

Bishop OKs cathedral decisions

by John F. Fink

At a press conference on Friday, March 8, Indianapolis Archbishop Edward T. O'Meara announced that he has ratified the recommendations of the committee that has been planning the renovation of the Cathedral of SS. Peter and Paul.

The committee had worked for two years and three months, the archbishop said, and "it is with gratitude to them that I ratify in principle their recommendations, with which I am most pleased."

The plans consist of three basic elements, he said: "The renovation of the interior of the cathedral itself; the renewal of Blessed Sacrament Chapel; and a new site plan which provides for a plaza at the southeast corner of 14th and Meridian, the adaptive reuse of the former Cathedral grade school into apartments for the clergy and parish offices, and the appropriate disposal of unused and unneeded buildings currently on the site."

When asked how much the renovation will cost, Archbishop O'Meara replied that that is unknown until actual bids from contractors are in but that the archdiocese has \$1.5 million for the project. "These are monies gathered by my predecessor and through the generosity of people throughout the archdiocese in response to the Archbishop's Annual Appeal." He said, however, that no monies were taken from the AAA for the current year and there are no plans to use funds from the AAA in the future.

He said that there will be dramatic changes in the interior of the cathedral. It will change from the former concept of worship space that emphasized appearance to one that will be more functional, he said. "The challenge is to reorder things so that they are a genuine renewal of worship," he said.

In answer to a question, he acknowledged that "some people like things as they are" and that he had received letters protesting the plans. "The committee has studied the matter in depth, listened to the community, and made its recommendations," he said. "Not everybody can be happy, but I have great confidence that most people will be happy with the changes. This is what happened

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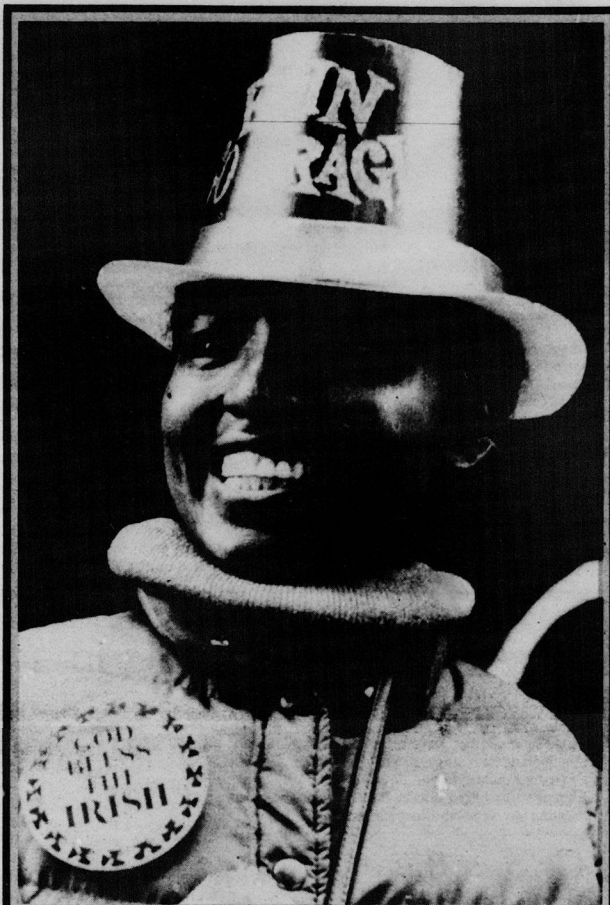
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A LITTLE IRISH—Wearing a tall green hat that says "Erin Go Bragh" and a large button that says "God Bless the Irish," a spectator watching the famous New York St. Patrick's Day parade proves there's a bit of Irish in all of us on St. Patrick's Day. (NC photo by Peter Keegan)

Numerous events planned for St. Patrick's Day

It seems that everyone has a bit of Irish in them on St. Patrick's Day, and numerous events have been planned in the archdiocese to celebrate.

Actually, since St. Patrick's Day is on Sunday this year, many of the events are on Friday or Saturday.

In Indianapolis, the annual St. Patrick's Day parade was held on Friday, beginning at 11:30 a.m. It is sponsored each year by the Indianapolis Athletic Club. Parade chairman this year was attorney Michael D. Moriarty.

Charles E. Stimming Sr. was honored as Irish Member of the Year by the Athletic Club immediately following the parade. Stimming was scheduled to ride in the parade with Archbishop Edward T. O'Meara and Lt. Gov. John Mutz. He is the eighth person to be selected as the Irish Member of the Year.

On Sunday, the Hibernians are sponsoring the 115th annual St. Patrick's Day celebration. It will begin with 11 a.m. Mass in St. John Church, 126 W. Georgia St., celebrated by Archbishop O'Meara. It will continue with an Irish banquet at 1 p.m. in the 500 Ballroom of the Indiana Convention

Center, featuring Irish tenor Joe Feeney, singers Marcia O'Brien, Bryan Cunningham and Tim Hayes, and Michael Hayes' Irish Bag Pipe Band with dancers.

Dances and fairs are the order of the day for Friday and Saturday. The Catholic Alumni Club is sponsoring a St. Patrick's Day dance from 8:30 to midnight Friday at the Catholic Center assembly hall. Secena Memorial High School will have its Irish Fair Friday from 5:30 to 11 p.m.

The Ritter High School Parents' Club is presenting a dinner-dance on Saturday beginning at 7 p.m. St. Luke Parish will hold its seventh annual dinner-dance Saturday from 6:30 p.m. to midnight. St. Philip Neri Church is sponsoring a "Spring into Spring" Irish party on Saturday beginning with 5:30 p.m. Mass and continuing with a corned beef and cabbage dinner at 6:30. And St. Simon Parish will have a St. Patrick's Day dance Sunday from 8 p.m. to midnight.

There undoubtedly are many other celebrations around the archdiocese, but these are the ones about which The Criterion has been notified.

Collection supports relief aid

This weekend, the American bishops are requesting the support of millions of Catholics across the country as they conduct their 1985 American Bishops' Annual Overseas Appeal. This year's theme is "People First."

The Annual Overseas Appeal provides funding necessary to continue the operations of Catholic Relief Services, Migration and Refugee Service, the Holy Father's Charities and the National Apostleship of the Sea Conference.

Since 1943, Catholic Relief Services, the official overseas relief and development agency of the American Catholic Church, has worked to improve the standard of living of those in need in 70 countries throughout the world regardless of their religious beliefs, race or political affiliation. Some of CRS's recent efforts include famine relief in drought-stricken Africa and continued assistance to refugees and displaced persons fleeing repression and war in Central America and Lebanon. Catholic Relief Services' work with refugees and disaster victims begins with aid sent to meet immediate needs and continues with programs which teach skills, promote self-reliance and offer dignity and hope for the future.

Migration and Refugee Services (MRS), also aided by donations to the Bishops' Overseas Appeal, is the church agency which coordinates assistance to refugees entering the United States. Last year, MRS helped over 27,000 refugees to resettle in this country, some 45 percent of the total caseload in the United States.

The Bishops' Overseas Appeal will also support the efforts of the National Catholic Apostleship of the Sea Conference and the Holy Father's Charities. The Apostleship of the Sea Conference, based in Corpus Christi, Tex., ministers to the welfare of merchant seamen. It provides them with a variety of religious, educational and charitable services. The Holy Father's Charities was established to assist worthy causes designated by the pope.

Last year's nationwide contribution to the Bishops' Overseas Appeal, in excess of \$10 million, enabled CRS to provide clean water, agricultural assistance, nutrition education and leadership training to millions of people in the developing world.

FROM THE EDITOR

Your opportunity to really help the unfortunate

by John F. Fink

I realize that it seems sometimes as though the church is always asking you for money. But of all the special collections taken up each year, I have to feel that this weekend's has to rank as one of the most important. This is our opportunity to really do something for the unfortunate in undeveloped countries—by contributing to the Bishops' Overseas Appeal.

It's true that charity begins at home and everyone should be most generous to his or her local parish, local community and local archdiocese. But if charity begins at home, it definitely should not end there. And if we will only consider how fortunate we are, by the grace of God and the chance that we were born in this country, and how needy others are who weren't as lucky, there is every incentive to be generous this weekend.

There are some 100 developing countries in the world, with 2.25 billion people—more than the imagination can fathom. Of these, about 450 million (twice the population of the United States) are malnourished. About 90 percent, roughly 2 billion people, don't have access to a safe and adequate supply of water or sanitation facilities, according to the United Nations, and the World Health Organization reports that 80 percent of all sickness and disease in the world is related to poor water and sanitation.

The developing countries have 75 percent of the world's population but only 15 percent of its income. Over 25 percent of the people live on the equivalent of less than \$50



per year. No matter what financial problems we might have from time to time, they are nothing compared with those of millions of people in other countries.

Naturally, these people try to escape their miserable conditions, so the number of refugees exceeds 10 million a year. Most of them are women and children—victims of economic and political turmoil.

It is these people that the Bishops' Overseas Appeal is helping. Through your contributions you are there through the services of Catholic Relief Services (CRS), Migration and Refugee Services, the Holy Father's Relief Program, and a few other important agencies.

MOST OF THE money (more than 80 percent) goes to Catholic Relief Services, which has played such an important part in trying to feed the starving in Africa. This weekend's collection enables CRS to operate programs in 75 countries worldwide and to staff offices in more than 50 of these. CRS is the largest private voluntary agency in the world and has been operating for more than 40 years. Yet, despite its size, it operates at the lowest administrative overhead of any agency of its kind—less than 5 cents of every dollar goes to overhead and fundraising.

CRS is, of course, best known for its emergency and disaster relief work—as in Africa. But it also sponsors long-term community development projects that stimulate self-sufficiency. These development programs encourage greater food production, better nutrition, healthier children, and increased self-reliance. The idea, of course, is to help these people to help themselves so that they will not always be dependent upon others. These efforts include mother/child nutrition centers, leadership training, and agricultural, health and water projects valued at \$240 million.

All that money, of course, does not come from this weekend's collection, or from Operation Rice Bowl. CRS

also makes special appeals to donors, corporations and foundations, and support from the United States, European, Canadian and Australian governments includes food commodities, shipping reimbursements and cash grants valued at approximately \$300 million.

MIGRATION AND Refugee Services (MRS) also receives support from this collection—about 9 percent, far less than CRS. This is another agency of which Americans Catholics can be justly proud.

MRS is the Catholic agency that coordinates assistance to refugees entering the U.S. Last year it assisted more than 27,000 refugees to resettle, 45 percent of the total caseload in the country. The agency emphasizes self-reliance, helping refugees to learn English and find employment.

Last year MRS made a special effort to assist Amerasian children—the offspring of American servicemen and Vietnamese women. Since 1982, some 400 of them have come to the U.S. through MRS' Orderly Departure Program.

After MRS, the next highest amount of the collection, about four percent, goes to the Holy Father's Relief Program. This is a collection of worthy causes designated by Pope John Paul. Finally, small amounts are designated for the Office of Social Justice and World Peace, headed by Archbishop John O'Connor; the National Catholic Apostleship of the Sea Conference, which provides seamen with a variety of religious, educational and charitable services; the Military Vicariate, which provides support services to chaplains; and for assistance to foreign hierarchies for such emergency needs as natural disasters.

All this comes from the Bishops' Overseas Appeal. You can see why it's such an important collection.

Indiana General Assembly

Bills to increase AFDC benefits die in state legislature

by Ann Wadelton

The crossover deadline has passed at the Indiana General Assembly with a near shutout of bills focusing on Indiana's treatment of Aid to Families with Dependent Children (AFDC) recipients.

Lack of money is the reason given, but that doesn't seem to be true, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference.

Senate Finance Committee Chairman Lawrence Borst told hundreds of people attending an Indiana Chamber of Com-

merce legislative breakfast "there's plenty of money." Sen. Borst repeated this in a meeting of his finance committee in explaining why he expects a tax reduction package to pass this session.

Crossover refers to the 38th session day when bills die unless they have been approved by either the House or the Senate. Bills which remain "cross over" to the opposite chamber for consideration.

Bills which would have increased benefits for AFDC recipients died when they were denied committee hearings, hence were never even discussed by legislators.

According to Dr. Ryan, advocates of increasing AFDC benefits refuse to give up. They will attempt to amend that concept onto House Bill 1789, a public welfare bill dealing with state administration of the program. The Senate Finance Committee will hear HB 1789 soon.

"Indiana currently ranks 40th among the 50 states in benefit payments," said Dr. Ryan. A three-person AFDC family (Indiana's average size) receives a maximum of \$256 a month, according to Dr. Ryan. Figured on an annual basis, that family's income reaches only 36 percent of the poverty level, as set by the federal Office of Management and Budget (\$8,460). Add the maximum amount of value in food stamps

which that same family could receive and the income reaches only 60 percent of the poverty level.

Dr. Ryan called the situation appalling. The standard of need for the AFDC payments was set in 1969, he said, and while inflation has driven prices up well over 200 percent, there has been no adjustment in AFDC benefits. Those cash benefits must cover housing, transportation, education, utilities and all incidental expenses.

Dr. Ryan also pointed out that 67 percent of those receiving AFDC benefits are children.

