficulty in explaining death to your granddaughters is that you must do so when you yourself are upset. Undoubtedly you are more upset than they. She was your mother.

Young children have an outstanding capacity to pick up the feelings of loved ones. Undoubtedly they understand you are upset, and perhaps this disturbs them.

It is all right for them to know you are upset. That will not shatter them. However, you want them to learn that death is a natural part of life, that we are sad when a loved one dies and still rejoice in the faith which tells us life triumphs over death.

How might you convey such a profound message to little ones?

First, you might reflect on your mother's life. Consider how long she lived.

Recall the blessings your mother enjoyed. Recall what you loved about her. Do these things to deal with your own feelings about the loss.

When you talk to your grandchildren, tell them some stories about your mother. Telling stories is a good way to introduce the subject of your mother's death, particularly for the four-year-old, who has said nothing about it.

Tell them she died and is not coming back. Tell them you feel sad because you miss her and love her. Tell them you will all be with her again sometime in the future.

When questioned, answer the children's questions as simply and honestly as you can. When you cannot give an accurate answer, tell them you do not know.

Children are not the only ones who cannot understand death. Death is a great mystery. It is not important that the children understand every detail accurately.

For example, young children have a sense of time very different from adults. If, later on, they inquire when great-grandmother is coming back, it is not because you failed to instruct them correctly. That is simply a young child's time sense showing. Tell them again that she is not coming back but that you all will join her sometime.

If the opportunity arises, do not hesitate to let the children visit another nursing home resident. It is important that they not assume that people go to nursing homes (or hospitals) to die.

You cannot bring your mother back. But it is your privilege to be the link between her and your granddaughters and thus give them part of their heritage. Let them watch you cope with grief. And hug them closely.

(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.)

© 1985 by NC News Service

This position is not taken lightly. In September 1981, the NCCB Committee on the Liturgy reaffirmed it in these words:

"In response to repeated requests for clarification, it must be stated that only those formulas for the declaration of consent approved for use by the NCCB, confirmed by the Apostolic See and included in the approved ritual, may be used in the Rite of Marriage. A couple is not free to compose their own declaration of consent.

"While the couple may well find language of their own to express very profoundly the consent and covenant which they undertake, this is a central ritual and ecclesial act, and they have a responsibility to the community of believers assembled, that is the church before which they manifest their consent, to use language clearly and certainly conformable to the church's faith and the understanding of the sacrament."

As I mentioned in the earlier column, if a couple employs other language of consent, the priest who presides may use one of the approved formulas in the form of a question, as is provided in the marriage rite.

(Questions for this column should be sent to Father Dietzen at the same address.)

1985 by NC News Service



Grinstainer Funeral Home, Inc.
 SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER
 The oldest Funeral Established in Indianapolis — Founded in 1854
 "Centrally Located to Serve You"
 1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374



Highsmith Floral
 "SERVICE AND SATISFACTION"
 925-6961
 CRONIN/MARER/SPEEDWAY
 Indianapolis

THE TREASURE CHEST
 4 EAST WASHINGTON STREET, INDIANAPOLIS
 (Between Florsheim Shoes & Hardees)

**EXPERT WATCH REPAIR
 CLOCK REPAIR
 JEWELRY REPAIR**

Same Day Service on Jewelry Repair
 Free Estimates — Fast Service



**LOURDES —
 MONTE CARLO NIGHT**
 Saturday, February 23, 1985
 7:30 PM 'til ???

✓ **Poker** ✓ **Texas Poker**
 ✓ **Blackjack** ✓ **Arm Chair Races**
 and Other Games

— REFRESHMENTS SERVED —

OUR LADY OF LOURDES CHURCH
 5333 East Washington Street, Indianapolis
 (In the Cafeteria)

SPONSORED BY: Men's Club BENEFIT: Student Athletics

Everyone Over 21 Welcome

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

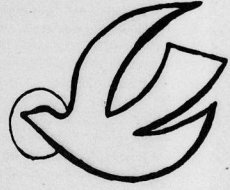
*The Word of the Lord
 stands forever; it is the
 Word given to you, the Good News.
 (1 Peter 1:24-25)*

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

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

St. Simon Church 8400 Roy Road Indianapolis, IN 46219	DATE: March 1, 1985 Soup and Bread Supper — 6:00 PM Prayer, Praise & Mass — 7:30 PM Celebrant — Fr. Harold Kneueven Homilist — Fr. Charles Dahlbay
---	--

For Further Information Contact:
Catholic Charismatic Community Center
Phone: 848-8000 (Phone Courtesy of Ambassador Leasing)
"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



Faith Today

A supplement to Catholic newspapers, published with grant assistance from Catholic Church Extension Society, by the National Catholic News Service, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. All contents copyright © 1985 by NC News Service.

23



When
it's not
a lovely
day in the
neighborhood

By Suzanne Elsesser
NC News Service

"Instead of staying behind locked doors, I'm interested in coming out and getting something done," said Bridget Healy.

"Four years ago," she continued, "I was living in a building with no heat and no hot water. People were coming in at night and stealing the pipes from one whole side of the building! We got the tenants together, had meetings in the lobby and began to hope that we could change things."

With 10 neighbors and parishioners in New York's South Bronx, Ms. Healy formed a group at St. Athanasius Parish. Together they planned ways of working to improve living conditions in an area known by many for its acres of abandoned buildings and vicious crime.

"We want to be able to say 'this is what is happening in our neighborhood. This is what needs to be done and this is what we're willing to fight for,'" added Angel Garcia.

He heads the 5-year-old People for Change organization that is working with South Bronx parishes to give people a voice in what happens to them and their neighborhoods.

Vocations In a South Bronx neighborhood, writes Suzanne Elsesser, parishioners are joining together to fight for the kind of community they want. And fighting fear is the first battle.

Waiting for a meeting to start, I chatted briefly with Georgia Hudson who pointed to her sister-in-law, Anna Hudson, sitting across from her bundled in a heavy winter coat and wool cap. "Anna's the one who got me to come. She's the one who knows what's going on," she said.

"Yes," the sister-in-law responded with a laugh. "I'm out at meetings so much I'm just never at home. It's fun though. You come over here and people say 'Hi, how are you doing?' and it makes you feel at home."

She added that the parish group and People for Change have targeted five neighborhood buildings in which to organize and train the tenants to speak for themselves. They'll talk to the groups about such things as heat, plumbing that works, front door locks, pest control and adequate lighting in hallways.

The group discussed particular neighborhood buildings that might need work. Then Olga Rosario raised an additional topic.

"Our problem," she said, "is that we're afraid. Before we give training in how to renovate a building, we need to train people to overcome their fear."

She added: "We're equals, but we don't always see ourselves that way. We can be scared of anyone we think is higher than us, like a landlord or a lawyer or a judge."

As they rose to leave with plans to meet again in two weeks, the group paused in prayer. They had opened their meeting with a prayer for the ability to change what can be changed, the courage to accept what cannot and the wisdom to know the difference.

Now they praised God, thanking him for the opportunities that are theirs and the people he has brought to help them.

Stepping out into the cold, dark night from the warmth of the rectory, a woman paused to say:

"You know, this is my neighborhood. I moved away for a while, but I'm back now. I'm a fighter and I'm going to fight for our rights here."

As she spoke, another woman came down the high stone steps struggling with two heavy plastic shopping bags filled with canned goods. She smiled as she passed on her way to the bus stop.

Garcia followed and waited with her for awhile. "She had her money stolen today after she cashed her check. So she came to the rectory for some food," he told me later. "I stayed with her because I didn't want anyone to rip her off again while she was waiting for the bus."

It was never mentioned outright, but this group was the start of a self-help program like those mentioned by the U.S. Catholic bishops in the first draft of their pastoral letter on the U.S. economy.

"Fostering self-help programs...is an effective way to attack poverty," the draft of the bishops' letter said.

(Ms. Elsesser is on the staff of the South Bronx Pastoral Center in New York City.)

Paul and Mike and Gail

By Dolores Leckey
NC News Service

Consider the story of two laymen who live in different parishes. Paul works for a data processing firm. Married and the father of three children, he teaches seventh grade religion; he ushers at Sunday Mass; he often conducts Saturday morning devotional services.

Paul's life centers around the church.

Mike is a public school administrator. His work occasionally requires him to attend community meetings one or two evenings weekly. As a result, Mike guards his time and energy for his family and a pet civic responsibility.

His parish participation includes Mass each week with his family. Occasionally they linger for the social hour.

Paul defines his lay role in the church in terms of his church ministry.

Mike says he is coming to see his professional commitment, his family life and his volunteer work in local political campaigns as his ministry. Parish liturgies and adult education offerings are helping Mike to see that his life "on the outside" holds something the church values.

Twenty years ago the Second Vatican Council called the church to a new kind of pilgrimage. I remember the excitement of news stories at that time explaining what the council had to say about the laity's role in the world: that "the laity by their vocation seek the kingdom of God by engaging in temporal affairs."

Increasingly since that time, lay women and men have moved into new roles within the church, partly because of institutional need — fewer clergy and Religious.

An equally important reason is the laity's new self-concept. Like Paul, they realize that their competencies and gifts can be put to good use within the church.

A real challenge, though, is to develop ways of supporting the laity's role as the church in the world — ways of supporting Mike and others like him.

This is what the U.S. bishops had in mind when they wrote in a 1980 statement on the laity: "In those areas of life in which they are uniquely present and within which they have special competency because of their particular talents, education and experience, (the laity) are an extension of the church's redeeming presence in the world."

Lay ministry in the parish and the lay witness in the world aren't exclusive of each other, however.

Consider one more story — that of Gail. A single parent of two

teen-agers, Gail is employed full time as a librarian and serves as a parish lector.

A few years ago her parish held a seminar series on "Gifts and Ministry." Over several weeks, lay people identified talents, prayed together and studied the evolving role of the laity in today's church.

In a very real way, Gail reports, the seminar helped her recognize that she has a genuine mission, first in the family where she maintains a consciously Christian home

- through prayer;
- through the practice of hospitality;

- and through the willingness to work through conflict toward forgiveness and reconciliation.