With your help, CRS is there

This weekend we will have our annual appeal for the Catholic Relief Services. This organization has been your arm for over 40 years, promoting self-help projects in the third world to grow more food, improve health and literacy and to meet needs in times of distress or emergency, famine or flood. Your dollar goes where it is needed most.

It is estimated that about 15 million children below the age of five die each year in the developing world. The majority of these deaths are hunger related. Six hundred million people live on the equivalent of less than \$50 per year.

During this past year you have been told by television and the newspapers of the starvation in Ethiopia. This has not been news to the Catholic Relief Services, because this organization has been fighting starvation in different parts of the world for many years. Thanks to your generosity the Catholic Relief Services has been on the scene in Ethiopia.

With your continued generosity Catholic Relief Services will always be there in every part of the globe where poverty, starvation and injustice exists.

Edward T. O'Meara

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



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MOTHER AND CHILD—An Ethiopian mother gives her child precious and scarce food at a Catholic Relief Services feeding center.

Monsignor Doyle suffers stroke

Msgr. John J. Doyle is in stable condition at St. Vincent Hospital after being hospitalized Tuesday with a stroke. The stroke has left him paralyzed on the left side.

Tuesday morning he was found in bed to have had a stroke sometime earlier, according to Father Donald I. Schmidlin, pastor of St. Joan of Arc where Msgr. Doyle has been residing. He said friends, priests and the hospital had been helpful in praying for Msgr. Doyle.

Msgr. Doyle is the archdiocesan archivist and historian and a professor emeritus at Marian College.

Archbishop O'Meara's Schedule Week of March 17

SUNDAY, March 17—Eucharistic Liturgy, St. John Church, Indianapolis, 11 a.m. Annual St. Patrick's Day celebration of the Kevin Barry Division of the Ancient Order of Hibernians.

—Annual Actes Devotion of the Legion of Mary, Little Flower Church, Indianapolis, 2:30 p.m.

MONDAY, March 18—Dedication of the Koala Adolescent Center, Indianapolis, 2 p.m.

—Confirmation for the parishes of St. Michael, Brookville and Holy Guardian Angels, Cedar Grove, to be held at St. Michael Parish, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

TUESDAY, March 19—Visitation at St. Augustine Home for the Aged, Indianapolis, Eucharistic Liturgy at 11 a.m.

—Confirmation at St. Pius X Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

WEDNESDAY and THURSDAY, March 20-21—Catholic Relief Services Board of Directors meeting, New York.



Your AAA dollars at work

Resource Center helps religious education

by Jim Jachimlak

Religious education in the Batesville Deanery has been enhanced by the deanery's Religious Education Resource Center.

The resource center is located at the motherhouse of the Sisters of St. Francis in Oldenburg. Through the resource center, the 23 parishes of the Batesville Deanery have access to videocassettes, filmstrips, records, tapes and other materials, plus equipment such as recorders and projectors. "We have all kinds of materials for teaching religion, from primary grades to adult," said Franciscan Sister Agnes Regina Walsh, director.

The resource center receives allocations from the Archbishop's Annual Appeal, and some of that money is used to purchase additional videocassettes, filmstrips and other materials for the center.

"We try to keep it updated," Sister Walsh said. "We are aware of all that is new on the market." In addition, staff members collaborate with directors of religious education to determine how to best meet their needs. "We find out what the DREs are interested in," Sister Walsh said. "We are always trying to see what we can do better."

AAA funds also have been used to purchase a copying machine, a typewriter and other equipment.

Finally, the AAA allocation made it possible to create the part-time position of program administrator and resource person for the Batesville Deanery Board of Education. Julie Reed was hired in July to fill the position.

As program administrator, Mrs. Reed is an administrative officer for the deanery board. She meets with the executive committee of the deanery board to prepare an agenda for each meeting; reports to the board at its meetings; supports the board's three-year goals; participates in assessment and prepares the mailing for board meetings. The program administrator also works with the finance committee of the board to prepare a budget; makes a treasurer's report to the board; and handles the payment of bills.

As resource person, Mrs. Reed manages the resource center. That includes reviewing, updating and ordering new materials for the center.

In cooperation with the deanery board, Mrs. Reed plans three Catechists' Days each year for catechists in the deanery. The next one, scheduled for April 20, is on



ADMINISTRATORS—At a meeting of the executive board of the Batesville Deanery Board of Education, Julie Reed (center), administrative officer to the board, confers with Jan Herpel, president, and Father Bernard Schmitz, vice president.

"Spirituality and the Catechist." It will be conducted by Mike Carotta, coordinator of catechists in the archdiocesan Office of Catholic Education.

The Batesville Deanery was one of the first in the archdiocese to have its own resource center, Sister Walsh pointed out.

It was initially housed at St. Louis parish, Batesville, but was moved to the motherhouse about eight years ago, she said. Sister Walsh has directed the center for five years.

When the resource center was established, parishes in the deanery which chose to use its materials paid a membership fee. Only those which paid the fee could borrow from the center. Now, Sister Walsh explained, all 23 parishes in the deanery are assessed on a per person basis to help support the center.

Sister Walsh keeps a record of all loans that are made at the Batesville Deanery Resource Center. During one year, the center distributes about 800-900 items to parishes around the deanery.

While Mrs. Reed and Sister Walsh have a regular schedule of hours at the center, patrons should have no trouble finding a convenient time to pick up materials. The center's location at the motherhouse makes that easy, Sister Walsh explained. "I'm on call in the evening, and they may call us any time and I will be glad to come down."

Local educators on NCEA program

by Jim Jachimlak

About 14,000 Catholic educators are expected to convene in St. Louis next month, and several from the Archdiocese of Indianapolis will be on the program.

They will play various roles in the 82nd Annual Convention of the National Catholic Educational Association. The convention, based on the theme "Gateway to Global Understanding," is set for April 8-11. Convention activities will be held in several locations in downtown St. Louis.

Frank X. Savage, archdiocesan superintendent of education, and Susan M. Weber, archdiocesan coordinator of boards of education, will lead a workshop during the convention. Their seminar is called, "Board Skills—Basic Board Dynamics: Roles and Responsibilities for Policymaking Boards." It will focus on training a board of education in group decision-making and problem-solving skills.

Glenn Tebbe, principal of St. Mary's School in Greensburg, will lead "Articulating the Vision of Catholic Education: A Continuing Challenge." This workshop will focus on identifying the unique mission of Catholic schools. It is aimed at showing how the development of the school's mission will affect its programs, teachers, students and parents.

Thomas Walters, professor of catechetics at St. Meinrad School of Theology in St. Meinrad, will lead

"Challenge to the DRE: Systematic and Total Catechesis."

Ellen Healy of Indianapolis, chairperson of the advisory committee of the National Forum of Catholic Parent Organizations (NFCPO), will also play a role in the convention. Mrs. Healy and the chairperson of the National Association of Boards of Education (NABE) will lead a joint meeting of the two organizations. In addition, Mrs. Healy will preside over a meeting of the NFCPO advisory committee during the convention.

Benedictine Father Daniel Buechlein, rector-president of St. Meinrad College and School of Theology, serves as chairperson of the Seminary Department of NCEA. He will be involved in several activities of the Seminary Department during the convention. He will deliver the homily during a liturgy for the Seminary Department in the Old Cathedral of St. Louis. He will also present the Annual Loras Lane Award, which is made by the Seminary Department.

Also attending from the Office of Catholic Education in the archdiocese will be Providence Sister Lawrence Ann Liston, director of the Department of Schools.

The keynote address of the convention, "Gateway to Global Understanding," will be delivered on April 8 by Robert Muller, assistant secretary-general of the United Nations.

In addition, three general sessions are scheduled during the remaining three days of the convention.

The first, on April 9, is by Carl Sagan on the subject of nuclear war and nuclear winter. Sagan is a professor of astronomy and space sciences and director of the Laboratory for Planetary Studies at Cornell University, Ithaca, N.Y.

The second, on April 10, is by Dolores Leckey, executive director of the U.S. Bishops' Committee on the Laity. Her topic is "Toward a Mature Christian Laity: Guiding God's Children Toward World Citizenship in a Collaborative Ministry for Parents, Teachers and the Parish Community."

A Lenten retreat

Do people in our time really worship false gods?

by Fr. Thomas C. Widner

Is it really possible to sin against the first commandment? Do people today really worship false gods?

The writer of Chronicles tells us the Jewish people added infidelity to infidelity by practicing "all the abominations of the nations" before the Lord God. Messengers arrived and told the people to change their ways. But they would not listen. In telling us of their deeds, the writer of Chronicles describes the Israelites as idolaters.

What was it like to worship false gods? The Israelites would raise a block of stone and perform certain rituals of animal sacrifice to the gods of their neighbors. When was the last time you saw someone doing this? It doesn't seem to be the thing most Americans do. We are more honest with God, we say. We are not idolaters. We go to church on Sunday. We know who our God is. We say our prayers to him.

But just as our world has grown in size from a strip of land at the east end of the Mediterranean Sea, so also has our ability to create false gods and worship them. What replaces the real God? What prevents us from discovering the real God?

It is popular to speak of priorities. Many of us set about making priorities for ourselves in life. Any priority which does not include God is decidedly a false god. Any priority which refuses to acknowledge him

is the worship of a false god. The possibilities are endless.

In our parishes, for example, I see people asking a lot of Catholic schools and of non-school religious education programs. Both are supported strongly until they conflict with personal interests. I don't know many families which insist on absolutely perfect attendance by their children. But I have seen parents willing to take their children away from school and from religious education programs in order to fulfill some athletic requirements.

The fact is that to miss practice for athletic participation means exclusion from such participation. If one misses school or CCD class or even going to Mass, however, one is not excluded from membership in God's family. To play sports strict rules must be followed. Growing in faith is a choice. When we make a choice to lessen the chances for learning more about God, we make a choice which increases the risk of weakening our faith. The point is that each of us is personally accountable for that. Not God. Not the principal. Not the coach.

It seems to me the writer of Chronicles understood that when he told us of the terrible things that happened to the Jews. The Chaldeans were an outside enemy. They overcame the Jews. But they were able to do so because of their weakened faith. Similarly, our weakened faith makes it possible for our enemies to overcome us.

The apostle John explains the light which came into the world to save us. We love the darkness more than the light, John claims. I think he is saying we make choices which weaken our faith and turn us away from knowing God.



BLESSING—Archbishop Edward T. O'Meara blesses the new St. Vincent de Paul Society warehouse. The dedication of the warehouse, at 1111 E. 17th St. in Indianapolis, took place last Sunday.

COMMENTARY

TO TALK OF MANY THINGS

Irrepressible brother works with physically, mentally handicapped

by Dale Francis

It is this year that Brother Mathias Barrett, founder of the Brothers of the Good Shepherd, arrives at 85 years, having been born in Waterford, Ireland, on St. Patrick's Day in 1900.

The years have slowed the step and dimmed the eyesight but Brother Mathias is the same irrepressible, incurably optimistic, searcher for ways to help the least of those among us. He has been 69 years a Religious. As a 16-year-old he was allowed to join the Brothers of St. John of God in Ireland and was sent to Lyons,



France, to work among the physically and mentally handicapped.

I had a letter from Brother Mathias the other day. He recalled that it was 31 years ago that I had first written about him and his work. I heard about him first from another great man of the church in the United States, Father Gerald Fitzgerald, who founded Via Coeli at Jemez Springs, N.M., to help priests with problems more than 40 years ago. Father Gerald wrote to me about 1950, telling me to be on the watch for this Irishman who had come to be with him and would be doing great things.

It was only a few years later, moving around the country, that I began to see the work of Brother Mathias and the Brothers of the Good Shepherd he had founded.

The letter that came the other day asked me to write about something dearest to his

heart and I will before this column is ended.

There is not room in this column to tell the whole fascinating story of the life of Brother Mathias. Some day, I am sure, that story will be told in books because it is filled with the drama that comes to a life thrown open to the Holy Spirit.

The House of Representatives of the state of New Mexico has passed a resolution in which it said it "most highly commends Brother Mathias of the Brothers of the Good Shepherd for his dedicated, devoted, untiring and loving work for and with the homeless, the sick, the elderly, in fact, with anyone in need."

The same could be said in Louisiana, Florida, Ohio, Pennsylvania, Delaware, California, Missouri, Canada, Ireland and England—for the work of the Brothers of the Good Shepherd is carried on in all of these places.

Not long ago I read an article about Brother Mathias that said he was this country's Mother Teresa. It's a nice thought and justified in that both are dedicated to service to Christ by serving the least of those among us, but the comparison would never have occurred to me.

Mother Teresa is a quiet woman, in manner and voice, and her great service seems to come almost out of a meditative solitude. Brother Mathias is a whirlwind of an Irishman, bubbling with ideas. Even sitting still he's running. He's a juggler of dreams. Plans for the future come tumbling from his agile mind, trippingly over his Irish brogue.

I've visited Oznam Inn in New Orleans and Camillus House in Miami, and what has impressed me most about those centers for the homeless, run by the Brothers of the Good Shepherd, is that they don't just



provide a bed and food, but a dignity for those who come to them.

The Brothers of the Good Shepherd care for the retarded and here it is that I have a special reason for gratitude. My son Guy lived with the Brothers of the Good Shepherd in Ohio from his 16th birthday until his last illness.