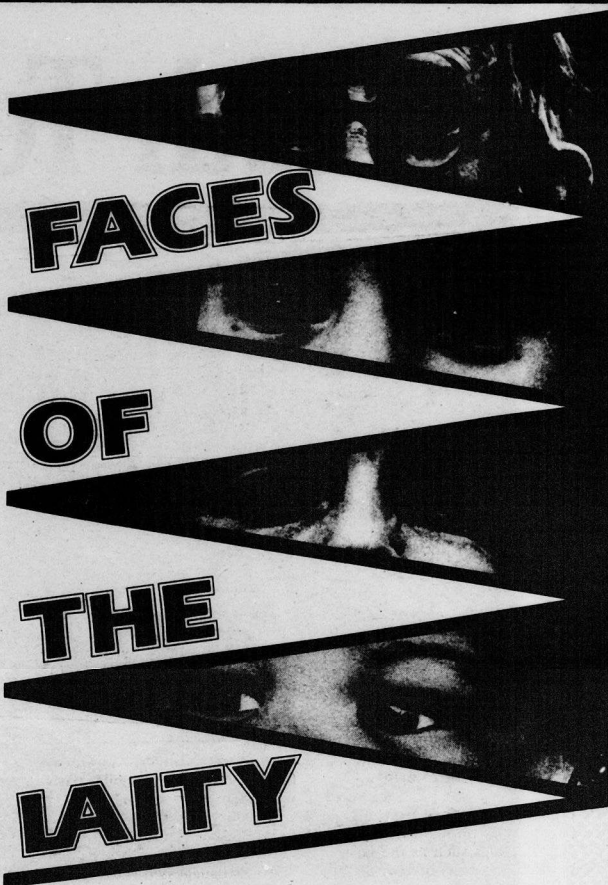
She now sees too that her Christian role reaches into her career and her relationships with clients and co-workers.

And she is gifted organizationally. So she chose to share that gift by supporting her children's drama club.

Finally, she decided she would serve her parish as a reader at Mass — bringing to this her feeling for Scripture and her belief in the power of God's Word.

Gail's parish helped her to recognize the strength of her ministry in the world and to discover a new ministry within the parish as well.

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



Matthew's guide to community

By Father John Castelot
NC News Service

A girl who had 12 years of Catholic education left the church shortly after her high school graduation. She had not given up on religion, she said. In fact, she had joined a little storefront Bible church.

When asked why, she answered quite simply: "There I am somebody, a person."

People, perhaps especially the young, have a deep yearning for community — for interpersonal sharing. They want others with whom they can share their thoughts, pray and gain moral support for Christian living.

Today more and more Catholics are becoming aware of how much the vitality of the church counts on them. And many lay people are participating in small groups where they can experience what it

means to be a member of the body of Christ.

In fact, a number of renewal programs being used in parishes are encouraging the formation of small groups in which people share insights into the meaning and potential of their Christianity, and in which they pray together.

"Community Booklet," chapters 16-18 of his Gospel, containing instructions for Christian living.

They were addressed to all Christians. And for the first few centuries this is how Christians lived — as small groups in which they shared everything, but especially themselves.

"A yearning for community is rooted deep in human nature. And it is thoroughly Christian."

A yearning for community is rooted deep in human nature. And it is thoroughly Christian.

Jesus acknowledged it when he said: "Where two or three are gathered in my name, there am I in their midst" (Matthew 18:20).

These words appear in what I like to think of as Matthew's

As a consequence, their lives were marked by joy, a reflection of their love and life together. For them the idea of a Christian as someone who could "go it alone" would have seemed a contradiction in terms.

The unity they enjoyed was not that of the local drama society or

Energized by the laity

By Katharine Bird
NC News Service

"Well, bishop," the lay president of the parish council said, "you take care of drawing up the mission statement for the parish and we'll implement it."

"I said, 'No, you won't really think the mission statement is yours if we proceed that way,'" replied Bishop James Hoffman of the Diocese of Toledo, Ohio.

Retelling that story during a recent interview, the bishop said he considered that exchange a "great teaching moment."

For Bishop Hoffman, the incident was illustrative. Our expectation of who does what in the church grows out of our particular vision of the church, he indicated.

"Vatican II moved the church forward" in that regard, Bishop Hoffman suggested. "It stressed the common bond of all people" and developed the theology of lay people's responsibility for the church's mission.

Bishop Hoffman recently stepped down after three years as chairman of the U.S. bishops' Committee on the Laity. He found his six years on the committee "exciting and energizing" since it put him in touch with so many lay people.

He especially benefited from his encounters with "non-church types" at meetings such as the laity committee's 1983 conference

on work and faith at the University of Notre Dame.

They were people "we have no effective way to tap into" under ordinary circumstances, he explained. When church leaders want to consult with lay Catholics, it's usually those who are active in church ministry, he said. And "the number of people involved with church ministry is minuscule."

"The greatest number of lay persons work in society," Bishop Hoffman said. "Their primary role is to shape institutions by their work there."

The church hasn't yet found sufficient ways of supporting them — the Catholic politicians, the corporation executives, the teachers in public institutions, he added.

"There needs to be a way these folks can have spiritual nourishment — I'm willing to look at that," he said.

The bishop thinks this could be a two-way street. "My sense is a lot could be gained by the total church if the voices of the many could be heard," he said.

On the bishop's wish list is finding some way of reaching more of these lay Catholics. "But we have no established forum now for consulting on a regular basis with them," he said.

He suggested one way might be to establish a National Council of Catholic Laity.

He also suggested starting on the local level first, where some framework for consulting these "experienced, talented folks" might be established.

□ □ □

Bishop Hoffman indicated he learned a great deal during his tenure on the laity committee.

An important lesson was discovering that the bishop's primary concerns are not necessarily those of the laity.

"I could come in with an agenda — say, to implement the bishops' pastoral letter on peace in the nuclear age — and I'd have to back up and address what the laity wanted to talk about first," the bishop said.

For many lay persons, "marriage and the family are the heart of the matter," he said.

Once he discovered this, Bishop Hoffman said, the way to proceed often was close at hand. For example people readily can see that war and peace issues affect family life and children — since they affect the very future of the world as well as each family, he said.

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

FOOD...

...for thought

"Groups like this one are great because they are an opportunity for me to discuss my faith with others who also are interested in it," Joan was saying. "I don't get many opportunities like that otherwise."

Joan was a wife, mother and real-estate agent with a profound interest in the church's social-justice ministry. She was one of 12 lay parishioners meeting in a home as part of a parish renewal program.

Joan had done a great deal of thinking about her faith. Clearly she was bringing that faith to bear on her real-estate work. But she did not feel she had as much contact with others of her faith as she needed, outside of Sunday Mass. She valued the support offered by the renewal program, a point on which several other group members readily concurred.

Parish renewal groups are bringing a new twist to lay Catholic life. They bring together those in the parish who always support parish activities. But they also attract many others who rarely participate in formal parish activities outside of Sunday Mass.

Their diverse backgrounds and interests offer group participants an opportunity to share insights and to learn from each other in refreshing ways. But their varied backgrounds also pose a special

challenge: to find some common ground. One group leader told how his group began to move forward when it developed a common mission — a simple project to aid poor families in the local community.

The participants in Joan's group experienced a sense of growth over the weeks they met. And, although most in the group were only casual acquaintances at the beginning, they came to care much about each other.

At the same time, their different backgrounds didn't disappear from view, with everyone becoming identical in their approaches to daily Christian living. Perhaps, as one parishioner suggested, that isn't the goal of such groups.

Groups like the one Joan participated in are becoming an increasingly common dimension of the life of the church's lay people. Individuals say the groups are not only an opportunity to discover what it means to serve the church and the world as Christian people, but an opportunity to get to know each other better.

They say they learn to call each other by name. They come to realize how much the Christian life is valued by others close at hand. They say they hope that will build new bridges in the church.

...for discussion

1. When it comes to your work in the world as a teacher, a salesperson, an officeworker, a farmer or a doctor, what difference does your Christianity make?

2. What is the difference between Mike and Paul in the article by Dolores Leckey? What does she mean when she writes that the laity's church ministry as catechists, parish council members, readers at Mass, etc., need not be exclusive of their active witness to Christianity at home or at work?

3. Mrs. Leckey tells the story of a woman named Gail. At home, Gail discovered there are ways her Christianity comes into play — in her approach to resolving conflicts, for example, and in making the home a place of hospitality. What are other ways of putting Christianity into action at home?

SECOND HELPINGS

"Lay Minister" is a 31-page pamphlet published by the National Catholic Vocation Council. Personal statements by nine lay persons who tell how they live out their values and beliefs today are included. Suzanne Elsesser writes that the "most basic and important" way lay Catholics minister is through their witnessing to the good news in the world. She gives some concrete examples of how this is done: "Managers, salespeople, government workers — all are asked to do what they do in a manner that lets Christ's love of people show through them. They are asked to wait on tables or administer government programs with a smile and attentiveness, to manage departments or entire corporations with a respect for people and to sell with the realistic needs of people in mind." (National Catholic Vocation Council, 1307 S. Wabash, Suite 350, Chicago, Ill. 60605. Single copy, \$1.75.)

25

living

fitness club, where people simply come together to accomplish a specific task.

The unity of Christians is truly organic: It comes from sharing in the same vital principle — the life of the risen Christ.

This unity is expressed very beautifully in St. John's image of Christ as the life-giving vine and Christians as the branches.

Obviously a branch which is separated from Christ is one that is separated from other branches — with the same results. It follows that we have life, true life, in community, in vital union with our brothers and sisters.

Since we are feeling, caring, loving, needing human beings, this union cries out for expression in real sharing among Christians.

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

CHILDREN'S STORY HOUR

God's servant first

By Janaan Manternach
NC News Service

When Thomas More was a young man, he thought about becoming a monk. In fact, for several years he lived in a monastery. But he decided God was calling him to marry and to have a family.

He studied at Oxford University and became a lawyer. He married Jane Colt and they had four children. Thomas was a family man. He seemed to enjoy most the time he could spend with his family at home.

The family lived in a beautiful home not far from London. They enjoyed entertaining their many friends.

Thomas More became one of the most important people in 16th-century England. He was one of the most intelligent and best-educated men in Europe. Scholars came from many countries to learn from him. He taught his children himself.