Brother Camillus Harbinson is superior general of the Brothers of the Good Shepherd now—a great and caring man who has brought skill in organization and administration to solidify the community.

And what was Brother Mathias asked of me? "Please ask for more vocations," he said, "for we have need of men animated with the fervent spirit of faith and love for all of Christ's poor needy." Those moved to do so can write to the Generalate, Box 260, Mornence, Ill. 60954.

Criticism of the pope's teaching is nothing new

by Dick Dowd

On a scale of one to five (strongly disagree to strongly agree) how do these statements fit with your viewpoint?

- The pope is human.
- The pope can learn from others.
- The pope can't make mistakes.
- The pope can call on divine guidance.
- The pope is unique.

My little poll is an effort to help sort out and discuss some of the things I've been hearing lately from a number of sources.

The resentment toward and differences with our first Polish-born pope by media-types, theology-types and (is this the right word?) militant feminist-types which find their way into print regularly.



Even "Columbia," my faithful Knights

of Columbus journal, has taken note of it with a February column by my friend Jesuit Father Robert A. Graham from Rome entitled "Why Liberals are Chastising the Pope."

Most of us grew up under a series of Italian pontiffs and a Polish pope is a novelty. I do not recall such strong criticism of the pontiffs of the past based on their heritage. Nor do I recall such strong defense of the papal wishes of the past based on their pronouncements.

You may remember when Pope Pius XII ordered the Jesuits to stop smoking and they didn't. (We have since learned how bad smoking is for your health.) You may remember when Pope John XXIII complained that people in the Vatican kept telling him there were things the pope couldn't do. He once ordered seminaries to return to instruction in Latin and they didn't.

You may remember when conservatives in the United States were extremely upset with Pope John XXIII's 1961 encyclical "Mater et Magistra"

(Christianity and Social Progress) which described the church as Mater (mother) and Magistra (teacher) in the areas of social justice. A leading conservative spokesman at the time coined the phrase "Mater, si, magistra, no," indicating he believed Catholics should accept the church as mother but not as a teacher on social justice.

It is the same world today. Except now it is the liberals rather than the conservatives who seem upset.

Up until our present pope the greatest teacher-pope had been Pius XII. At his death in 1958, after 19 years as universal pastor, the 12th longest pontificate in history, he had written 41 encyclicals and made nearly 1,000 public speeches. He was a modern phenomenon.

At his present pace, Pope John Paul II will easily outdistance Pius XII in half the time.

I have a great deal of faith in God and in the church. I am not scandalized now by those who differ with the pope as I was not scandalized in the past. I don't think it bothers this pope a bit. Every papal move,

from the 26 international pastoral visits, to the Wednesday audience teachings, to the hundreds of addresses and writings, convinces me Pope John Paul II's main interest is in teaching the Christian message in every language and in every place.

The fact that the pope is human and can make mistakes (theologians make the distinction between being impeccable, without sin, and being infallible, without error) has to be balanced with the special divine guidance the church has, and the pope has as its leader, to teach and and guide us on pilgrimage.

Pope John Paul II was a teacher for many years. Every teacher knows no matter how good he is, the whole class never gets 100 percent. So the teacher learns from the class, about their needs, while the class learns from the teacher about his wants. That's why the teacher keeps teaching. And that's why we ought to keep listening whether we agree at first or not. There's always the possibility, no matter how bright we are, that we might learn something new.

A warm church is essential for welcoming those in need

by Antoinette Bosco

I always read letters to the editor. In the past couple of months, several letters in a diocesan paper distressed me. They were by people who expressed concern because their experience of going to Mass was not one of community but alienation.

They made me feel sad for them, though I feel very fortunate for myself. I go to a noon Mass on Sunday. My daughter Mary leads the singing and the pastor is human and real in his sermons and the way he relates to people.

Still, I can relate to these letters because I've heard comparable complaints before in other places.

In one letter a woman wrote: "Have you ever felt the sting of rejection? I experienced it at Thanksgiving Mass . . . and it's something I will never forget. As I



turned around and extended my hand to the young family man sitting behind me during the kiss of peace, he withdrew his hand and told me that I had 'ruined the Mass' for him. I was there with my daughter and her two little girls, ages one and two, who had disturbed him."

As the woman left in hysterics with the two babies, he snarled at her, "Why bother to leave now, why don't you stay and ruin the rest of the Mass for me?"

In another letter, a man expressed his severe loneliness and sense of alienation at Mass. His wife had died many months ago and he had not yet come to terms with this. He called a hospice to see if there was a bereavement counseling group he could join.

Whoever answered said curtly he'd "never heard of such a group." The widower wondered why no one from the parish he belonged to for 33 years had even tried to visit him. He was contacted, he added, only to contribute to the bishops' fund and the parish didn't forget to send his envelopes. The man's bitterness was evident.

These letters express anguish—the sense of defeat one feels when promises are not kept.

Christians are taught that the Mass is the gathering of all who belong to the body of Christ. At church we reaffirm our connection as people of God. Individually we are each important. But together we become a sum far greater than its parts. We become a church.

The experience of going to Mass then should be one of renewal and joy. It should lead to a sense of being nourished and recharged with the life force of Christ.

The letter writers I've cited express hurt because they aren't feeling the healing, energizing life they're supposed to feel from the community they belong to. And that's sad.

On Sunday, all the people I see are smiling and courteous. They extend their hands lovingly in a clasp of peace. If the children fuss, the adults don't react, accepting this in the spirit of "suffer the little children to come unto me." The priests are warm and friendly, and the last handshake they share at the door puts the cap on our

send-off, leaving us feeling whole and happy—at least for a while.

That's the way it should be in a family—and especially in the family of God.

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ENTERTAINMENT

viewing with ARNOLD

Anti-Catholicism comes to U.S. cinema

by James W. Arnold

The old stereotypes endure: insanity and pregnancy in the convent; inanity and impotency in the rectory, and mayhem and mischief in the pews.

—Les & Barbara Keyser, in "Hollywood and the Catholic Church"

The movies' longstanding love-hate relationship with the Catholic Church turns another corner in "Heaven Help Us" (formerly titled "Catholic Boys"). It brings some of the new wave of what might be called "negative Catholic nostalgia," already perking for a few years on and off Broadway, to the American cinema for the first time.



On stage, the genre has ranged from the musical farce, "Do Black Patent Leather Shoes Really Reflect Up?" to the rather vicious "Sister Mary Ignatius Explains It All For You," written by someone named Christopher Durang. That Durang appears in "Heaven" in a bit part as a priest may offer a clue to the film's sympathies, since it's something like giving Yasser Arafat the role of a rabbi.

These enterprises essentially involve an adult look back at the church of a generation or so ago, especially the clerically-run parochial schools, in a tone of amused or bitter amazement.

How silly and sick it all was! Did we really believe and accept all that nonsense? The gags are usually based on confession inquiries about impure thoughts, firebreathing sermons about youths dying in the heat of lust and going straight to hell, or Sisters requiring girls to sit on a telephone book whenever they perched on a boy's lap. (Variations of these are used in

"Heaven," as well as the bromide comparing a priest's robe to a dress, a line that is hard to believe somebody got paid for writing.)

Aside from the sex hangups, and somewhat less funny, there was the brutality—caught in nervous jokes about Sister being strong enough to play for the Chicago Bears or Brother smashing a blackboard with some unfortunate pupil's skull.

If this stuff is familiar to Catholics, it's because we've all joked about it ourselves. Not just recently in our adult enlightenment, but even when and as it happened. Unfortunately, not always that long ago, either.

But problems of sex and violence in highly disciplined schools are not exclusive to Catholics. (Similar problems are routine in most memoirs about military academies or the elite English public schools; there is a trade-off of the risks of permissiveness for the risks of inhibition.) The best Catholic literature, in fact, is replete with laity and religious who have fallen short of the Christian virtues, including prudence and wisdom.

The point is that "negative Catholic nostalgia" in plays or movies is not necessarily nasty, although since it's done for profit among the heathen it may be a bit tacky and disloyal. The crucial issue—aside from aesthetics: is the film any good?—is whether the attack is on the abuses and the nuts or on the whole system, and whether it goes beyond the schools to lacerate Catholicism and even religious faith itself.

"Heaven Help Us" is an amiable, and in minor respects, a well-made and even moderate film, which may explain why it's been getting rave reviews from secular critics. As they keep telling us, it's not "Porky's Goes to Catholic School." But it's unquestionably an anti-Catholic artillery



SCHOOL DANCE—At a school mixer, boys from St. Basil's enjoy being in the company of students from the nearby girls' school in "Heaven Help Us," a Tri-star release. Seated at the dance are Kevin Dillon, Dana Barron, Yeardeadly Smith and Malcolm Danare. The USCC classified the movie A-III—adults. (NC photo)

shoot, and kick-the-Catholics is the "in" game.

The plot by first-time writer Charles Purpura (a "Catholic boy" getting even?) describes the circa 1965 adventures of a new student (sensitive, likeable Andrew McCarthy) at St. Basil's, a boy's high school in Brooklyn operated by friars who appear to be Franciscans. He meets the usual stereotypes—the fat intellectual, the dumb jock bully, the kid obsessed with sex—and comes from a stereotyped Catholic family, where grandma talks incessantly of his becoming a priest. (Remind you of "Saturday Night Fever"?)

The school is dominated by brutal Brother Constance, who gives the kids physical and psychological punishments too depressing to describe here. Except for young, likeable Brother Timothy (John Heard), all the other friars are weird, including Father Abruzzi (tiny, balding Wallace Shawn) who gives the insane anti-sex sermon before the dance with the neighboring girls' school.

Now and then the brothers pull a Gestapo-style raid on the local soda fountain, where boys and girls hang out and (golly) smoke cigarettes. Later, stuffing themselves at dinner with wine and bread, the monks decide to put the struggling family that owns it out of business. The headmaster (Donald Sutherland) is a prissy martinet who accepts rigidity as a way to order and learning—until he changes character in the final scene.

All this is grossly slanted but tolerable, if only because satires are like that. But

Purpura and director Michael Dinner (also making his rep in a first film) go much farther, e.g., basing tasteless comedy scenes on the sacraments of penance and the eucharist (the latter relying heavily on sexual double meaning), and then doing a number on the pope. The scene is Paul VI's visit to New York, and while the brothers weep as the pontiff's limo passes, we hear a heavy Italian operatic aria on the track. It's like something out of Eisenstein.

Overall, this movie is not just having good-natured fun with some old-fashioned, scary and ridiculous people, but harpooning everything papist as it goes. The net message is that this is a stupid place and a sick bunch of people, and like the boys in the final shot, we feel it's something to escape from.

That sounds like a hostile message to me, especially at a time when Catholic education is struggling to survive.

(Unfriendly satire, low-key but mean; language, bathroom and sex humor; not recommended.)

USCC classification: A-III—adults.

Recent USCC Film Classifications

Ghoules A-III
Lust in the Dust O
The Purple Rose of Cairo A-II
The Sure Thing A-III

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.

The difference between Catholic and movie industry ratings

by Michael Gallagher

In last week's column, I took up the matter of Catholics and R-rated movies.

What I tried to make clear is that the film ratings given by the Motion Picture Association of America's Classification and Rating Administration relate only indirectly to moral considerations.

Therefore, you should not automatically equate an R-rated movie with a movie that's morally offensive. Nor should you presume that a PG-rated movie offers less cause for worry than an R-rated movie.

Why? Simply because the industry rates films according to its estimate of what the average American parent will or will not sit still for in a movie, and I do hope concerned Catholic parents are much more sensitive than that.

Now let me give some examples.

"The Flamingo Kid" was rated PG-13, but it was classified O—morally offensive—by the U.S. Catholic Conference, a discrepancy that is illuminating.

The clean-cut young hero of "The Flamingo Kid" is sleeping with a college woman throughout the summer that is the film's time frame. But this is conveyed subtly to the audience with no great show of skin. For the focus of the movie is on the decision our hero is to make between the honest values his father represents and those of a crooked, flashy auto dealer.

The very casualness with which the movie presents the likeable young hero's

fornication makes its message all the more insidious. It comes across loud and clear: illicit sex is no big deal, kids. Nor does sex have anything to do with values.

Though it's hard to be certain about the details of particular decisions, I'm inclined to think the industry gave it the more stringent, if non-restrictive, PG-13 instead of a PG not because of the fornication, but because of two or three instances in which a naughty word was used.

Language, you see, weighs heavily with the movie industry. The average American parents may wear blinders, but their ears are keen enough. Obscene language and, to a lesser extent, profane language hits home.

On the other hand, a movie like "Lost in America" gets an R classification. There is absolutely no sex in it, no nudity, no fornication, no adultery and only one brief act of violence. But because the hero, an advertising executive suddenly denied the promotion he desperately wants, tells off his boss in graphically obscene terms—a sequence that is humorously intended—it receives an R.

The USCC, judging it would be a rare teen-ager who had not heard these words before and judging further that the hero's behavior was in no way presented as model conduct, decided that an A-II—adults and adolescents—was the proper call to make.

LET'S CONSIDER another R-rated movie classified A-II by the USCC: "The

Killing Fields," which has gotten all sorts of Academy Award nominations, a Christopher Award and was at the top of my Best 10 list for 1984.