A famous student of Thomas

was Henry VIII, king of England. The king was impressed with how intelligent Thomas was. He loved Thomas as a friend. King Henry sent him as a personal representative to other countries and made him a knight.

The king finally named Thomas to the most important position in the country as chancellor of England. Thomas was now second only to the king.

But then everything changed. King Henry wanted an annulment of his first marriage and hoped to marry Anne Boleyn. He wrote to the pope for permission, but the pope refused.

King Henry now named himself head of the church in England.

Thomas More refused to accept this. King Henry was very angry. He tried to get Thomas to change his mind and promised him great rewards.

But Thomas could not agree with what the king was doing. He resigned his position as chancellor.

King Henry tried harder to get

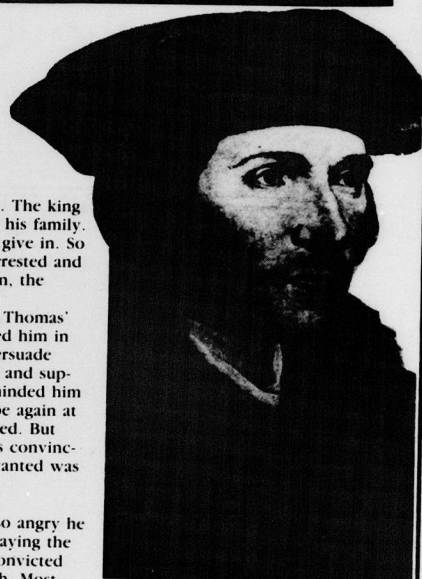
Thomas to support him. The king threatened Thomas and his family. But Thomas would not give in. So the king had Thomas arrested and put in the famous prison, the Tower of London.

For more than a year Thomas' family and friends visited him in prison. They tried to persuade him to change his mind and support the king. They reminded him how happy life would be again at home with those he loved. But Thomas refused. He was convinced that what the king wanted was wrong.

Finally the king was so angry he accused Thomas of betraying the country. Thomas was convicted and condemned to death. Most everyone knew he was not a traitor.

Just before Thomas was killed, he turned to the people who were watching. "I die the king's good servant — but God's first," he said.

The church considers Thomas More a saint. He is remembered



each year on his feast day, June 22.

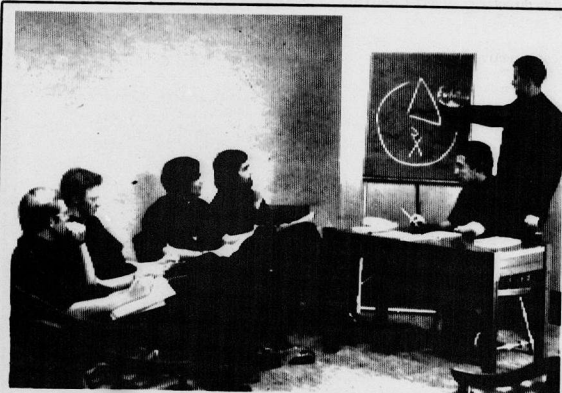
(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Missing Parts

Fill in the vowels in the phrases below. All of the phrases are contained in this week's children's story.

1. h _ l _ v _ d _ n _ m _ n _ s _ t _ r _ y
2. th _ K _ ng w _ s _ m _ pr _ ss _ d
3. d _ v _ rc _ h _ s _ w _ f _
4. T _ w _ r _ f _ L _ nd _ n
5. c _ nd _ mn _ d _ t _ d _ th
6. Th _ m _ s _ M _ r _

answers: 1. he lived in a monastery; 2. the king was impressed; 3. divorce his wife; 4. Tower of London; 5. condemned to death; 6. Thomas More



Frontier

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

With funding from the Catholic Church Extension Society, they are now able to pursue the priesthood with intense missionary zeal. They are part of a team that brings God's Word to isolated people here in the United States. But that team can't do

the job alone. It needs new members. It needs you.

Join us. Become a member of the Extension team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we will bring Christ to those living in remote home mission areas.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

HOW ABOUT YOU?

Imagine that you were one of St. Thomas More's children. How do you think you would have felt about your father's courageous stand against King Henry's demands?

Children's Reading Corner

Throughout history, lay people of the church have lived simple and heroic lives. Many of them are remembered because of the good that they did for others and because of their faithfulness to God. In "The Saints Book" by Kate Dooley, you can read the stories of some great lay people. For example: St. Thomas More, St. Barnabas, St. Casimir, St. Elizabeth of Hungary, St. Margaret of Scotland, St. Isidore the farmer and St. Monica. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. 1981. Paperback, \$2.95.)



The Catholic Church
EXTENSION Society

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

During Lent we prepare to celebrate

by Jim Jachimik
and Richard Cain

Lent is one of the most widely observed but most misunderstood practices in the church.

The popular view of Lent held it to be a time for prolonged meditation on the passion with special emphasis on the physical sufferings of Christ. Penances were selected with a view toward reminding the Christian how Christ suffered.

Before Vatican II, the popular notion of Lent tended to be legalistic. "Even the weight of the food was stipulated," said Benedictine Father Cyprian Davis, who teaches church history at St. Meinrad Seminary. "The (popular) notion of fasting as a positive thing is more recent, since Vatican II. Before it was just something you had to do."

In contrast, Vatican II gave greater emphasis to the twofold purpose of Lent: recalling or preparing for baptism, and doing penance. Lent was not an end in itself but a way of preparing for the celebration of the death and resurrection of our Savior.

In the catechumenal program at St. Christopher's parish in Speedway, the emphasis is on preparation. "Lent is a time when we look at who we are and who we

would like to be and how we make the two become one," said Benedictine Sister Joann Hunt, director of religious education.

THE LENTEN emphasis on preparation dates back to the catechumenal programs in the earliest days of the church. But the traditional preparation period of 40 days only came about several centuries after Christ.

Since biblical times, fasting had been seen as the symbol of interior mourning and conversion. At first the period did not exceed a week. One or two days was the usual limit. Another custom was to fast for 40 hours.

Whatever the time period, the focus was on preparing new believers for baptism, which would occur at midnight on Easter. It was a time for weaning hearts from their old sinful ways in order that they could more fully experience the mystery of Christ's redemption and appropriate its power in their lives.

There had developed as early as the fourth century the notion of a 40-day fast. But the connection with Holy Week did not come until the fifth and sixth centuries, according to Father Davis.

THE STRICT rules of fasting that prevailed until Vatican II had become

standardized by the end of the Middle Ages. They allowed only one meal a day for those between 21 and 59. A very light snack was allowed in the evening and coffee or tea with a few drops of milk in the morning. In addition, Catholics had to abstain from meat on Wednesday and Friday.

A spot check of Lenten pastoral letters written by the bishops of what is now the Archdiocese of Indianapolis revealed little change in Lenten regulations before World War II.

Then, because of the hardships caused by the war, virtually everyone was excused from their Lenten obligations. After the war, the gradual tendency toward relaxing the Lenten regulations accelerated. In 1966, Pope Paul VI made formal the trend away from fasting and abstinence and toward other forms of piety and works of charity.

That trend continues today. The emphasis in the catechumenal program at St. Christopher's is on personal growth as well as on building community, according to Sister Hunt. One way to do this, she said, is through focusing on the call to conversion.

"It's not a matter of how long the list of things you are denying yourself is. What matters is what is on the list of how to become a better person."



Creative Lenten penances for seeking God's peace

by Jim Jachimik
and Richard Cain

"My peace is my gift to you . . . Come, then! Let us be on our way." (John 14:27, 31)

Lent is a time for seeking peace—with ourselves, with others and with God. "God came into the world to give us his peace," said Franciscan Father John Ostiek, administrative director of Alverno Retreat House in Indianapolis. "That's what Lent is all about."

A practical directive for gaining peace is contained in the Beatitudes, according to Father Ostiek. They address the major sources of sin and conflict in our lives—fear, selfishness, materialism, revenge and lack of faith.

Below is a list of penances grouped around the Beatitudes. They were suggested by nuns and priests in the archdiocese as guidelines for those seeking practical ways to observe Lent in the spirit of the Beatitudes.

In selecting penances, it might be helpful to keep in mind three things: prayerfulness, simplicity and concreteness.

"Penance is not an end in itself," said Father Ostiek. "It's a striving to be closer to God." A penance is prayerful if it helps us to reject sin and be more open to God.

Penance should also be realistic. "People don't have to come up with some gargantuan new program for their spiritual life," said Benedictine Father Noah Casey, a spiritual director at St. Meinrad Seminary. "The keynote is simplicity. Do something that is challenging but do-able."

Penance should also touch lives in specific ways. "Maybe people need to look at concrete behaviors and act on those behaviors—to simply live their lives by asking 'How can I be of help?'" said Father Jeff Godecker, chaplain of the Catholic Student Center at IUPUI in Indianapolis.

"How blest are the poor in spirit; the reign of God is theirs." (Simplify your life.)

- Don't eat between meals.
- Identify your priorities and eliminate habits and activities that don't serve them.
- Set aside five, 10 or 15 minutes each day to be still.

List the things you have felt obliged to do and assess which ones are still obligations. Eliminate the others.

- Go through a closet, attic, garage or basement. Give away those things you no longer need.
- Start tithing.
- Practice a progressive fast. For

example, begin by giving up beef the first week (Thursday after Ash Wednesday through the next Wednesday), add pork to your fasting list the second week (beginning Thursday), poultry the third, fish the fourth, eggs the fifth and dairy products the sixth, and from Holy Thursday through Holy Saturday, take nothing but bread and water.

"Blest too are the sorrowing; they shall be consoled." (Make the sufferings in your life something positive.)

- Smile peacefully over little imperfections and aggravations in your day.
- Befriend someone in a nursing home. Do little things to ease his or her suffering and loneliness.
- Try to see the Christ in otherwise unpleasant or uninteresting people.
- Resolve to think that every detail of your suffering, disappointments and problems is an opportunity to understand a little and to join yourself to the Savior in His passion.

"Blest are the lowly; they shall inherit the land." (Seek humility, especially through service to others.)