It seems clear that "The Killing Fields," a marvelous picture that tells the story of the friendship between an American and a Cambodian against the background of the Khmer Rouge campaign of genocide, got its R because of some strong language and its graphic violence.

Why did the USCC classify it A-II, thus indicating it was all right for teen-agers to be exposed to this violence?

Two reasons, both inextricably linked: "The Killing Fields" is a superb movie and its violence, though strong, is not exploitative.

In fact, what the viewers see, aside from two or three instances of people being shot to death, are the terrible results of violence. We see what war does, not just to men—as in the average sanitized,

glamorized war movie—but what it does to women and children, including infants.

The violence here is quite different from the exploitative violence, sometimes even played for laughs, in movies like "Tuff Turf," "Body Double" or "Into the Night." In these films—all rated R by the movie industry and O by the USCC—violence is person-to-person violence, excitingly presented. As a consequence, it is the sort of thing that well might be imitated by impressionable young viewers.

What the viewer sees in "The Killing Fields" is the largely impersonalized violence of modern war and modern ideology joined in an embrace that may well prove to be fatal to all of us.

Yes, "The Killing Fields" might shock some teen-agers, but shocking is not the same as scandalizing. On the contrary, it could well have a salutary effect.

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

Television programs of note

Saturday, March 16, 10-11 p.m. (NBC) "Women, Work and Babies: Can America Cope?" This news documentary reports on the massive migration of mothers from the home into the job market and what effects this has on married life, the work place and the ways children are raised today.

Monday, March 18, 9-10:40 p.m. (PBS) "Musical Passage." The Soviet Emigre Orchestra, an ensemble composed mostly

of Soviet Jews who fled repression in their homeland, is the subject of this documentary.

Tuesday, March 19, 9-11 p.m. (CBS) "First Steps." Judd Hirsch and Amy Steel star in this fact-based drama about an Ohio bioengineer's pioneering work with computer electrodes that led to a 23-year-old paraplegic being able to walk 10 steps at her college graduation.

TO THE EDITOR

When everyone is Irish

The Irish-American Heritage Society would like to wish everyone in the Indianapolis Archdiocese a happy St. Patrick's Day. This is a time when everyone in America is Irish, no matter what a person's nationality may be, a day or days as may be when the Irish rededicate themselves to the Irish heritage.

The tradition of wearing green begun in the United States allowed Irishmen and women to celebrate being not only Irish but Catholic. In the past, Ireland was a difficult land to live in. Being Catholic and celebrating the conversion of Ireland by St. Patrick was no real joy. It has been only 63 years that Ireland, or most of Ireland, has had its independence. That is not very long when you think of its long and sad history.

Most of our ancestors left Ireland because of religious, social, economic and

political discrimination. We should not forget the million Irish men, women and children who perished during the famine. The St. Patrick's Day parade in the United States traditionally has always been a parade where the Irish and friends of the Irish showed their love for their heritage and the oneness they have with the people of Ireland.

However, in the last 15 years, Indianapolis seems to have forgotten that our brothers and sisters in Northern Ireland still are not free. 600,000 Irish Catholics do not have equality within the law. Religious, political and economic discrimination still occur. Please, this year, remember and pray for a peaceful and unified Ireland someday where everyone can be proud of being Irish on St. Patrick's Day.

Mike Williams

IAHS Public Relations Director
Indianapolis

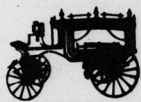
A merciful God

I am writing in response to a letter from Timothy A.M. Duff regarding devotion to the saints (March 1st issue).

I am especially concerned about his statement, "God will punish on judgment day, by a just and terrible punishment, those who refused on earth to practice devotion to Mary and the saints." This is an astonishing statement in light of what Jesus says in Matthew 9:13: "Go and

learn the meaning of the words: 'What I want is mercy, not sacrifice.'" What can we know about a God who says these words?

And, concerning the "straightest, easiest and surest path to Jesus," Jesus says in John 6:45, "It is written in the prophets: 'They will all be taught by God,' and to hear the teaching of the Father, and learn from it, is to come to me."



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ST. PATRICK



ST. PATRICK ILLUSTRATED
THE HOLY TRINITY WITH
A SHAMROCK

ST. PATRICK WAS BORN IN THE TOWN OF KILPATRICK IN SCOTLAND IN 387. AT 16 HE WAS CAPTURED BY PIRATES AND SOLD AS A SLAVE TO A CHIEF IN IRELAND. HE WAS PUT TO WORK AS A SHEPHERD AND PRAYED CONSTANTLY AS HE ENDURED HUNGER AND COLD.

AFTER SIX YEARS, IT IS SAID, GOD TOLD HIM IN A DREAM TO RETURN TO HIS OWN COUNTRY. YEARS LATER HE BECAME A PRIEST AND RECEIVED HIS APOSTOLIC MISSION FROM POPE CELESTINE.

PATRICK WANTED TO GO BACK TO IRELAND. HE WAS CONSECRATED A BISHOP AND SENT THERE DESPITE OPPOSITION FROM HIS RELATIVES AND THE CLERGY, WHO SAID HIS EDUCATION WAS DEFECTIVE.

HE TRAVELED THROUGHOUT IRELAND, BAPTIZING A LARGE NUMBER OF PEOPLE. HE ORDAINED MANY PRIESTS, ENCOURAGED WOMEN TO LIVE IN CONTINENCE, CONSECRATED VIRGINS TO CHRIST, REPLACED DRUIDISM WITH CHRISTIANITY, INSTITUTED MANY MONASTERIES AND FILLED THE COUNTRY WITH CHURCHES AND SCHOOLS.

ST. PATRICK REGARDED HIMSELF AS IGNORANT, AND AN UNWORTHY SINNER, AS HE CALLS HIMSELF IN HIS "CONFESSION." HE DIED AND WAS BURIED AT DOWN IN ULSTER.

THE FEAST OF ST. PATRICK IS MARCH 17, A POPULAR DAY WITH IRISHMEN EVERYWHERE.

To be sure, the lives of the saints and Mary are wonderful examples to us of how we experience the presence of God in our lives today, in our own immediate humanity.

However, by the redemptive act of Christ, heaven, the kingdom, is truly with us now. If not by our own merits, in the context of this redemptive act, then by whose?

I believe the God that Jesus loved so much is a tender, merciful God—one who wants only good for all of his on-going creation. Tony De Mello, S.J., says in his workshops, "We become like the God we worship and adore." Perhaps the lives of Mary and the saints can point us to an understanding of God as the shepherd of lost sheep, as the father of the prodigal son, as the one who eats with sinners and tax collectors.

Each of us has within a lost sheep, a prodigal child, a sinner, even a pharisee. As we come to embrace these parts of ourselves rather than to condemn and bury them, we begin to see, to know in a new way, something about the infinite, awesome tenderness of our Creator. To study the lives of the courageous saints is to see that they experienced this new vision, this new knowledge in the context of their own life experiences. This may encourage us to find this same vision in our own life experiences.

It is possible to stand directly before God without repression, naked and alone, in our full humanity—and do it in the light of Christ's redemptive act. A little scary, a little cloudy, a little darkness—but possible and desirable. It is absolute grace!

K.M. McBride

Indianapolis

Oldenburg monastery

In your recent article concerning the proposed demolition of the monastery complex in Oldenburg, readers are led to believe that there has been no positive interest regarding proposed use of the building. This is quite to the contrary as we do have prospects and proposals.

Quite simply, our problem is the archdiocese's refusal to cooperate with any plan to find a functional use for the building. There has never been an effort made by them (the archdiocese) to find an alternative to demolition.

We believe that with complete cooperation from all parties, a viable solution can be reached. We have not even

had the common courtesy of a reply to our proposals which were made over six weeks ago.

Fortitude is one of the gifts of the Holy Spirit. Our intentions are not to give up even if the monastery issue is caught in the web of church politics!

Oldenburg Preservation Association
Oldenburg

(Editor's note: Archdiocesan officials say that the dispute is with the parish council of Holy Family parish, not with the archdiocese. The parish council wants to demolish the friary in order to complete renovation of the Old Stone Church.)

Death with dignity

There was a time when dying was considered God's will being done and no one argued with that. In today's world people who are terminally ill may have to have a "living will" to make sure they leave this vale of tears in the manner they have chosen—with dignity and in peace or [they will be put] on a life support machine, lying there like a mummy on display until somebody has the good sense to pull the plug.

I can see no advantage to a terminally ill person, whose natural life supports are failing and with no hope of recovery, to be hooked up to an artificial means of keeping a semblance of life where there is none.

Birth, life and death—our legacy is as old as time itself. We have been able to live with the first two, but we have never learned to live with death. Death has such a final sound that we try to dismiss it as a dark and horrible dream, but when the play

of life comes to its end, it is death who lowers the curtain.

We prepare ourselves for life, but seldom if ever for death and when it comes it is a traumatic experience—both for ourselves and our loved ones. Life as we know it is but a fragile thread on which we swing from conception to death. When we read St. John 11:25-26 we find, "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live. And whosoever believeth and liveth shall never die." If our faith is strong enough there should be no qualms about leaving this life for a better one.

Therefore, should I become terminally ill, I do not wish to be kept dangling on a mechanical life support system. Let my going be as easy as falling asleep in my favorite chair.

David O. Jackson

Knightstown

CORNUCOPIA

Let them wear their headbands

by Cynthia Dewes

Having nothing better to do lately, the ICLU has decided to take up the rights of some kids in Whiteland who were forbidden to wear Prince headbands by their school. Prince is a rock star, current idol of the



young for murky reasons, and persona non grata with Whiteland school administrators, also for murky reasons.

To tell the truth, I didn't know kids had civil rights. They never did when I was young. Family councils were Mom or Dad telling us what was going down.

No one man, one vote, just two parents. Democracy was something countries did, not individuals.

We had a right to clean our plates. We had a right to do our appointed chores. We had a right to go to bed without fussing, keep our clothes clean and not tease the dog. Our parents had a right to spank us if we were naughty and a right to insist that we eat vegetables. This assignment of rights never seemed unfair; it was just the way things were.

Not that kids shouldn't be able to express themselves, their hopes and dreams, their individuality. Certainly they are intelligent and sometimes more mature than their chronological elders. It's just that their ideas of what's appropriate may differ from ours.

One of our friends teaches a high school class of low achievers whose attention spans range from A to B. He struggles to aim them in the direction of a high school diploma. Recently a new student appeared in class. His hair was shocked, literally, into multi-colored disarray.

He wore three earrings in one ear, chains and bracelets at neck and wrist, and leather everywhere else. Attention shifted to him at once, and the teacher knew it was all over. The battle for hearts and minds was lost.

The object of fascination, on the other hand, was preening in the esteem of his fellows. He had arrived at the top of the heap. HE knew what was appropriate for his own well being, and it didn't include listening to a teacher.

As for the Prince fans, they also know what's appropriate. They have parlayed their admiration for a pubescent's folk hero into a righteous cause. And if there's anything adolescents of all ages love more than a popular folk hero, it's a popular and righteous cause.

The school administration might as well cave in right now. There's no fighting righteous causes. And who knows, a real biggie like taking money from the athletic program to pay teachers might come along at any time. I say let 'em wear headbands!

check it out...

✓ Secina National Honor Society and Secina Booster Club will sponsor a "Cruising into Spring" Fashion Show and Brunch on Sunday, March 24 at 12 noon in the school cafeteria. Tickets are \$6 for adults and \$4 for students. Guests welcome. For information call Kay Deck 897-6428 or Ellen Rodgers 894-4728.

✓ Chataud High School will offer a Placement Test for eighth graders on Saturday, March 23 from 8:30 to 11:30 a.m. Doors open at 8 a.m. \$10 test fee due on that day.

✓ Fairbanks Training Institute of Fairbanks Hospital, Inc. will sponsor a workshop for health care professionals who deal with chemically dependent individuals on "Learning to Make Choices—Adult Children of Alcoholics" on Thursday, March 28 from 9 a.m. to 4 p.m. at the hospital, 8102 Clearvista Parkway. Call

Debbie Coyle 849-8222 for more information.



✓ Nancy Guyant and Mort Gallagher appear here rehearsing for a scene in "Once Upon a Mattress," the spring musical to be presented at Roncalli High School on Friday and Saturday, March 15 and 16 at 8 p.m. Tickets for general admission are students \$2 and adults \$3; reserved seats are \$4. Call 787-8277 for reservations.

✓ Classes will begin soon for Catholic lay men and women interested in learning more about the Secular Franciscan Order, an organization which promotes a way of life similar to that of St. Francis of Assisi. For information call Pat Heidenreich, SFO, Director of Formation, Sacred Heart Fraternity, Secular Franciscan Order, 356-1606.

✓ The 1985 Archdiocesan CYO Youth Conference called "Anticipate Life, Welcome Changes, Be Yourself" will be held the weekend of April 12 through 14 at Roncalli High School in Indianapolis. Early registration of \$18 before April 5 includes meals and activities; \$23 after that. Send registration and fees to: 1985 Archdiocesan Youth Conference, CYO, 580 E. Stevens St., Indianapolis, Ind. 46203.