- Volunteer to be a driver one Saturday a month for the St. Vincent de Paul Society.
- Take a handicapped person to Mass or some other Lenten service who would otherwise have no way to get there.
- Visit a sick or shut-in person. Bring or do something to cheer him or her up.
- Pay special attention to table manners and to the needs of others at table.
- Type a friend's paper.
- Make a special meal for your family.
- Offer to help with church activities, or do some maintenance work for your parish or some other charitable organization.
- Change your own attitude if you are negative about any aspect of the faith. Admit you do not have all the knowledge in the world and that you need God's saving hand, too.

"Blest are they who hunger and thirst for holiness; they shall have their fill." (Strive to be more holy.)

- Resolve to renew your prayer life. Try a new form of prayer if you are dissatisfied with your present way of praying.
- When splashing water on your face in the morning, pray "Wash me, Lord, from my iniquities and cleanse me from my sin."
- Start a program of daily Scripture reading.
- Take one of the so-called new changes in the church since Vatican II that you don't like. Find out why it is there by looking up the Vatican II documents where the change

was made and study them so you can get to understand it and come to accept it.

- Read an uplifting novel, story, article or poem.
- Attend Mass at least once during the week with the intention of joining the people of God in your parish to prepare together for conversion and renewed celebration of Christ's suffering, death and resurrection.

THE SUNDAY READINGS

FIRST SUNDAY OF LENT

FEBRUARY 24, 1985

by
Richard
Cain

Genesis 9:8-15
Psalm 25:4-10
I Peter 3:18-22
Mark 1:12-15

Most of us act differently around a famous or important person. If we are not too afraid, we try to get close to him, attract his attention, ask for his autograph or pump his hand if we can. It is as if something of his importance rubs off on us through our nearness to him.

Living on a planet with more than 4 billion people, a flock of dust in the vast inner desert of the universe, we crave a sense of importance. This Sunday's readings present us with a great mystery, the fact that God, the most important person in the universe, wants to be near to us, his mere creatures. The readings challenge us to see our self worth in a completely new way and to trust in the great importance He attaches to us through His relationship with us.

Like marriage or any deeply intimate relationship, man's relationship with God must grow through a series of stages. Scripture is a record of these stages called covenants. In the first covenant, God invites Adam and Eve to be co-creators with him in bringing new human life into being and gives them authority to govern and make use of the Earth (Gen. 1:28-30). In the first reading, we hear about God's second covenant, this time with Noah, never again to bring general judgment on the earth through a flood.

God's covenants usually follow a general pattern. God makes certain promises. In turn He asks the person or people involved to accept certain responsibilities. Blessings follow if the covenant is kept, curses if it is broken. Finally, God (and/or the people involved) may also give an assurance of the covenant in the form of a sign. In God's covenant with Noah, the sign is the rainbow.

As the Old Testament story of God's relationship with man unfolds, we encounter more covenants. Especially im-

portant are the covenant made with Israel through Moses on Mount Sinai, from which we get the 10 commandments, and the one made with David, in which the Messiah is promised.

God moves slowly from covenant to covenant in order that our confidence and trust may have time to develop. Through our often inadequate response to each covenant, He also gently confronts us with the problem of sin which obstructs our relationship with Him. The psalm provides an example of someone who has come to realize his sinfulness, yet is able to make a confident appeal to God's mercy based on his knowledge of God's covenants with Israel. We, like the psalmist, can grow in our ability to trust in God's merciful forgiveness as we learn through Scripture of God's past record of mercy.

It is in the context of these previous covenants that Jesus proclaims in this Sunday's Gospel the arrival of God's reign. For the new covenant God offers to all men through faith in Christ is the climax and fulfillment of all the previous covenants.

The second reading from I Peter highlights the parallels between God's new covenant in Christ and the old covenant with Noah. Our baptism in Christ parallels the baptismal flood through which Noah passed. Just as the ark preserved Noah from perishing in the judgment of the flood, so Christ's sacrificial death on the cross will preserve us from perishing in God's final judgment. The sign of God's pledge to save us is His raising Christ from the dead.

Lent is a good time to spend reading the Bible and to reflect on God's ongoing love affair with us. If God is willing to die for us, each of us must be very important indeed! Shouldn't we, in turn, then ask ourselves how we can draw nearer to the God who so ardently desires to draw near to us?

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, 1409 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

February 22-23-24

An Overeaters Anonymous Retreat will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

A Women's Weekend Retreat conducted by Father Edward Dhondt on the theme "Living the Gospel Today" will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be held at Alverno Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.

February 23

The Triad of Prayer conducted by Benedictine Sister Gwen Goss continues at the Beech Grove Benedictine Center on the theme "Prayer and Scripture" from 9 a.m. to 4 p.m. Call 788-7581 for information.

A Soul Theatre performance will be presented by Holy Angels School students at Attucks High School.

The annual Right to Life Dinner Dance will be held at the Sheraton Meridian Inn, 2820 N. Meridian St. beginning with cocktails at 6 p.m. \$22.50 per person. Call 259-0028 or 253-7355 for information.

Cathedral High School's annual Shmashrauction will be held at 5 p.m.

The Men's Club of Our Lady of Lourdes Parish, 5333 E. Washington St., will sponsor a Monte Carlo Night in the school cafeteria for the benefit of student athletics beginning at 7:30 p.m. Everyone over age 21 welcome.

February 23-24

A Vacation Retreat Experience for senior high school girls and older will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Pre-registration required. Call 257-7338.

"I Want to Live," a CYO Workshop for persons working with youth, will be held at the CYO Youth Center, 580 Stevens St. For information call 632-8911.

February 24

St. John's Festival of Arts will present a free concert by the Baroque Ensemble of the First Congregational Church at 4:30 p.m. in St. John Church, 126 W. Georgia St., preceding the 5:30 p.m. Mass.

A Soul Dinner will be held at the Urban Life Center in the Madame C.J. Walker Building.

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

The Secular Franciscans will meet in the chapel of Sacred Heart Church, 1530 Union St., at 3 p.m.

February 25

The Acts of the Apostles scripture study program continues at St. Paul the Apostle Parish, Greencastle, from 7 to 9 p.m.

St. Ann Parish, 14th and Locust Sts., Terre Haute, meets for scripture study on the Acts of the Apostles at 9:30 a.m. and at 7:30 p.m.

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

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

A free Parish Renewal Program conducted by Franciscan Father Justin Belitz will begin at St. Columba Parish, Columbus, at 7:30 p.m.

February 26

Deadline for reservations for St. Barnabas Leisure Day on March 2, sponsored by Women in Christian Service. Cost \$5. Call 888-4599 or 888-7757 for reservations.

The Parish Renewal Program conducted by Franciscan Father Justin Belitz continues at St. Columba Parish, Columbus, at 7:30 p.m.

February 27

The Know Your Faith tape and discussion series continues from 7:30 to 9 p.m. at St. Paul the Apostle parish center, Greencastle.

Another program in Jesuit Father John Powell's "Free to be Me" series will be held at IU/PUI Student Center from 8 to 9:30 p.m.

Franciscan Sister Sandra Schweitzer's visual art and liturgy lecture series continues with "Environment and Art in Catholic Worship" at Marian College from 6 to 8 p.m.

St. Simon Adult Catechetical Team will present another session of "An Ascending View—A Contemporary Look at Scripture" at 7:30 p.m. in Feltman Hall.

Father Mark Svarczkopf continues a Lenten study of the Book of Revelations sponsored by the Central Catholic Office of Religious Education from 7:30 to 9 p.m. at St. James Parish, 1155 E. Cameron St. \$4 fee required for series.

The Parish Renewal Program conducted by Franciscan Father Justin Belitz continues at St. Columba Parish, Columbus, at 7:30 p.m.

February 28

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.

The Parish Renewal Program conducted by Franciscan Father Justin Belitz continues at St. Columba Parish, Columbus.

March 1

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

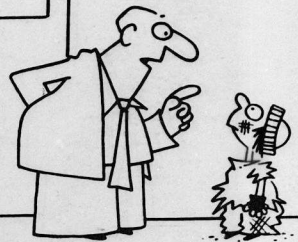
The World Day of Prayer service on the theme "Peace Through Prayer" will be held on the west side at Lynhurst Baptist Church at 7 p.m. Everyone is invited.

Franciscan Father Justin Belitz will conclude the Parish Renewal Program at St. Columba Parish, Columbus, at 7:30 p.m.

March 1-2-3

The CYO and St. Meinrad School of Theology will sponsor "Leadership for Ministry I," the third course in the Certificate Program in Youth Ministry at the Archdiocesan Youth Center, 580 Stevens St. For information call Carl Wagner 632-9311.

PRINCIPAL



"But I'm sure that our safety patrol doesn't need for you to go undercover."

New Albany Deane Catholic Youth Ministry will sponsor a Youth Retreat for high school juniors. Cost \$37.

A Lenten retreat "Reflecting on Scripture, Liturgy, and Catholic Devotions" will be conducted by Benedictine Father Conrad Louis at Kordes Enrichment Center, Ferdinand. Cost \$60. Write the Center at: R.R. #3, Box 201, Ferdinand, Ind. 47532.

A Special Singles Retreat for divorced and separated persons will be held at Mount St. Francis Retreat Center. For information call 812-923-8817.

Benedictine Father Geoffrey Gaughn will lead a Women's Weekend retreat on the theme of "Compassion" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

March 2

St. Barnabas Parish Women in Christian Service will sponsor a Leisure Day conducted by Father Bob Sims from 9 a.m. to 2 p.m. \$5 cost includes doughnuts, coffee and lunch. Reservation deadline Feb. 26. Call 888-4599 or 888-7757.

A Cantor Workshop will be presented by Charles Gardner from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St.

St. Joan of Arc Parish will hold a free seminar, "The Bible and You," from 9 a.m. to 1 p.m. at the parish center, 42nd and Central.

The first of three Gather Together in Lent programs for all ages featuring pitch-in dinner and Father John Powell films will begin at Little Flower Church, 14th and Bosart, from 6 to 8 p.m. Mass at 8 p.m. for these Sundays only. Registration required by Thurs. Feb. 28.

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

The Athletic Association of Holy Name Parish, Beech Grove, will sponsor its fifth annual Family Festival featuring LaScala spaghetti dinners from 4 to 8 p.m. Adults \$5, grade schoolers \$1.50, pre-schoolers free. Kids games. Monte Carlo for adults from 6 p.m. to midnight. Tickets available at the door.

March 3

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

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

St. John's Festival of Arts will present Sheila LaNay Harris, violin, and Herbert Harris, piano, in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. preceding 5:30 p.m. Mass.

REMEMBER
THOSE
YOU LOVED
WITH A
MEMORIAL GIFT
TO THE
AMERICAN
CANCER
SOCIETY

Gather Together in Lent

Little Flower Church • 14th & Bosart, Indianapolis

Children — Teens — Adults

Sunday Evenings

March 3, 10, 17 — 6:00-8:00 PM

8:00 PM MASS WILL BE MOVED TO 5:00 PM FOR THESE SUNDAYS ONLY

LITTLE FLOWER CAFETERIA

Pitch-In Dinner

Followed by Films by Fr. John Powell

REGISTRATION REQUIRED BY THURSDAY, FEB. 28, 1985

PAPER ART'S FACTORY OUTLET

We Specialize in Seconds, Returns, Over-Runs and Out-of-Line Paper Party Goods AT A 50% OR BETTER SAVINGS JUST FOR YOU

EVERYTHING YOU NEED FOR A PERFECT

ST. PAT'S DAY PARTY

Senior Citizens — 10% Discount
GRAB BAGS — \$1.00 each

Plastic Coated Plates... 1¢ Each 3-PLY Napkins... 1¢ Each
11" Plates... 4¢ Each
By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

50% BELOW RETAIL

Mon. thru Fri. — 10 to 6; Sat. — 9 to 2 We Deliver

3503 N. ARLINGTON INDIANAPOLIS

547-3736



"THE POOR BOXES ARE THE BREAD BOXES OF THE NEEDY"

THE ST. VINCENT DE PAUL SOCIETY

PASTORAL ASSOCIATE OPENING

Holy Cross parish, a "mission church" bearing witness to Christ in the heart of the city, is seeking a full-time Pastoral Associate. This person would share leadership responsibilities with the Pastor, building Christian community and helping parishioners serve the needs of the poor and reach out to the neighborhood.

Send Resume to: Fr. Cos Raimondi
Holy Cross Church
125 N. Oriental Street
Indianapolis, IN 46202

For Information Call: (317) 637-2620

DEERING CLEANERS

5926 E. 10th Street
(10th & Arlington)

356-2471

2055 N. Emerson Avenue

357-4085

Masters in Elegant Dry Cleaning

3 PAIRS OF PANTS
CLEANED FOR
THE PRICE OF 2

COUPON GOOD THRU MARCH 9, 1985

VALUABLE COUPON

Need better trade to aid starving

John Paul II addresses Italian farmers

by Agostino Bone

VATICAN CITY (NC)—Better international agricultural trade relations are needed to end the "disheartening phenomenon" of surplus crops being destroyed in technologically advanced countries while in other parts of the world people die of hunger, Pope John Paul II said Feb. 12.

Unless farm production is

stimulated through better prices and trade relations are improved to benefit nations with starving populations, society runs the risk of falling into "social sin," said the pope in a speech to an association of Italian farmers.

"It is necessary to make progress toward the institution of an advantageous relationship between the farmer and hunger in the world, between farm work

and commercial exchanges," the pope said.

"While in some places, people die of hunger, in other places surplus production is destroyed because ways are not found to achieve an organic collaboration between agricultural production and the needs of nations," he said. Pope John Paul called for "more open paths for the exchange of crops."

The pope noted that the farmer is not always "justly rewarded for his labor."

"It is sad to have to admit that market interests sometimes frustrate the results of an intensive labor, to the disadvantage of the farmer and of other working communities which have need of the fruits of the earth," he said.

"The earth is a gift of God for the benefit of all, and the benefits of its production cannot be limited to a small number of people or category of persons while others are excluded from its fruits," he added.

pressed. Our religious convictions stand firm," the nuns said.

Judge drops charges against nuns

PHOENIX, Ariz. (NC)—U.S. District Court Judge Earl Carroll Feb. 12 dismissed charges against two nuns who were among 16 people indicted in January in a federal probe of the sanctuary movement which smuggles Central American refugees into the United States.

Carroll granted a government motion to drop charges against Sister Anna Priester and Sister Mary Waddell, both Sisters of Charity of the Blessed Virgin Mary, of Phoenix.

Assistant U.S. Attorney Don Reno had called for charges to be dropped because he said that Sister Priester has Hodgkin's disease and might need the help and support of Sister Waddell, her roommate.

The two nuns, in a statement issued Feb. 12, said that the health issue was not a valid reason for dropping the charges. They also called for charges to be dropped against all the sanctuary defendants because "we are conscientious people acting out of moral and religious convictions."

Also indicted in the Jan. 14 sweep was School Sister of St. Francis Darlene Nicorski; Father Anthony Clark, a priest of the Diocese of Davenport, Iowa, who is in residence at Sacred Heart Parish in Nogales, Ariz.; and Father Ramon Dagoberto Quinones of Nogales, Sonora, Mexico.

The two nuns' statement said: "According to her doctors Sister Anna has no restrictions on her activities and is well on the road to a complete cure. Sister Mary has not had to take time off from work to care for Sister Anna in the past, nor does she plan to do so in the future."

However, the nuns continued, "charges should have been dropped against all sanctuary defendants, once it was realized that we are conscientious people acting out of moral and religious convictions. If the real reason charges were dropped against us is concern for Sister Anna's health, we hope the same concern will be shown for the refugees of Guatemala and El Salvador."

"We are committed to providing shelter, food and support to the poor and op-

Creative Lenten penances

(Continued from page 13)

compatible. Reach out a helping hand as a real act of charity.

► Look for ways to be more courteous toward others.

► Take one of the Stations of the Cross that seems to impress you the most. Make this one with a special prayer for someone else who is not comforted as you are by knowing Jesus was there before you.

"Blest are the single-hearted for they shall see God." (Do things not out of self-interest but out of pure love of God.)

► Smile, especially at those from whom you do not expect a smile in return.

► Keep a strict fast from complaining, critical, unkind and impatient remarks.

► Give up a bad habit and donate the money and/or time saved to a charity.

► Babysit for a young couple so they can go to a Lenten service or a Bible study group. Spread the faith by helping others to learn it better.

"Blest too are the peacemakers; they shall be called sons of God. (Reach out to others.)

► Turn off the TV and spend some time with your family.

► Start a Bible study or prayer group.

► Adopt a missionary by supporting his or her work with your money and prayers. Encourage others in your prayer group or parish to do the same.

► Learn about another culture; for example, from a book or National Geographic article.

► Read about a social justice issue and formulate one concrete response.

"Blest are those persecuted for holiness' sake; the reign of God is theirs." (Stand up for Christian values even when they run counter to the values of society.)

► Speak out instead of remaining silent the next time someone around you attacks a value of life or faith.

► Take an interest in one facet involving respect for life; maybe the elderly. Use your vote in this issue where it counts.

► Pray daily for the strength and opportunity to be a better witness for your faith.

Each of the Beatitudes ends with a promise. As you practice your Lenten penance, you might reflect on how the promise of the Beatitude or Beatitudes which you have chosen to emphasize is coming true in your life.

Now choose from three great tax cutters



With an Indiana National Individual Retirement Account.

Cutting your taxes has always been as easy as writing a check. Now you can write yourself a tax cut with any one or combination of three Indiana National IRAs.

Time Open Account

- As little as \$100 required to open.
- After initial maturity accounts mature every 18 months.
- Additional deposits permitted at any time without extending the maturity... through any convenient method.
- Interest rate at time of deposit guaranteed for term of the deposit.*
- Interest compounded continuously and reported quarterly.
- Reinvest at prevailing rate at maturity, or choose from numerous other reinvestment options.
- Insured separately from other bank deposits by FDIC for up to \$100,000.

Existing IRA accounts may be rolled over or transferred in from other financial institutions without tax penalty.

Pick up the phone and find out even more about our tax cuts.

Call the Indiana National IRA Information Line at (317) 266-6707 (9 am to 5 pm) or visit your nearest Financial Services Office. We'll help you open the account best suited to your needs.

*Substantial interest and tax penalties for early withdrawal. **All accounts are carried by BNC Securities, Inc., member N.A.S.D.

Time Deposit Account

- \$500 required to open.
- Choose among 3 year, 5 year and 7 year deposits.
- Current money market rates guaranteed for term of deposit.*
- Earnings compounded quarterly.
- At maturity you may reinvest your funds for another term or redirect them into one of our other IRA plans.
- Balance and earnings automatically reported in separate annual statement... and may be shown on monthly checking account statement if you wish.
- Insured separately from other bank deposits by FDIC for up to \$100,000.

Self-Directed Account **

- Choose from a wide variety of investment options, including stocks, bonds, covered options, mutual funds and money market funds.
- Entire account serviced by experienced personal Indiana National Brokerage Services Account Executives.
- Re-direct your investments as market conditions change.
- Profits, interest and dividends are tax-sheltered until withdrawn.
- Balance and earnings automatically reported in monthly statement.
- Assets are protected up to \$500,000 (\$100,000 in cash) by Securities Investors Protection Corporation (SIPC).



Indiana National.
Pioneers in Banking.

MEMBER FDIC

How a small school uses computers

by Ruth Alderson

As technology moves forward, Catholic schools must keep abreast of all advancing phases of educational tools if they are to educate their students to their full potential. But what does a small school with tight finances and limited personnel do?

For Sister Helen Eckstein, the lone computer instructor at St. Michael, Brookville, and Sister M. Dominica Doyle, principal, both Franciscan nuns, the answer is do it yourself.

Sister Dominica tells how they handled the problem: "Computers are in. Every student has the right to become computer literate. You have a magazine drive, pick up a donation or two, get a few computers, start building a library of programs. Who will provide the necessary instruction and guidance so that all the students have a chance to use this educational marvel and even learn to program it? If you can't multiply instructors to visit every room, you multiply yourself via the school's closed circuit TV system and teach all of the classes at once."