✓ The Community Outreach program of St. Francis Hospital Center will feature "Mind Over Muscles: The Role of Brainpower in Fitness" on Wednesday, March 20 from 7:30 to 9 p.m. in the hospital auditorium.

✓ The Indianapolis Chapter of the American Guild of Organists will sponsor a free Bach Marathon to celebrate the 300th birthday of Johann Sebastian Bach on Sunday, March 24 from 2 to 8 p.m. in four Indianapolis churches. Charles Gardner, music director in the Office of Worship and St. Pius X Church, will play from 7 to 7:30 p.m. at Trinity Episcopal Church, 3243 N. Meridian. Other locations include: Friedens United Church of Christ, 8300 S.

They're looking for you

Secina Memorial High School Class of 1960 is still looking for the following classmates for a June 25th anniversary reunion: Joan Kelley Bowen, Richard Carpenter, William Chorce, Thomas Eberly, James Garner, James Gilbert, Shirley Hauck Foote, James Hill, Jo Ann Hildebrandt Watkins, Mary Catherine Hurley Taylor, Samuel Kelly, Marilyn King Hunt, Harry Ramsey, Thomas Rapp, Janet Schmidt, Elizabeth Sensback Havens, Thermo Unfried, Linda Vance Paige and Emily Zimmerman. If you have information please contact: Eleanor Luthman Kilbus 894-4750; Theresa Hedrick 898-2817; or Father Tom Widner 882-0724.

Meridian; All Souls Unitarian Church, 5805 E. 58th St.; and John Wesley Free Methodist Church, 5900 W. 46th St. For more information call 236-1483.

✓ A booklet on Bishop Joseph Chartrand, "Under Mary's Guidance You Will Never Grow Weary," by Prof. James J. Divita is available by sending \$3 to: Bishop Chartrand Booklet, Marian College, Indianapolis, Ind. 46222. The booklet includes a time line of the bishop's life, an anecdotal history, and selections from his writings.

✓ Area Youth Ministry (AYM), a religious, charitable and educational organization serving disadvantaged youths and their families on Indianapolis' near East side, will hold an informational meeting for prospective volunteers on Wednesday, March 20 at 5:30 p.m. in the Parlor at Meridian St. United Methodist Church, 5500 N. Meridian St. Refreshments served. Volunteers are needed for: office aides, speaker's bureau and fundraising, friends to youth, one-on-one support, and helpers with renovation and expansion of the Drop-In Center. Call 634-4151 for more information.

✓ The Department of Schools and the Beech Grove Benedictine Center will co-sponsor "The Creative Working Woman" on Tuesday, April 16 from 9 a.m. to 3:30 p.m. as part of a five-part series entitled "The Staff Person: A Skilled, Spiritual Woman." \$20 per person (\$18 each additional person from same parish) includes lunch. Call 788-7581 to register.

✓ St. Vincent Wellness Center in Car-

mel will hold a program called "About Your Toddler: One to Three Years" from 7 to 9 p.m. on Thursday, March 14. \$10 fee per person. Call 846-7037 to register.

✓ St. Francis Hospital Center will sponsor a seminar/discussion entitled "Stress and the Working Woman" in a two-part series on Tuesdays, March 19 and 26 from 7 to 8:30 p.m. Initial fee of \$18. Call 783-8983 for registration and information.

vips...

✓ Marian College junior David Mahurin of Terre Haute has been selected to the 1984 NAIA All-District Basketball Team, receiving the third highest total of points on the 10-man roster. Mahurin plays center and is majoring in physical education with a minor in English.

✓ Jesuit Father Daniel Berrigan will give a free talk on "Peace Making and Peace Research" at 2:30 p.m. on Saturday, March 23 in Woodburn Hall 100, I.U.-Bloomington. A "Peace-Making Concert" by the Berrigan family will precede the talk at 1:30 p.m.

✓ Chuck Schisla, director of the Archdiocesan Catholic Communications Center, has been elected secretary of the steering committee of the North American Broadcast Section of the World Association for Christian Communication. The 13-member committee will plan and execute the 16th annual North American Conference to be held next December in Florida.

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

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

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QUESTION CORNER

Mixed nuptial Mass OK?

by Fr. John Dietzen

Q Can the bishop or priest give permission for a nuptial Mass at the marriage of a Catholic girl and Lutheran boy? The girl wants a Mass very much and the boy agrees.

Also, could the Lutheran boy receive Communion at this Mass? Who would give permission? (Oklahoma)



A It is possible for an interfaith marriage to take place during a nuptial Mass. Two basic conditions must be present. The non-Catholic partner must be a baptized Christian and both partners, not only the Catholic, must sincerely request it.

The first requirement simply acknowledges the fact that only Christians would normally have some awareness of the meaning of the celebration of the Eucharist, or Lord's Supper.

The second recognizes that the entire ceremony during which the couple is united in marriage should be one that as far as

possible expresses their common understanding of their relationship to God and to the rest of the Christian community and thus helps them to greater spiritual unity in their married life.

If the bride and groom are considerate of each other and of those attending the wedding, other factors also will enter the picture. If most of the family and friends of the non-Catholic partner are active Christians the celebration of the Eucharist (particularly with some appropriate explanation by the priest) could be a beautiful experience for them. If they are not practicing Christians such a celebration at best might be unintelligible.

The American bishops, in their guidelines for such celebrations, explicitly urge consideration of the problem of Communion sharing when deciding whether to have a mixed marriage at Mass. In cases of "urgent necessity," the diocesan bishop (and only the bishop) may permit Communion by the non-Catholic at a mixed marriage, but this is rarely done.

Decisions on all these matters must be reached in consultation with the priest who will officiate at the marriage.

Q My husband and I, both Catholics who faithfully practice our faith,

expect a baby in April. We would like two non-Catholic friends to be sponsors. Is this possible? (Kentucky)

A According to regulations given in the Rite of Baptism, sponsors for a Catholic child must be practicing Catholics who have received the three sacraments of initiation—baptism, confirmation and the Eucharist.

However, only one Catholic sponsor of this kind is required.

The church explicitly provides that a second sponsor (technically called a "Christian witness" may be a baptized

Protestant Christian who, of course, would accept the responsibility of guiding the newly baptized child in leading a good Christian life in accord with his faith.

The introduction to the Rite of Baptism explains that the godparent is added spiritually to the immediate family of the one who is baptized, representing Mother Church. When one considers the responsibilities that flow from this relationship, including being a model and guide (working of course with the parents) for a full Catholic life, it is obvious that at least one practicing Catholic sponsor is required to fulfill that responsibility.

(A free brochure answering questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Steer middle path with tipsy grandparent

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband's father is an alcoholic. My husband and his mother say that his father can stop any time; therefore, he's not an alcoholic.

We have two small children, and I drop by now and then with them. He has been drunk and has wanted to hold our baby. I am so afraid he will want to take our six-year-old driving with him. Must I give him our darling sons? This bothers me terribly.

Answer: Your letter raises two issues: whether your father-in-law is an alcoholic and how you can protect your children.

Apparently you have already addressed the first matter. You have talked openly about your father-in-law's drinking, and your husband and mother-in-law are not supportive of confronting the drinking directly. I doubt that you can pursue this issue further at this time.

The second matter, however, is one over which you do have personal control. You can protect your children. And I think you can do so rather simply, without causing too many hurt feelings or a danger to them.

I do not think you should stop bringing your children by to visit their grandparents. Avoiding a visit would probably anger your husband, hurt your mother-in-law and deprive your children.

When you do visit your in-laws, however, stay with your children, especially if your father-in-law appears to have had too much to drink. While your presence may not stop him from drinking, you will be there to protect your children if the need should arise.

If you are concerned, don't let him play with the children at that time. Certainly you must refuse to let him take your son for a ride. Say no. Gently but firmly, take your baby away from him if granddad appears unable to hold him properly.

Do not argue with him about his drinking at this time. It is futile to attempt serious discussions or confrontations with someone who has been drinking. Simply, and in as nice a way as possible, get occupied with your children yourself. Find something for your son to play with. Hold and rock the baby. Sing a song to them. In short, do something yourself with the children.



If that does not solve the immediate problem, then you must leave. Tell your husband how you feel beforehand. Then leave with as much grace as possible—with the spoken understanding that you will be back soon, when things are better.

This may be hard to do, but it is better than the worry you have now and better than separating yourself completely from your husband's parents.

Taking the middle path and acting with prudence is often a most difficult choice. It may seem easier to go to the extreme, that is, stay away until and unless your father-in-law stops drinking. However, in the interest of preserving and developing family relationships as best you can, I suggest you travel the middle path.

(Readers 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.)

Tax exemption attacked

NEW YORK (NC)—A federal judge has ruled that Abortion Rights Mobilization can proceed with its suit against the Internal Revenue Service for allegedly allowing the Catholic Church to claim exemption from taxation while retaining its tax-exempt status.

ARM, a vocal supporter of legal abortion, filed suit in 1980 against the IRS and the U.S. bishops over the IRS' granting of tax exemption to the church. The National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference, were dropped from the suit in 1982 by U.S. District Judge Robert L. Carter, who said ARM must target its complaint solely against the IRS and not against the church. But Carter ruled Feb. 27 that the case should not be dismissed, as the IRS had sought.

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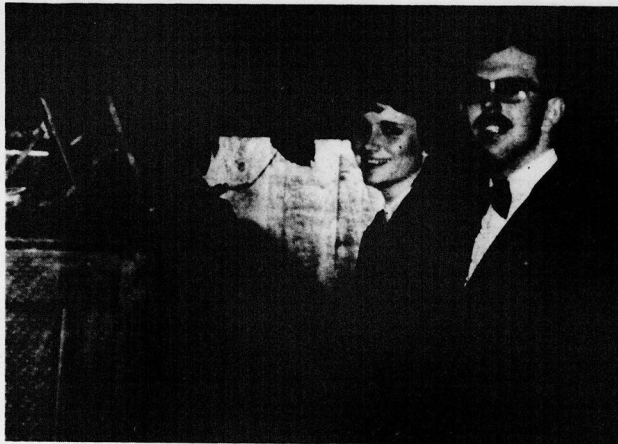


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Fr. James D. Barton, Archdiocesan Director



NEW HOME—The organ from the former St. Francis de Sales Church in Indianapolis has found a new home at St. Mary's in Farmington, N.M. Here, James Alton plays the organ, assisted by Marie Miller.

St. Francis' pipe organ finds new home

March 3 was Indiana day at St. Mary's parish in Farmington, N.M. On that day the parish celebrated the dedication of a pipe organ (and the 300th anniversary of the birth of Johann Sebastian Bach). The organ originally was in St. Francis de Sales Church in Indianapolis.

Msgr. James Lindenmeyer, St. Mary's pastor, was visiting his sister, Shirley Alton, in Shelbyville, and heard about the closing of the church in 1983. He asked for and obtained the pipe organ. Within the two weeks that remained of his vacation, a group of Shelbyville teen-agers was recruited and the organ was dismantled. James Alton, Msgr. Lindenmeyer's nephew, was familiar with pipe organs and supervised the removal.

The organ was loaded into a rented truck and then the two began the long trip

to New Mexico. Once the organ arrived there, the men of the parish unloaded the truck and spent a year and a half rebuilding the organ.

The grande finale was March 3. James Alton, who is assistant organist at St. Joseph's parish in Shelbyville, played a number of the works of Bach on the organ in the dedication ceremony. The San Juan Symphony also shared in the celebration. The symphony is directed by Christopher Ryan, a graduate of the Indiana University School of Music. A number of the musicians of the symphony orchestra also studied at Indiana University. Franciscan Father Owen Gehring, a native of Oldenburg and pastor in a neighboring parish, was on hand for the dedication ceremonies.

Farmington is located in the northeast corner of New Mexico and belongs to the Diocese of Gallup, N.M. Gallup is largely a missionary diocese embracing the Navajo Reservation. This is the only pipe organ in the whole diocese.

"It would never have been possible without the generosity of St. Francis de Sales and the archdiocese," remarked Msgr. Lindenmeyer. "We are deeply grateful to the people of St. Francis de Sales and they will have a special place in our prayers."

A smile is love's silent song

Pilgrimage to Rome, Lourdes and Fatima

The Blue Army of Washington, New Jersey, is sponsoring a Marian pilgrimage to Rome, Lourdes and Fatima Oct. 3-11.

The Army's 188-seat Boeing 707, dubbed "Queen of the World," will leave Indianapolis Friday, Oct. 3 for Rome and return to Indianapolis Thursday, Oct. 11, from Lisbon, Portugal. The tour will include three nights in Rome, one in Lourdes where Mary appeared to St. Bernadette in 1858 and three nights in Fatima where Mary appeared to three children in 1917.

Benedictine Father Bonaventure Knaebel, pastor of St. Michael in

Charlestown, will serve as spiritual guide during the pilgrimage.

The tour is operated at cost, according to Les Richard, a parishioner at St. Michael's in Charlestown who is helping to organize this flight. "We want all people if possible to fly to Fatima in order to become better acquainted with Mary and her message."

The cost of \$1129 includes round trip fare, room, transportation and all meals except lunch while in Rome and Lourdes. A similar flight out of Louisville last year was filled up within a month.