She continues, "Each Friday after school Sister Helen is videotaped by me. We tape the lessons she has prepared for the next week. Armed with flow charts, overhead projector and keyboard diagrams, the instructor unravels the mysteries of Basic syntax."

She smiles as she recalls problems. "Our classroom studio is not soundproof. Unplanned sound effects like the Good Humor Man's calliope or a neighborhood ballgame sometimes punctuate the sound track. But before Monday the show is taped and ready for classroom viewing by grades 5 to 8."

She continues, "Between the daily lessons there is a programming project or a testing day. This is when the ingenuity of the students in solving programming problems makes the hours of lesson preparation seem worthwhile. Often there is no one right way to write a program. It is sometimes amazing to see the creative ways different students will use the tools they have learned to reach an assigned objective."

Are the computers used often? Sister

Doyle explains, "All students from grades 1 to 8 have time for hands-on computing once a week during class time, and most afternoons all of the computers will be in use after school hours as well by students anxious for more practice. Some will be using the computer to reinforce classroom work in the standard subjects like math and grammar. Others will be proving out the programs they wrote in class. Computer programming is unmatched in promoting clear thinking and accurate expression. You have to tell a computer precisely what you want it to do. The one thing it cannot do is to think for you."

Sister Doyle tells about the future plans

for this program: "Plans are brewing also at St. Michael to give adults access to night classes and hands-on practice. When children learn to compute, parents begin worrying about the generation gap, and as computers find their way into homes the family finds many things to do with them besides playing games. For some, computing may be a fad that soon wears out, and for others it will never replace the weekend ballgames on TV. But computers, like credit cards, are here to stay. In the schools they are invaluable as a tool to teach the curriculum and as an end in themselves."

Educators like Sister Doyle and Sister Eckstein see computers as a hand up for their students. So even Catholic schools with limited funds and personnel can prepare their students for a successful future by utilizing this method.

CYO offers youth ministry series

by Richard Cain

A two-part series on youth ministry will be offered by the archdiocesan CYO Office as a part of its youth ministry certificate program. The

series, entitled "Leadership for Youth Ministry," will be held March 1-3 and April 26-28 at the Youth Center in Indianapolis.

"The sessions are very practical," said Carl Wagner, archdiocesan coordinator of youth ministry. "They will offer hands-on skills for developing youth ministry programs in parishes."

The first session will focus on leadership, decision-making, planning and evaluation, program administration, problem-solving and optimal use of resources. It will be led by

Brian Reynolds, co-founder of the Northeast Center for Youth Ministry located in Paterson, N.J.

The second session will focus on recruiting and training adults for parish youth ministry work. It will be led by Marisa Guerin, a staffperson at the Northeast Center for Youth Ministry.

The cost of each session is \$170 which will include room, board and all materials. The Youth Center is located at 580 Stevens St., Indianapolis, Ind. 46203. For further information, call Wagner at 317-632-9311.

CYO reunion March 9

A reunion of alumni of the Catholic Youth Organization classes of 1939-1981 will be held March 9, from 6:30 p.m. to midnight at Holy Rosary Church, 520 E. Stevens St. in Indianapolis, and at the CYO Youth Center at 580 E. Stevens St.

All those who participated in CYO activities in the past are invited to attend the reunion "to rekindle old friendships and memories and to generate support for the Catholic Youth Organization," according to Edward J. Loughery, who is organizing the reunion.

Temporary darkness

by Tom Lennon

Question: Do you consider it wrong not to attend church even though the Mass has no real meaning to you and you resent being pressured to go? (Minnesota)

Answer: You may be surprised to learn that some of the church's greatest saints at times had feelings akin to yours now.

For them, God seemed to disappear. Their faith seemed to wither away. All religion seemed to lose its meaning for them.

It was as though a night had fallen over their hearts. But one of the ways they achieved greatness and happiness was by struggling through these times of darkness.

Hard as it was for them, they remained faithful to prayer, to attending Mass and to loving God and other people.

The dark time you are now experiencing seems to resemble somewhat the crises that some saints went through. The problem you face is how to deal with the repugnance you feel about going to Mass.

Be aware that not infrequently in your life ahead you will have to do things that are not enjoyable to you. For example, you may at times have to go every day to a work situation that you don't enjoy. But somehow you will find the courage to do what you have to do.

your knowledge of the Mass. Perhaps they can help you with the Scripture readings, which are sometimes obscure.

You may even be ready for a more adult religion text.

When you are at Mass, why not follow in the Misalette what the priest is saying? Read the words carefully and see what new meanings you can discover for yourself.

For example, consider the prayers that speak of peace. Do these suggest that Sunday Mass might have some connection with averting a nuclear holocaust? Might your attendance at Mass be a contribution to world peace?

Can you view Holy Communion as an intimate encounter with a friend, Jesus—and might this encounter be a partial remedy for the loneliness you may occasionally feel?

If you put something into Mass by probing its meaning in various ways, you are likely to get much more out of it.

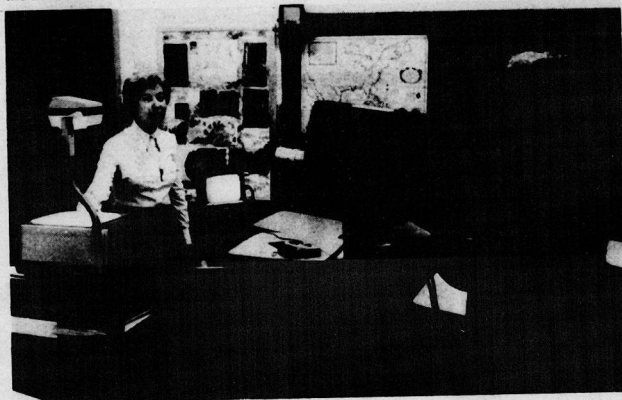
It is likely that in time your dislike for going to church will pass. Your struggle to remain faithful will bring you a more solid happiness than you have known heretofore.

Now, about your parents pressuring you to go to church. I doubt very much that they enjoy exerting such pressure.

But they may feel they have an obligation before God to foster and nourish your Christian life. That's what they are attempting to do when they insist on your attending the Sunday Eucharist.

(Send questions to Tom Lennon, 1512 Massachusetts Ave. N.W., Washington, D.C. 20005.)

© 1985 by NC News Service



ON CAMERA—Franciscan Sister Dominica Doyle films Franciscan Sister Helen Eckstein as she teaches the use of the computer. (Photo by Ruth Alderson)

TOWING & SNOW PLOWING

24 HOURS
15 YEARS EXPERIENCE
TOWING \$15.00 & UP
SNOW PLOWING \$6.00 & UP

ANYWHERE — ANYTIME
638-0396 787-2401

WANTED:

Full-time Director of Religious Education for two Parish Program in South Central Indiana Community of 30,000. Experience Preferred. Salary Commensurate with Qualifications. Please Forward Your Resume Stating Your Qualifications and Salary History to:

Ed Pence
2745 Bittersweet Blvd.
Columbus, Indiana 47203
(812) 376-9691

Open Year Round For All
Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue 786-1528
(1 Block North of Hanna Between US 31 & 431)

SENIOR CITIZEN EXCLUSIVE

Beautiful Crooked Creek Tower is located at 7988 N. Michigan Road in Indianapolis. One bedroom apartments come with carpet, drapes, electric stove, refrigerator, garbage disposal and a lovely balcony with view. Individual thermostats with air conditioning permit you to select the temperature of your choice. These apartments are designed especially for you, SENIOR CITIZENS, with 16 units for the handicapped. Security is also provided.

Crooked Creek Tower is government assisted, therefore, this permits all eligible residents to pay only 30% of their annual income, including utilities.

Crooked Creek Tower is sponsored by Retirement Housing Foundation of Long Beach, California, a non-profitable charitable corporation serving over 10,000 persons.

To make application, please visit:

CROOKED CREEK TOWER

7988 N. MICHIGAN ROAD
INDIANAPOLIS, IN 46268

Hours: Monday thru Friday — 9 to 5

Phone: 317-875-0618

FROST Upholsterers

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom or Your Home
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

Carmelite constitution

(Continued from page 3)

by NC News Service, the questions centered on whether the order would follow the proposed constitution or one based on a rule written by St. Teresa of Avila, founder of the Discalced Carmelites, in 1581. He said 20 percent of the monasteries, primarily those in Spain, wanted the 1581 rule. The other 80 percent "were happy with what was approved by Pope Paul VI."

Both of the monasteries in the archdiocese approved of the proposed constitution.

When Father Sainz de Baranda appealed to the pope in the dispute, he may have expected that the pope would recommend using the proposed constitution favored by the majority of the monasteries. But to everyone's surprise, the pope ordered the proposed constitution put aside and a new one written based on the 1247 Rule of St. Albert and the 1581 Constitutions approved by St. Teresa at Alcala. This new constitution was to be written not by the order itself but by the Vatican office which oversees religious communities.

NOW THE Carmelite superior general is stressing unity and the submission to the pope while waiting to see what legislation the Sacred Congregation will produce. "We know it will be extremely difficult to do," said Mother Teresa. "We hope that the Sacred Congregation will consult with the

Carmelite superior general and the Carmelite fathers in drawing up the legislation. They have consulted constantly with the nuns worldwide who have the lived experience of the Carmelite charism today."

Casoroli also stressed unity in his letter to Father Sainz de Baranda, but he said unity must be "indissolubly tied to fidelity to the charism of the foundation." In other words, the essential mission of the order must remain centered on contemplative life and prayer for the church as its founder, St. Teresa of Avila, intended it to be.

"The unity which must be sought in every case," Cardinal Casoroli said, "is not of a sociological nature, nor is it determined by consensus, nor by a majority number of monasteries." He also stressed that in developing the new constitutions, the congregation should provide for a "fair balance between a diligent exactness on fundamental points," such as "prayer and penance, rule of cloister, authority of the prioress and authority and limits of councilors and convent chapters," and "the freedom given to individual convents on other areas, within the confines of church law and with the approval of lawful authorities."

Cardinal Casoroli's letter also gave special emphasis to the cloistered life required of Carmelites and specifically cited an instruction given by the pope in 1980 to the Sacred Congregation

highlighting "the usefulness of a due severity in the observance of the cloister." The rule of the cloister limits the amount of contact allowed between those in the monastery and outsiders.