According to Richard, Mary's message is simply to say five decades of the rosary daily, accept one's daily tasks in life, wear the scapular and attend Mass and receive the sacrament of reconciliation on the first Saturday of each month for five consecutive months. She then promises to be there at the time of death to provide all the graces necessary to enter heaven.

THE SUNDAY READINGS

FOURTH SUNDAY OF LENT

MARCH 17, 1985

by
Richard
Cain

II Chr. 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Our age longs for peace and justice. But it will never have them until it learns mercy. This Sunday's readings present us with the profound truth that God's peace and justice are rooted in His great mercy.

Last Sunday's first reading dealt with the covenant God made with the Israelites on Mt. Sinai. Forming the heart of this covenant were the Ten Commandments, God's blueprint for a society based on peace and justice. In this Sunday's first reading we encounter the sad record of Israel's unfaithfulness to the covenant. Israel persistently refused to keep God's laws and as a result, was punished with destruction and exile.

But God is not satisfied with justice. Even when the Israelites were unfaithful to Him, God encouraged them to hope for forgiveness and reconciliation, based on his mercy. Thus, He sent the prophets, not only to warn, but to console and inspire. Thus, the prophet Jeremiah, even as he foretold the destruction of Jerusalem, also prophesied the return of the exiles to Jerusalem. This Sunday's psalm records the experience of one exile as he longed for the restoration of Jerusalem. And at the end of the first reading, we see this hope begin to be realized.

In the second reading, Paul forcefully reminded us of the central role mercy plays over justice in our faith. We are not saved by our merits, but rather by the undeserved kindness of God. Having believed in God's generosity toward us, we in turn are called to be freely generous to others. For it is only in giving mercy to others that we are truly able to receive God's merciful gift of salvation to us.

In the Gospel reading Jesus penetrated even more deeply into the mysterious richness of God's mercy. Here he revealed to Nicodemus that He would save mankind through His sacrificial death. In order to make this unsettling revelation clearer, Jesus referred to an interesting Old Testament experience (Numbers 21:4-9) in

which God had punished the Israelites with fiery serpents for complaining against Him. When the people came to Moses asking him to intercede, God had Moses make an image of a serpent and hold it aloft on a pole. Whenever someone was bitten by a serpent, all he had to do was look at the image of the serpent on the pole and he would be healed.

In the same way, according to Jesus, God Himself in the person of Jesus would be made into sin and lifted up on the cross so that all who looked on Him would be saved from sin.

And why would God take upon Himself all the horrible consequences of our refusal to love Him? Simply out of His great merciful love for us. God's undeserved mercy is so great, according to the gospel writer John, that He doesn't even judge us. We judge ourselves by either accepting His mercy or consistently refusing it.

In this way, Jesus not only revealed God's merciful nature to us, He embodied it. And by inviting us to care for the sick, the homeless, the starving and the imprisoned as though we were doing it for Him, He invited us to have mercy on Him!

And here Jesus revealed the mysterious justice of mercy. For justice is based on equality. And as John Paul II said in his encyclical letter on mercy: "An act of merciful love is only really such when we are deeply convinced at the moment that we perform it that we are at the same time receiving mercy from the people who are accepting it from us."

True mercy, then, leads to justice and peace because it reestablishes the mutual dignity and respect of both the person giving mercy and the one receiving it. As Christians, therefore, we are called above all to be people of mercy and to proclaim it in all our actions. For it is only through knowledge of God's mercy that the world can make its peace with Him and through Him with itself.

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J.C.A.H. ACCREDITED

Group fights hunger by lobbying

by Jim Jachimiak

What can one person do to help alleviate hunger here and abroad? Plenty, says Carol Colbeth, midwest organizer for Bread for the World.

"We really have the ability to effect change," she says. "Often we look at film footage and feel sometimes guilty, sometimes powerless." But, she says, "we have the gift of citizenship. We can write letters and we can make phone calls, and our representatives have a history of responding."

Colbeth believes that the election of Sen. Richard Lugar as chairman of the Senate Foreign Relations Committee puts Hoosiers in a particularly influential position. "He is especially attuned to people in Indiana and I think that is a real opportunity for them to affect public policy," she said.

BFW is an interdenominational group, notes Colbeth, a Methodist. However, "we have a very strong Roman Catholic base." BFW was founded in 1974 by 14 clergy and laypersons. Half of those founders were Catholic, including Auxiliary Bishop Thomas Gumbleton of Detroit. Today, 40 percent of BFW's membership is Catholic.

The organization works to alleviate hunger through legislation rather than direct service. "We are the only hunger-related organization which does only public policy," Colbeth says. But in developing its legislative goals, "we try to work with Catholic Relief Services as much as possible." By collaborating with CRS and other direct service organizations, BFW can address the legislative needs of those groups.

COLBETH SAYS, "We don't lobby in the traditional sense of the word—the glamorous, glossy people going to the Hill. Our work is done in congressional districts by regular people." Calling itself a Christian citizens' movement, BFW emphasizes three areas: "We advocate worship as Christians; we advocate action; and we advocate study."

BFW is organized according to

congressional districts. The organization provides information on domestic and international hunger issues. Then members around the country write to lawmakers, seeking legislation to alleviate domestic and international hunger problems.

When votes on certain legislation are scheduled, members are notified through "Quick Line," a telephone tree.

A "covenant church" program allows congregations to participate in the work of BFW. St. Thomas Aquinas church in Indianapolis participates as a covenant church.

Much of BFW's work is based on a Right to Food resolution the organization helped to pass in 1976. It said, in essence, that every person has a right to a nutritionally sound diet. Now, according to Colbeth, "we use that as more or less a springboard for everything else."

BFW targets a number of areas for action every year. But the major effort each year, Colbeth explained, is an "offering of letters." The organization chooses a specific area and then asks members to write letters to support legislation in that area.

THE OFFERING of letters this year will focus on the International Fund for Agricultural Development (IFAD). IFAD is an agency of the United Nations which was established to aid "the poorest of the poor countries," Colbeth said. IFAD assists small farmers in those countries. Most of its work is done in Africa. IFAD provides such things as low-interest loans and help with water projects.

The Reagan administration has proposed \$120 million for IFAD for 1985-87, compared with \$180 million which was allocated to IFAD in 1981-83. Currently, 58 percent of IFAD's funding comes from the U.S. and other developed countries. The remaining 42 percent comes from members of the Organization of Petroleum Exporting Countries (OPEC). A proposal by the OPEC countries would reduce their share to 40 percent and increase the developed countries' share to 60 percent.

The U.S. has been refused to accept that change, but BFW supports it. BFW is seeking sponsors in both the House and Senate for a bill dealing with IFAD.

BFW is also planning action on other foreign aid programs. The Reagan administration has requested increases in military aid to Greece, Honduras, Israel and Turkey. BFW opposes those increases.

The administration has not requested funds for the Child Survival Fund, and has requested reductions in UNICEF and the USAID health program. The request for UNICEF is \$27 million, just over half of this year's allocation of \$53.5 million. The USAID request is for \$146 million, compared with \$223 million this year. BFW is attempting to restore CSF funding, increase UNICEF funding and restore the entire amount of USAID funding.

BFW is also supporting supplemental food aid to Africa and the reauthorization of the House Select Committee on Hunger.

In domestic spending, BFW is opposed to President Reagan's proposed cuts in a number of programs. Reagan is seeking

cuts of \$550 million from the School Lunch and Breakfast Programs, \$110 million from the Child Care Food Program, \$50 million from the Temporary Emergency Food Assistance Program and \$14 million from the Women, Infants and Children (WIC) program.

BFW is also monitoring several tax proposals, including the tax reform proposed earlier this year by then-treasury secretary Donald Regan. Alternative tax proposals have been made in both the House and Senate.

Finally, BFW is involved in agriculture policy. A BFW representative will join members of the Reagan administration, Congress, farm and commodity groups, and the religious community in testimony before the House on a farm bill.

In the area of education, BFW is planning an Outreach on Hunger Seminar for Indiana, Kentucky and Ohio. It will be held in Cincinnati, April 19-21, and will focus on the African famine. Cost is \$35, including housing and five meals. Financial assistance is available from the national office for those who attend.

Individual membership in BFW is \$15. For further information write to the organization at 802 Rhode Island Ave. N.E., Washington, D.C. 20018, or call 202-269-0200.

Knights of Columbus plan membership campaign

The Indiana Knights of Columbus will conduct a state-wide membership campaign the weekends of March 23-24 and March 30-31. The announcement was made by Dr. Charles W. Kelley, Indianapolis, who as state deputy is the top administrative officer for Indiana's 32,000 Knights. There are 111 local councils throughout the state.

During the drive, local council members will be available following Masses in parishes throughout the state to invite prospective members to become part of the 1.4 million member fraternal society, the world's largest Catholic fraternal organization.

Dr. Kelley cited the Knights' outstanding record of charitable activities

over the years as an incentive for Catholic men to become members. During the 1983-84 year the Knights donated nearly 14 million man-hours in assistance to the sick, poor and needy and to other charitable causes. They also made cash donations totalling nearly \$54 million to charitable, religious and educational activities.

In Indiana, the Knights have since 1921 operated the Father Gibault School for Boys near Terre Haute. This institution is dedicated to the education and rehabilitation of delinquent and pre-delinquent teen age young men.

In another state-wide project, the Knights last year disbursed more than \$277,000 to assist mentally retarded Indiana citizens.

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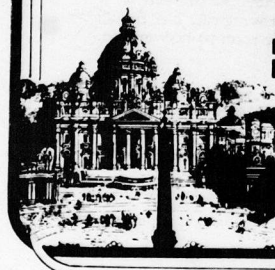
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Spaces...

By Father Basil Pennington, OCSO
NC News Service

The sun will soon rest on the horizon. The flood tide of a day's activities is ebbing. A calm enfolds the abbey. The monks silently gather. A young monk reads a few lines from the sayings of the desert fathers:

"Theophilus of holy memory, bishop of Alexandria, journeyed to Scete, and the brethren coming together said to Abbot Pombos: Say a word or two to the bishop, that his soul may be edified in this place. The elder replied: If he is not edified by my silence, there is no hope he will be edified by my words."

Now the monks file into the church. A bell rings and the ancient service of Compline proceeds. Finally, the lights fade. Two solitary candles shadow the folds of her mantle and caress the smooth cheeks of the medieval Madonna. The final strokes of the evening Angelus lose themselves in the surrounding hills. Night has come.

Creation has given up its activities. It is time for the monk who has entered into God's established rhythm to be quiet and rest.

□ □ □

I cannot say how many times I have been asked: Do you still take a vow of silence? Actually, Trappist monks never took a vow of silence. But we do have rules or agreements on silence in the monastery — valued by a group of persons living together and still seeking the context in which to be at one with themselves and to commune with God.

LENT

In the calm and silent moments of our lives, writes Father Basil Pennington, we can become attuned to the sounds of God. And we can hear the murmurs of our deepest selves.

God does indeed speak to us through all the events of life, through all the persons we encounter. God is in the mighty wind, the earthquake, the fire — in all.

But God's voice is subtle, even though it thunders louder than all the voices of creation. Two could sit in the warm morning sun, listening to the bright morning calls of chickadees, robins and finches. One might hear only the rich melodies, while the other, who had perhaps sat that morning in the quiet and attuned his inner ear to the divine voice, hears a message of ineffable love:

"Look at the birds in the sky. They do not sow or reap, they gather nothing into barns; yet your heavenly Father feeds them. Are not you more important than they?" (Matthew 6,26)

□ □ □

In the quiet, whether we listen to the creation around us, the city's noises, the words of revelation or the deepest stirrings of our hearts, we begin to perceive a voice too often lost in the static of life.

In the quiet spaces, the monk hears God. He also hears someone else. He hears himself — his true self.

Happiness consists in knowing what you want, then knowing you have it or are on the way to getting it. We have to know ourselves to know what we want.

Ultimately, it is when we see ourselves reflected back in God's all-loving eyes that we truly know ourselves with our infinite potential for beauty, for life, for truth, for love. In the quiet we come to know ourselves and what we truly want.



...in the heart

In the monastery there are silent times: the "great silence" of the night, times of prayer, study, reading, rest. And there are silent places: the cloisters, reading rooms, cell.

If you want the value of this in your life you will need to find or create places of quiet, to agree on times of quiet. It might be a quiet time in the morning until breakfast, an hour or two in the evening or a few hours on Sunday afternoon when each is left free to read, pray, reflect, write.

This is not impossible with children. They can be put to quiet games. And for teen-agers, a structure to discover the sounds of silence can be a gift that is perhaps at first not welcomed, but for which, as for dry wine, a taste develops.

The individuality of all children should, of course, be respected. If they cannot enter into the quiet, they should be asked at least to respect the needs of others. Role modeling by parents in this regard is very important.

□ □ □

The basic human need for balance between times of stimulation by sound and quiet times can go unrecognized, becoming a cause of much stress and strain. But whether we be silent or whether we speak, it is the divine word we want to hear and to express.

(Father Pennington is a Trappist monk in Spencer, Mass.)

Searching for the quiet

By Bob Dylak
NC News Service

A police chaplain who worked in a parish and moonlighted as a hospital chaplain told me once that his busy schedule actually helped him keep in touch with God. He explained that his work was his prayer because he brought his mind and hands to the task, but looked to his heart for the reasons.