A congregation official quoted by NC News Service said the Vatican was concerned about sisters leaving the monastery. He also said there was a "wide interpretation of what 'going out' means." In some cloistered Carmelite convents, he said, sisters go out "for matters which are not warranted, such as meetings and courses which are not necessary."

The Carmelites in this archdiocese, however, do not see the pope as trying to prevent the nuns from ever leaving their monasteries. "The accent there is on things that are not compatible with contemplative life rather than on meetings and courses," said Sister McGoff. "The whole purpose of cloister is to preserve an atmosphere of prayer and silence, but not to be contrary to the realities of life."

She cited the approval in some cases of nuns leaving the monastery to take care of aged parents as an example of the prevailing moderate view of the rule of the cloister in the Vatican. "(That) would never have happened even eight years ago."

IN DEALING with questions like the role of cloister, the Carmelites have an advantage in that their founder, St. Teresa of Avila, wrote extensively about the Carmelite way of life. "Our life is based on what she wrote," said Mother Teresa. Of particular importance is her book, "The

Way of Perfection," in which she explained what her constitution meant.

St. Teresa intended her monasteries to be autonomous, according to Mother Teresa. The constitution St. Teresa drew up is not that detailed in order to allow each monastery the liberty to adapt the rule to its particular environment and culture. "That has been its strength." Even before the proposed constitution was drawn up in 1977, gradual changes had been made as the Vatican II documents were implemented.

As a result, the order has never depended completely on St. Teresa's constitution because of the complete explanation of what her constitution meant in "The Way of Perfection." "That's why we haven't had problems with antiquated rules up until now because a healthy adaptation was permitted in non-essentials."

A major concern of the nuns now is to avoid even the appearance of confrontation between the order and the Vatican. That will only cause more polarization, according to Sister McGoff. She is particularly concerned about a recent article in the National Catholic Reporter. In it she is quoted as describing the Vatican's action as a "power play." "I was giving that as rumor and conjecture. The quote was out of context."

Until they learn the full story of what has happened, the nuns can only take a wait and see attitude. "The Holy Spirit is present in every situation and helping us to draw good from it," said Sister McGoff. "We are certainly ready to work it out."

Five U.S. bishops to visit Nicaragua

WASHINGTON (NC)—Five U.S. bishops will visit El Salvador and Nicaragua Feb. 24-March 2, the National Conference of Catholic Bishops announced Feb. 15.

The NCCB delegation will be headed by Archbishop John J. O'Connor of New York, chairman of the U.S. Catholic Conference Committee for Social Development and World Peace.

Other delegation members will be Cardinal Joseph L. Bernardin of Chicago, Archbishop James A. Hickey of Washington, Bishop Rene Garcia of Corpus Christi, and Coadjutor Bishop Sean O'Malley of St. Thomas, Virgin Islands.

During the pastoral visit, the U.S. bishops will meet with members of the Council of the Presidency of the bishops' conference of

Central America and Panama. The council includes the presidents of the national bishops' conferences from El Salvador, Guatemala, Honduras, Costa Rica, Nicaragua and Panama.

The U.S. bishops' schedules are being coordinated by Bishop Marco Rene Revelo Contreras of Santa Ana, El Salvador, president of the Salvadoran bishops, and Bishop Pablo Antonio Vega of the Prelature of Juigalpa, Nicaragua, president of the Nicaraguan bishops.

Members of the NCCB staff accompanying the bishops will be Father J. Bryan Hehir, secretary for social development and world peace; Father William Lewers, associate secretary for international justice and peace; and Father David Gallivan, director of the Secretariat for Latin America.

The delegation will officially represent the U.S. bishops' conference when meeting with members of the bishops' conferences of El Salvador and Nicaragua.

**THE
POOR BOXES
ARE THE
BREAD BOXES
OF THE
NEEDY**

Brownsburg
BROWNSBURG
HARDWARE, INC.
852-4587
AVON HARDWARE
272-0193
Electrical & Plumbing Supplies

Terre Haute
For Complete Building
Material Needs See
**Powell-Stephenson
Lumber**
2723 S. 7th St 235-6283

Shelbyville
LOOSIER
PLUMBING, HEATING
AND COOLING CO.
1127 Miller Ave. 392-3269

Lawrenceburg
Let Us Be Of Service To You
**HOME
FURNITURE**
Hwy. 50 West 537-0610

Classified Directory

Remodeling



SPIVEY CONSTRUCTION, INC.

**Complete
Home
Remodeling**

786-4337
Evening: 881-2438

Plumbing



**Joe's
Plumbing**
24 Hour Service

No Job to Big or Small.
Downspout and Sewer
Openings.
Joe Fowler
356-2735



NEED A
PLUMBER CALL
WEILLHAMMER PLUMBING
NEW REMODELING REPAIR WORK
NEW & OLD HOMES
SPECIALISTS
WATER LINES & KITCHEN & BATH FIXTURES
HOT WATER HEATERS INSTALL & REPAIR
LICENSED CONTRACTOR
BONDED - INSURED
FREE ESTIMATES
784-1870
SAME LOC SINCE 1901
1819 SHELBY

Want to Buy

WANTED TO BUY—Cash for your home
or equity. No obligation. 924-5158.

Auto Parts

**Wilson Auto
Parts & Service**

2302 E. 38th Street
Complete Auto Service
Front End Alignment

HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM

253-2779

Patronize Our Advertisers

For Sale

WALKING DISTANCE from Ritter &
St. Michael's Parish. Three Bedroom
Brick home. Rec. Room. Central Air.
Corner Wooded Lot. 926-7120.

Electrical



ADD-ONS — REPAIRS
SECURITY LIGHTING
SMOKE DETECTORS
SR. CITIZEN DISCOUNT
MASTER CARD & VISA
LICENSED — BONDED — INSURED
FREE ESTIMATES
CALL: 545-7155

Employment

BABY-SITTER NEEDED for 6-month-old. Mature, responsible. Prefer my home. Part-time days — flexible schedule. **Broadripple — 257-0336.**

DIRECTOR—The Archdiocese of Chicago seeks priest, religious, or layperson as director of its Office of Black Catholics. Applicants should have master's degree or equivalent, experience in pastoral ministry, and 2-3 years' administrative experience. Contact: Rev. Mr. Joshua Alves, Office of Pastoral Services, P.O. Box 1979, Chicago, IL 60690. **Deadline:** March 15, 1985.

Miscellaneous

GAS FURNACES CLEANED
by RETIRED GAS MAN
Gas appliances connected and
disconnected. Vent piping work.
Reasonable prices.
Call: 255-7103

Drugs:

It takes guts
to say NO!

Remodeling

RUSCO
storm doors and
windows in
10 decorator
colors

Carrico

home improvement co.

for replacement windows, siding, patio enclosures,
awnings, guttering and insulation.
639-6559



Parish Classified

St. Jude
HEIDENREICH
We Phone Flowers Anywhere
5320 Madison Ave. 787-7241
Member St. Jude Parish The Telephone Florist

St. Simon
VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3990

Sacred Heart
**MILLER'S
REGAL MARKET**
"Serving the Southside Since 1900"
Terrace at Madison Avenue

Christ the King
"BUY THE BEST FOR LESS"
at
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9263

**FARMER'S
JEWELRY & GIFT SHOP**
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

Miscellaneous

— VACATIONS —

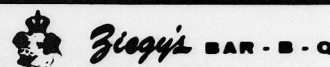
Plan your vacation early — Make your reservations to rent a travel trailer. 390 acres of water to enjoy. 45 miles west of Indy. \$200-300/wk.

Van Bibber Lake • RR 1 • Greencastle, 46135
317-739-6441

**Take
stock
in America.**



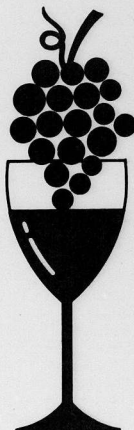
A Guide to Superior Dining



DELICIOUS BAR-B-Q SANDWICHES (BIG & JUICY)
BAR-B-Q RIBS (LEAN & MEATY)
BAR-B-Q CHICKEN (1/4, 1/2 or WHOLE)
HOT VEGETABLES or COLD SALADS
CHOCOLATE & COCONUT PIE (home made)
HOT APPLE DUMPLINGS (every day)
CAFETERIA & COMPLETE CARRY-OUT SERVICE
OPEN MONDAY thru SATURDAY 10:30 AM to 9:30 PM
CLOSED SUNDAY
FOR CALL-IN ORDERS, PHONE: 353-8719
5444 E. 21st St. — Indianapolis, IN 46218
We Now Have
THE OTHER ROOM



Prepare Yourself for the Tradition of Fine Dining in any of these Fine Restaurants



FINE CHINESE & AMERICAN FOOD CHOYS' WOKS

10% DISCOUNT
ON SENIOR CITIZEN'S DINNER

DRINKS 2 for 1
HAPPY HOUR — MON.-SAT., 3:00-7:00 PM

9984 E. Washington Street
(Next to Washington Sq. at Mitthoeffer Rd.)

898-8844

WIDE SCREEN TV
With a Satellite Hook-up in Our Lounge

CANARY CAFE **EXCEPTIONALLY GOOD FOOD**

• Breakfast • Lunch
Carry-Out & Catering Available
Open 7 Days a Week

620 N. Delaware • Indianapolis **635-6168**
PARKING AVAILABLE

the jumping beanery
Fine Mexican Food

Beer, Wine and Cocktails
FAMILY DINING

OPEN 7 DAYS CARRY-OUT
Mon-Thurs 11:30 AM-10 PM
Fri & Sat 11:30 AM-11 PM
Sun 1 PM-9 PM

251-1419

7035 N. Michigan Road • Target Northwest Shopping Center

YEN CHING

CHINESE RESTAURANT
AUTHENTIC PEKING & SZECHUAN CUISINE

FAST LUNCH SERVICE
DINNER, COCKTAILS
CARRY-OUT

NOW OPEN 7 DAYS A WEEK
AE, MC, VISA, DC, CB

BANQUET FACILITY: UP TO 200 (86th St. Location)

1300 E. 86th Street (Next to Nora Bowl) 8512 E. Washington St.
710 Mile East of I-465
Phone: (317) 844-1910 Phone: (317) 899-3270
Happy Hour: 4-6 PM Closed Monday

A Heritage Of Family Dining
Dodd's Town House

Monday-Saturday — 5:00 PM to 9:00 PM
Sunday — Noon to 8:00 PM

Think of us for your Catering needs

5694 N. Meridian • Indianapolis • 255-0872

Fisherman's Cove *Complete Carry Out Menu*

FAMILY RESTAURANT
Open 7 Days a Week

BEST FISH IN TOWN
— LENTEN SPECIAL —
ALL YOU CAN EAT FISH

Regularly \$5.79 — Now Only \$5.50

ONE COUPON PER VISIT
COUPON GOOD UP TO
4 DINNERS
EXPIRES MARCH 8, 1985

357-8774

7041 EAST 10th STREET • INDIANAPOLIS
(Just East of Shadeland)

THE TELLER'S CAGE

Casual Food and Spirits

Lunch
11:00 a.m. to 4:00 p.m.

Dinner
5:00 p.m. to 8:00 p.m.

A Panoramic View of Indianapolis

The Indiana National Bank Tower
Indianapolis, Indiana (317) 635-3535
Courtesy Parking — Indoors

WELCOME PACER FANS

The Teller's Cage, overlooking Market Square Arena, offers you a unique view and casual atmosphere for a nice dinner at moderate prices before each game. Cocktail hours daily from 4:30 to 6:30 p.m. with free hors d'oeuvres.

REGISTER FOR 2 FREE TICKETS FOR EACH HOME GAME

Peace group criticizes Reagan budget

by Jim Jachimiak

When President Reagan proposed his budget for the 1986 fiscal year, he said it would "change the course of our nation's history." An Indianapolis peace organization agrees, but says the change would not be for the better.

At a press conference last week, Indianapolis SANE, the local chapter of a 28-year-old national peace organization, presented its response to Reagan's budget proposals.

"If the fiscal year '86 budget proposal is adopted by the Congress, American history will be changed indeed—and much, much for the worse," said Harold Karabell, president of Indianapolis SANE.

SANE's major complaint about the budget is that it would increase military spending while eliminating a number of other programs.

Karabell noted that the proposal calls for \$322.2 billion in military spending. More than \$313 billion of that would go to the Department of Defense (DOD), and the rest would be spent mainly on nuclear programs operated by the Department of Energy (DOE).

THAT AMOUNTS to a growth in DOD budget authority of 10.2 percent from current funding levels, or a 5.9 percent real increase after adjustment for inflation. Defense department outlays—the money actually to be spent during the next fiscal year—are set at \$277.5 billion. That represents an even greater increase—12.7 percent, or 8.3 percent in real growth, Karabell pointed out.

"Mr. Reagan takes delight in pointing out that budget authority for the military in fiscal year '85 will account for 'only' slightly more than 30 percent of the total federal budget," Karabell said. "SANE considers this figure to be obscenely high.

But there is a more fundamental problem. The president is playing an illusory numbers game with the American people in an attempt to mask the actual percentage of the federal tax dollar which is devoted to the Department of Defense and related activities."

He explained that Reagan's "unified budget" includes money collected from both federal income taxes and trust funds, especially Social Security.

"But receipts from Social Security taxes constitute a separate deduction or liability; they are trust fund revenues and can be used for no purpose other than funding the Social Security program itself. Social Security receipts or moneys from other trust funds cannot be used to build weapons; neither does the program contribute one cent to the federal deficit."

SANE feels that "it is much more honest and accurate, therefore, to look at what is called the 'discretionary federal budget.'" It shows where revenues which can be spent freely are used.

"EXAMINING this more forthright federal chart," Karabell noted, "we find that the biggest slice of the federal pie by far will go to the military. The amount is a staggering 48.5 percent."

According to Karabell, "this will constitute the nation's largest military expenditures since the end of World War II, dwarfing both the Korean and Vietnam war periods," even with figures adjusted to conform to 1985 dollars. Under the Reagan budget, each American taxpayer would contribute an average of more than \$3,000 to the Pentagon, he noted.

"At the same time, the president's budget seeks to eliminate a number of federal programs which SANE believes are absolutely vital to the well-being of America's cities," He cited Reagan's request that Congress eliminate all funds

for Amtrak, all operating and capital expenses for urban mass transit and all money returning to cities through general revenue sharing.

"Such cuts and the consequent real growth in the military budget might be acceptable if the nation's security genuinely were at stake," Karabell said. "But the truth is very much the opposite."

He noted that the United States possesses more than 9,500 strategic nuclear warheads. He also noted that one Trident submarine has the ability to target 240 Soviet cities with a hydrogen bomb four times as powerful as the weapon which killed 80,000 immediately at Hiroshima in 1945.

"THE NUCLEAR weapons requested in the fiscal year '86 budget include the even more powerful and super-accurate Trident II, the MX and a variety of cruise missiles," Karabell added.

Cut defense, freeze group says

by Jim Jachimiak

In a letter to Sen. Dan Quayle, the Indiana Nuclear Weapons Freeze Campaign has called for reductions in military spending to reduce the federal deficit.

The letter was sent in response to Quayle's efforts to seek input as to where the federal budget should be cut. It was signed by Holy Cross Brother William Mewes, state coordinator of the freeze campaign.

When he made the letter public last week, Brother Mewes pointed out that the military budget includes not only the Department of Defense, but also the Department of Energy, which handles nuclear weapons production.

"A bilateral, verifiable nuclear weapons freeze now between the Soviets and the U.S.A. could save billions of dollars, help control the national debt and enhance national security," he said. "The present national administration has basically shifted money from social programs to military programs. The present military budget devours more money than either the Korean or Vietnam War and we are supposedly at peace."

The letter itself said, "We need to cut fat in government wherever it is, and yet still take care of necessities such as a proper defense and feeding the hungry in the U.S.

Reagan is also calling for increased funding for a "strategic missile defense" which allegedly will render ballistic missiles impotent." At the same time, "the Defense Advanced Research Projects Administration and the Air Force Advanced Strategic Missile Systems program are developing weapons which will be able to defeat any defense which either superpower might deploy."

SANE feels that the military build-up is taking place because "the Pentagon is determined to acquire the hardware necessary to fight what it calls a 'limited, protracted' nuclear conflict."

Karabell pointed out that Secretary of Defense Caspar Weinberger "has spoken repeatedly about the necessity to prevail in any such conflict."

"In 1985, SANE will be working closely with Hoosier legislators in the Congress to ensure that Mr. Reagan's budget remains what it is now: a fantasy that proposes to ruin American cities for the purposes of acquiring the capability to wage a nuclear war."

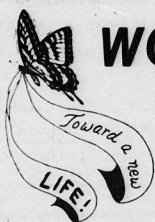
and in needy nations. We need basic health care and education. We need jobs and aid for the unemployed.

"Since we have already cut social programs, the most obvious place to cut is in the defense budget. We could easily cut defense 10 percent and maintain a strong defense."

The letter also said that some weapons systems which are being developed are unnecessary, and others "make us less secure rather than more secure."

It cited the B-1 bomber and the MX missile as unnecessary. It also said that Pershing II missiles deployed in Europe make the U.S. less secure rather than more secure. The Pershing II puts pressure on the Soviet Union "by cutting down their decision-making time to find out if an alarm signaling a nuclear attack is true or false," the letter said. "Six minutes reaction time is rather short and increases the chance for an accidental all-out nuclear war."

The letter called for "well-informed serious steps to halt the nuclear arms race." It noted that the administration "talks of halting, but increases and builds and builds more and more weapons, so the Soviets do the same thing. To talk of reductions while increasing is a sure-fired way of never ending the race."



WORKSHOP FOR THE WIDOWED

Saturday, March 9th
8:45 AM to 3:00 PM

CATHOLIC CENTER

1400 N. Meridian Street, Indianapolis

— WORKSHOPS —

Session I (Choose One)

1. Friendships: Beginning Again
2. Hope for the Newly Bereaved
3. Making Your Goals Work for You
4. Single Parenting
5. Traveling Alone Successfully

Session II (Choose One)

1. Alone But Not Lonely
2. Improving Your Self-Esteem
3. Communications: Talking About Hurts
4. Happiness Through Health: Diet and Exercise

MASS with Archbishop O'Meara

\$10.00 FEE INCLUDES LUNCH

Registration Deadline: March 5, 1984

Name _____

Address _____

Phone _____

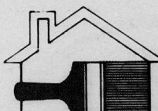
Workshop I _____ / 11
(Choose One Each Session)

Mail with \$10.00 check (payable to Archdiocese of Indianapolis) to:

Catholic Widowed Organization
Catholic Center, P.O. Box 1410
Indianapolis, IN 46206

Bishop acquitted

PRETORIA, South Africa (NC)—Archbishop Denis E. Hurley of Durban, South Africa, was acquitted Feb. 18 of defamation charges stemming from a 1983 press conference in which he reportedly said a police unit had committed atrocities in Namibia.



INDIANA PAINT AND ROOFING COMPANY

825 E. Westfield Blvd. (In Broad Ripple) • Indianapolis, IN 46220

LISTED WITH INDIANA RESIDENTIAL
CONSERVATION SERVICE PROGRAM

Inquire About Reduced Interest Rates Thru IRCSP

253-0431

Gary Robling, Owner

TAX CREDITS ALSO AVAILABLE

"Don't Wait — Insulate!"

Patronize our advertisers

Ken Johnson Plumbing Repair

Hot Water Heaters — Water Softeners
Plumbing Fixtures
Sewers & Drains Cleaned — Faucet Repair
Washer & Dryer Hookups

We Accept VISA & MASTER CARD
INSURED 48 YRS. EXPERIENCE

**Best of All — \$20 Service Call
\$5.00 OFF with COUPON**

4224 Spann Ave. • INDIANAPOLIS • 357-1346



Prestigious 1, 2 and 3-Bedroom Garden Apartments

Beautiful Amenities, Near St. Vincent's Hospital
32 acres with adult and family sections

Senior Citizen Discount

COME HOME TO US

Marten Manor North

872-3990 8002 Harcourt Rd.