Last year I did a lot of train travel in the New York-New Jersey area. I found myself waiting on platforms on some terrific summer evenings. I would think about my day in terms of how well I had related to others and whether I had done anything to build up God's kingdom. On a lot of those days I found myself promising to do better with the next sunrise.

In the winter I rode a bus through Newark, N.J., and wondered if I had done anything during the day that had meaning for my fellow passengers.

Each person lives 10,080 minutes a week. No more, no less.

While most of us tend to be relatively careful money managers, we are probably less careful of time, even though minutes are finite. Once they're spent they cannot be recaptured.

That's why I find it important to develop a plan for "spending" time and to consider ways of "investing" it.

Is it possible to find time for reflection and prayer in a fast-paced, action life? What chance is there for those of us living in a world of work?

Each day we are hit with a barrage of words, pictures, people, distractions, demands. A way is needed to penetrate that activity to find our inner core — the spirit that makes us unique and that moves us to act.

To do that, it's important to break with some demands of the moment. The first step is planning.

Consider leaving a little early for work. Drive to your destination without playing the car radio. Park the car and give yourself a few minutes to think, to pray.

Are there a few minutes before or after lunch? What about the end of the day, while others rush home? Could this be a time to linger a few minutes in thought?

Using such times for prayerful reflection can be habit-forming. Once a habit develops it is easier to find time for it.

The key to capturing time is an ability to focus.

The blaring radios, the hustle of activity all around need to be put aside. Focus on what you are about and where you are really going. Ask yourself those questions regularly; the answers may begin to surprise you.

Find ways to save time, ways that remind you to pray. Just setting the breakfast table before going to bed at night can yield an extra free minute in the morning.

Check out different methods of prayer until you find one that appeals to you and helps you develop a perspective. That prayer style is probably right for you.

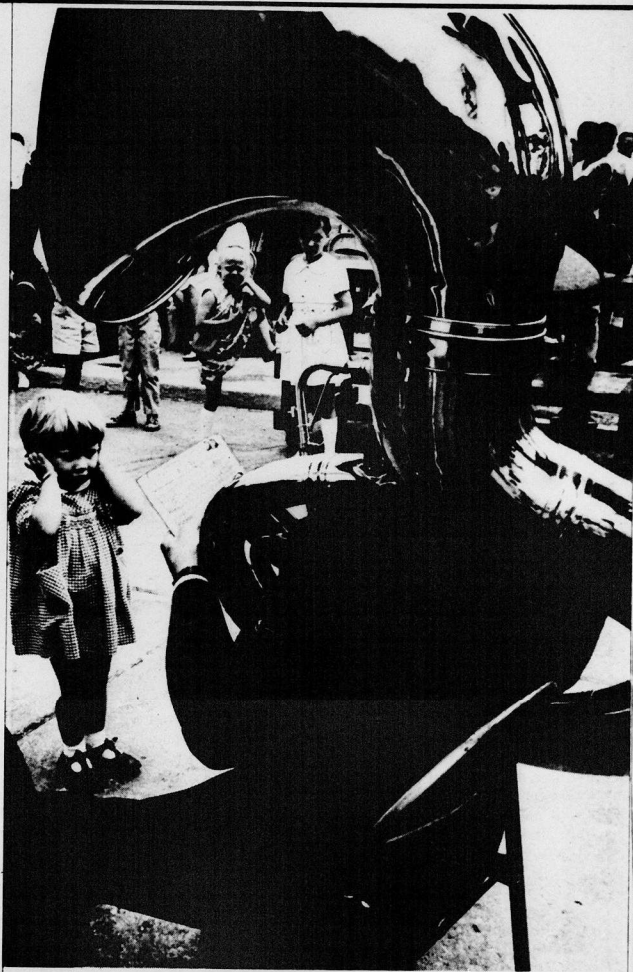
The key is to make the time. Then attempt to move closer to God, or perhaps just allow God to move closer to you.

Try to place yourself in the presence of the Lord. Don't work at feeling anything in particular. Listen. Don't expect anything dramatic. God doesn't work that way — with most of us anyway.

But if you are consistent, I think you will find yourself being restored.

And you may well find that this reminds you how much you are worth, in light of God's care for you, just as it reminds you of the worth of everyone else you encounter from the shopping-bag woman to the executive to the president of the country.

(Dylak is editor of The Advocate, Newark, N.J.)



An epic story of sin and conve

By Father John Castelot
NC News Service

One evening King David decided to take a stroll on the roof of his palace and enjoy the cool breeze. The events that took place after that stroll constitute one of the Bible's great stories of sin and conversion.

From the roof, David happened to see a beautiful neighbor. Consumed with desire, he sent for her. "When she came to him, he had relations with her" (2 Samuel 11.4).

Some time later, the woman, whose name was Bathsheba, sent word to David that she was pregnant. This presented a dilemma. For her husband was away, fighting in David's army. It would eventually become obvious that Bathsheba had been unfaithful during his absence.

David dispatched a message to his general mandating a furlough for the husband, Uriah, who could stay with Bathsheba while home. Her condition then would not need explanation.

However, David did not reckon with Uriah's character. Uriah refused to enjoy the comforts of home while his friends were fighting and dying. He insisted on camping at the palace gate with the officers stationed there.

David was cornered. He decided on a desperate plan.

Uriah was sent back to the battlefield with a message instructing his commander to put him in the front line where he almost certainly would be killed. And he was.

The king now had compounded adultery with murder, but had saved face.

One man was not fooled by

these maneuvers. That was the prophet Nathan. He came to David with a little parable.

It concerned a man who had only one little lamb, a cherished pet. His rich neighbor had "herds in great numbers." One day the rich man had a visitor and, instead of slaughtering one of his lambs for dinner, "he took the poor man's ewe lamb and made a meal of it."

On hearing that, David shouted, "The man who has done this deserves death!" Nathan responded: "You are the man!" He went on to predict dire punishments for the king.

"Then David said to Nathan, 'I have sinned against the Lord.'" Nathan answered: "The Lord on his part has forgiven your sin; you shall not die" (2 Samuel 12:13).

David suffered for his sin. But he had the strength of character

The soft sounds of my path

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

Like many heart-attack patients, I was put on a regimen of daily walks. I was told, with the doctor's index finger wagging at my nose, "Now, don't forget, every single day for at least a half-hour."

Knowing the alternative, I followed the cardiologist's orders. For the last year I have spent a half-hour each day on a quiet walk along the trails, through the grasslands and over the hills where I live.

What began as medical necessity has become personal luxury. That peaceful half-hour has become a treasured time out. It is my time to tune in to the quieter pace I now value so much.

Realistically, there is no way I have time for that walk. A half-hour, after all, becomes a lot of time out of a busy schedule. I have to work and my work is time-consuming. So I learned to make the time.

Time has been only half the problem. Finding relatively quiet places has been equally difficult. We live in buildings run by machines, use machines for our work, are transported by machines and use machines to prepare our food. They're all great and have freed us from lives of drudgery.

But these machines create a constant din — from the hum of the refrigerator or computer to

the clatter of trucks and buses. For health, sanity and simple well-being we need a break from it.

We need some time away from the amplified and echoed sounds of machine-aided living. In my case, the regional parks provide respite from traffic and din.

To my surprise, I found many others out on the park trails. Mothers with youngsters in strollers; senior citizens in jogging suits; office workers on their lunch break. Some move leisurely, others go along at a good clip. But all seem to relish the softer sounds of the park trail.

Is God found only in silence? Must sacred places be silent places? Are people who live with noise far from God? Can the young mother clinging to survival and sanity just as her screaming children cling to her be religious in the best sense? I think so.

The story of creation describes how God brought life and its sounds into a silent void. From the very beginning of Jewish history we hear over and over of the practice of making a joyful noise to the Lord.

The mother with a screaming child practicing acrobatics on her knees can well be in touch with the sacred.

But some relative quiet is certainly a human need. We have created a world of mechanical noises louder and more insistent than we can bear. We have developed the means to amplify sound to a level we cannot stand. Researchers say the assault is getting to us.

Becoming free of those sounds, even a little while each day, can be restoring. And that human restoration, which makes use of silence, can be very religious.

The housebound young mother who determines to make it to the park for some moments of quiet whenever weather permits may be making a decision as important to her religion as to her mental health.

One friend, a legal secretary, spends her breaks in the quiet of the firm's library, away from the clatter of typewriters and ringing telephones.

Such attempts to make life more humane can be important supports to our spiritual quest. For anything that assists us in the human journey to God can be viewed as a part of our religious life.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

FOOD...

...for thought

It didn't take the lawyer long to realize what had to be done. She began to look for ways to unclutter her life, to simplify and to turn down the noise.

Think for a moment about the young lawyer's predicament. In view of her situation, perhaps there are some essential questions we all must answer. Do people have a basic need for some quiet time? Is personal time for reflection necessary for growth?

Let's assume that you answered yes to both questions — and so did the lawyer. Do you think her problem was then solved? Or was it just recognized? Have you ever felt the need to simplify, to reduce the noise in your life?

The difficult part, the lawyer discovered, is finding the elusive way to carve out a portion of each day for ourselves.

In our day-to-day world, there are children to raise, bosses to please, creditors to pay and noise to tolerate. Whether we live on a cattle ranch out West, on Main Street U.S.A. or in an inner city, finding time to collect one's thoughts and call upon one's inner strength can be frustrating.

Think again about the young lawyer. How could she turn down the noise level in her life? If it's a concern in your life, how could you?

...for discussion

1. Have you ever felt frustrated over the lack of a quiet time in your daily life — a quiet time for yourself, or to spend with your spouse, or to spend with a friend? How do you think that kind of frustration might be handled? How have others you know handled that kind of frustration?

2. Bob Dylak suggests that setting the table for breakfast before going to bed at night could free a moment in the morning for quiet reflection or prayer. Can you think of something similar, a small step you could take, to free up a moment of quiet time?

3. Father Basil Pennington writes: "In the quiet spaces the monk hears God. He also hears someone else. He hears himself — his true self." What do you think Father Pennington means?

SECOND HELPINGS

"Getting It All Together, The Heritage of Thomas Merton" is a book on some main themes in the thinking of one of the best-known writers on spirituality in this century. A major interest of Father Merton's was the quest for silence, solitude. But he didn't see this only as a value for contemplative monks like himself. "Thomas Merton was one of the pioneer contemplatives of our time. He discovered for himself that contemplation has two aspects: that contemplation is not only being up on the mountain, but it is also concerned with bringing the vision of the Presence of God down into daily life," says Benedictine Brother David Steindl-Rast, one writer in this book. (1984 Michael Glazier Inc., 1723 Delaware Ave., Wilmington, Del. 19806. Paperback, \$4.95.)

ersion

to acknowledge his sinfulness and God responded with forgiveness.

This story is dramatic. But David's need of conversion was not unique.

Conversion is necessary for all people in maintaining a right relationship with God.

Conversion was at the heart of Jesus' preaching — conversion of a radical type. Jesus called for a complete change of outlook, of attitude, not just a change of conduct.

And St. Paul captured the implications of this call in his plea to the Romans: "Do not conform to this age, but be transformed by the renewal of your mind, so that you may know what is God's will, what is good, pleasing and perfect" (Romans 12:2).

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

CHILDREN'S STORY HOUR

Benny and Betty Bear

By Janaan Manternach
NC News Service

The forest was cool and damp. Benny Bear sat on a stump, warming himself in the one large ray of golden sun that slipped through the branches.

He was stuffing himself on all kinds of treats. He loved the crisp nuts from a squirrel's hidden treasure. Most of all he adored honey.

While Benny Bear was feasting, Betty Bear searched the damp earth for tender green roots. But Benny had dug them all up. She sniffed for hidden nuts. But Benny had been there first. She climbed the trees looking for honey. But Benny had licked up all the honey.

She sat shivering in a pile of damp leaves. There was just one dry stump. Benny was stretched out on it. Betty was hungry.

Betty began to cry. "It isn't fair!" she complained.

Benny, who was bigger, licked some honey off his paw, rolled over a little and asked, "What

isn't fair?"

"You have a warm, dry place to rest," Betty said. "You have all the roots and nuts and honey."

"What's unfair about that?" Benny asked with a feeling of hurt pride. He felt that whatever he could find belonged to him.

"But I'm cold and wet," Betty pleaded. "And I'm hungry."

"Here," Benny grunted. "Try this nut. And I'll put a little honey on it." He threw the honeyed-nut to Betty. Then he turned over and dozed off.

Betty ate the nut with very small bites so it would last longer. The sweeter the honeyed-nut tasted, the angrier she became. "It isn't fair! It isn't fair!" she said to herself.

"I'll show him," Betty finally said. "I'll scare Benny."

Betty remembered a hole — not too big, but big enough. Some campers made it during the summer. She ran through the woods to the hole. Without stopping to think whether Benny might get hurt if he fell into it, she covered it with branches and leaves. She

began to scream loudly. "Help! Benny, help me!"

Soon Benny came stumbling along.

"Oops!" Benny cried as he fell into the trap. Betty ran over. Benny lay stunned in the hole. Luckily he was not hurt, just in a state of shock.

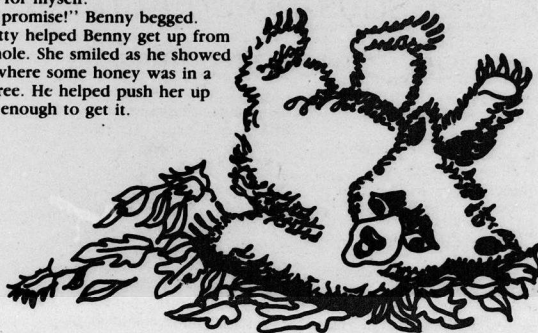
"Benny," Betty Bear said firmly. "I'll help you up if you promise to share your warm stump with me and if you help me find food for myself."

"I promise!" Benny begged.

Betty helped Benny get up from the hole. She smiled as he showed her where some honey was in a big tree. He helped push her up high enough to get it.

Then Benny let Betty sit with him on the warm stump. "We are both Bears," he said. "Here, try some green roots dipped in honey."

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



Benny and Betty



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

HOW ABOUT YOU?

☐ What do you think about Benny's attitude in the beginning of our story? What do you think about how Betty tries to solve her problem? How do you think people should solve problems? Do you think it is important to be a person who shares?

Children's Reading Corner

"The Magic Tree" is a story based on a traditional African folktale retold by Gerald McDermott. Mavungu, an unloved twin, leaves his home. He obtains some good things. But if he wants to keep them, he cannot tell how he got them. And Mavungu finds it impossible to keep the secret; he loses everything. Read the story. Then talk about how hard it was for Mavungu to keep his secret and how hard it is for most of us to keep secrets. Talk, also, about different kinds of secrets — those that should be kept and those that should not be kept. (Penguin Books, 625 Madison Ave., New York, N.Y. 10022. Paperback, \$2.95.)



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Denver Archdiocese backs 'living will' proposal

by NC News Service

While Catholic officials in several states have expressed reservations or opposition to "living-will" proposals in their legislatures, the Archdiocese of Denver has backed proposed Colorado living-will legislation that the archdiocese believes contains safeguards for the patient.

A "living will" is often defined as a statement made by a mentally competent individual specifying limits to the type of medical treatment provided to sustain life if the person ever is near death with no real hope of regaining health.

In Missouri and South Carolina, Catholic spokesmen called living-will proposals in those states "pro-death" and tantamount to proposing mercy killing.

But the Denver Archdiocese, which opposed earlier Colorado proposals for living wills, regards an amended version as "a very sound bill," according to Mary Gibson, director of the archdiocese's Respect Life Commission.

The bill would allow Colorado residents to sign a statement declining all extraordinary efforts to prolong life if illness or accident leaves them comatose with no reasonable hope for recovery. Such a statement would have to be witnessed and could later be withdrawn by the individual if desired.

Other provisions of the measure specify that a patient must have made a proper living will, and that before it is carried out he or she must be terminally ill or injured, and comatose or incompetent. A 48-hour waiting period is also specified before the living will can be carried out, and two physicians must certify the patient's case is hopeless.

Family members also could challenge the living will.

The proposed measure "clearly protects both sides," said Ms. Gibson.

She rejected as inaccurate claims by right-to-life groups that the bill is a prelude to mercy killing.

"We don't see it as a health cost-

containment measure," Ms. Gibson said of the legislation. "But as medical technology gets increasingly more complex, we can artificially sustain life indefinitely."

She added that the Catholic Church teaches that "we have an obligation to take care of our health but that no one is obligated to use extraordinary means that don't provide any real benefit."

SOUTH CAROLINA'S legislative proposal is rife with danger, according to Paul Cole Beach, diocesan Family Life director. Citing claims that living wills could save government health programs millions of dollars, he said the bill can be viewed as a "cost-control" measure.

"Frankly, people deserve better than a bookkeeper's approach to medicine," he said.

He said other criticisms of the South Carolina bill are that:

► It could permit a "terminal" medical condition to include diseases or problems that would not normally be considered terminal with proper treatment.

► It could result in serious undertreatment of patients who signed living wills.

► It could reverse state opposition to medical assistance for euthanasia, or mercy killing.

IN MISSOURI, that state's Catholic conference said proposed Missouri living-will legislation would shut off communication between a physician and the patient's family and deny family members

a role in decision-making. The bill also would limit physicians' opportunities to exercise their own judgment in such cases.

The conference, an organization of the state's Catholic bishops, added that mentally competent adults already have the right to refuse medical treatment.

The Maryland Catholic Conference was also concerned about living-will proposals introduced in the current legislature, said Richard Dowling, the group's executive director.

Dowling said the Maryland conference would actively oppose flawed bills but would not object to those that meet criteria based on guidelines for life-sustaining procedures issued by the National Conference of Catholic Bishops.

The NCCB guidelines, from the Bishops' Committee for Pro-Life Activities, list various moral principles, including the inviolability of innocent human life in face of direct attack, rejection of discrimination against the handicapped or mentally incompetent, and the need for informed consent. The NCCB guidelines, based on Vatican and other church documents, also question use of "right-of-privacy" arguments to justify withdrawal of treatment.

Two problems cited by Dowling in living-will legislation are provisions that specify the right to end life-sustaining treatment without corresponding notice of the right to have such treatment continued, and poorly written clauses dealing with the powers of patient proxies in decision-making.

Ratzinger says no church law for collective absolution

by Agostino Bono

VATICAN CITY (NC)—General absolution cannot be a substitute for individual confession because there is no church provision for absolving serious sin through collective absolution, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"Whoever affirms that the church can absolve even serious sins in a collective absolution should demonstrate where this law comes from," he said in a front-page article published Feb. 26 in L'Osservatore Romano, the Vatican newspaper.

"Until now, no one has put forward and no one can ever put forward a demonstration that such a law exists in the church," he added.

The cardinal defined general absolution as "the anticipation of sacramental absolution before confession of sins which is given to a group of people who, because of urgent necessity, do not have the opportunity for confession but have the intention to confess and have need of absolution."

He cited the example of soldiers being given general absolution before going off to battle.

The new Code of Canon Law promulgated in 1983 allows general absolution in exceptional circumstances, but says those who receive it must "intend to confess individually the serious sins which at present cannot be so confessed."

The cardinal's article was a commentary on Pope John Paul II's apostolic exhortation on reconciliation and penance,

based on the conclusions of the 1983 world Synod of Bishops. During the synod, several bishops asked the church to allow greater use of general absolution.

The fact that canon law provides for general absolution in certain circumstances "has induced some people to no longer see it as an anticipation of absolution" in an emergency, but as an autonomous form of the sacrament "which has already been placed as a full right alongside the classical form of personal confession," said the cardinal.

This view is a misunderstanding of general absolution, he said.

Cardinal Ratzinger said that confession has a communal aspect which is supplied by the priest who acts in the name of the church community.

"The priest to whom you reveal your sin is not an individual, a private person, but represents the church," he said.

Cardinal Ratzinger added that a balance must be struck between the communal and personal aspects of penance.

"If general absolution would become a normal form of the sacrament, the relationship between the two would be upset. In other words what should be primarily personal—confession and absolution—would become collectivized," he said.

The cardinal asked Catholics to develop a better understanding of the practice of penance in Christian life.

"It is necessary to re-establish the rights of the classical triad: fasting, prayer and alms-giving," he said.

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ON 'VACATION'—At a February meeting attended by 240 bishops in Dallas, some participants were puzzled by one committee posting in the hotel lobby, where a sign seemed to indicate a timeout at poolside. It was a working meeting, though. The true identification was as the vocations committee. (NC photo by Debbie Landregan)

Sexism, patriarchy issues given new prominence in the church

by Jerry Filleau

WASHINGTON (NC)—Sexism, patriarchy and women's ordination topped the many issues of women in the Catholic Church that got new attention March 4-5.

A committee of U.S. bishops getting ready to write a pastoral letter on women held its first hearings those two days, gathering in Washington to listen to testimony from nine national Catholic women's organizations.

The bishops' hearings were also used as the occasion for an alternative hearing in Washington sponsored by the Committee of Concerned Catholics, a group angered at the Vatican because of its conflict with some U.S. women Religious over abortion views.

Common to both hearings were some themes—anger at the church's all-male power structures, calls for eliminating sexism in both the church and society, pleas for the ordination of women.

THE BISHOPS also heard women urging them to promote stronger family life and traditional moral values, to give more attention to pastoral care of women in all situations, to advance lay ministries of women, and to strengthen lay women's organizations in the church.

They also heard requests to link sexism with racism and to write a pastoral letter on men as well as on women.

At the alternative hearing some speakers also argued for new attitudes in the church in areas such as abortion, sterilization, artificial birth control and lesbianism. That hearing was held at a Lutheran church after authorities in the Archdiocese of Washington ordered a

Catholic parish to withdraw the offer of its facilities.

During the bishops' committee hearings the Women's Ordination Conference announced to the press that it had 10 U.S. bishops who were members, although it would not release any names.

THE BISHOPS' committee, headed by Bishop Joseph Imesch of Joliet, Ill., was formed after the U.S. bishops voted in November 1983 to write a pastoral letter on women in the church and society. It held the March 4-5 hearings to ask representatives of major national organizations of lay women and nuns what topics they thought the pastoral letter should cover and what approaches it should take.

About half the women's groups testifying urged the bishops to write a pastoral on sexism or on patriarchalism rather than on women. With minor variations, all argued generally that it would be presumptuous or foolish for an all-male group of bishops to write a pastoral letter on women.

The Leadership Conference of Women Religious, representing the superiors of most women Religious in the United States, argued that the pastoral should be delayed until a theology of women is more advanced in the church.

Presentation Sister Margaret Cafferty, LCWR president, urged the bishops to promote a different process first, designed to gather information about women in the church and to reflect on that information theologically and sociologically. Only after that kind of process, she said, could the bishops hope to have an adequate basis for writing a pastoral letter.

Dolores Leckey, director of the U.S.

bishops' national secretariat for the laity, suggested that a pastoral letter on women would be incomplete without a companion pastoral on men, since no changes affecting women can be made without affecting men as well.

Representatives of the National Black Sisters Conference urged the bishops to tackle racism, sexism and other "isms" together, arguing that these are intertwined.

Representatives of Las Hermanas, an organization of Hispanic women in ministry, argued similarly that being a woman and being a Hispanic combine to make life doubly difficult for Hispanic women both in the church and in American society.

Mary Ann Schwab, representing the National Council of Catholic Women, expressed hope that the pastoral would help enable Catholic women to "fill the growing ministries needed to reach the modern world." In society at large, she said, it should promote the advancement of women's rights and dignity through law and public policy.

The alternative hearing served as a gathering for many voices frustrated or angered at the role of women in the church and the church's strict teachings on sexual and reproductive morality. The Committee of Concerned Catholics, which sponsored the alternative hearing, was formed to support Religious, chiefly women Religious, who face possible expulsion from their orders if they do not publicly retract their support of a statement issued last year that claimed there is more than one "legitimate Catholic position" on the morality of direct abortion.

Frances Kissling, a member of the committee and executive director of Catholics for a Free Choice, which sponsored the abortion statement as a full-page ad last October in The New York Times, told about 160 people gathered for the alternate hearing, "The attitude of the church in all areas of sexuality is contributing to the destruction of fetal life."

She said Catholic women have heard sermons on "their reproductive non-rights," but few have ever heard sermons on men's responsibilities to help avoid unwanted pregnancies or to stop rape or domestic violence.

Panelist Mary Leach, a mathematician, said women in the church today are "like Lazarus" begging for morsels from the male-dominated church.

"I don't need a celibate male priest" to tell her about reproductive issues, Ms. Leach said.

O'Connor: spend less on arms, more on housing for poor

by Liz S. Armstrong

WASHINGTON (NC)—Archbishop John J. O'Connor March 7 told a congressional subcommittee that spending federal funds on weapons while the poor lack housing is "wrong."

The archbishop, chairman of the U.S. Catholic Conference Committee on Social Development and World Peace, addressing the House subcommittee on housing and urban development, said the government must remain committed to providing low-cost housing.

Asked by subcommittee members how the government could afford to do so at a time of high deficits, he answered that "it gets awfully difficult just from a common-sense viewpoint to see the enormous amounts of money going into weapons expenditures...when there is this desperate need—and I'd have to say it's wrong."

Archbishop O'Connor, who as a Navy chaplain reached the rank of rear admiral, acknowledged the need for a strong national defense.

However, he said, the government must provide defense "not only against foreign potential adversaries but defense against everything that makes people vulnerable in our own society."

He praised the ingenuity of military



'IT'S WRONG'—Archbishop John O'Connor testifies before a House subcommittee on housing and urban development. (NC photos from UPI)

personnel and said they could find a way to do more with less money.

He also cited the Reagan administration's initiatives in backing a strong defense. "I would hope that that kind of attitude and leadership could be developed about defense of human life at every stage," he said.

In his prepared testimony, he said that turning away from the problems of the powerless would be to ignore Christ.

Cardinal Bernardin warns that Star Wars defense proposed by Reagan may fuel arms race

COLUMBIA, Mo. (NC)—Cardinal Joseph Bernardin of Chicago warned an audience at the University of Missouri March 7 that President Reagan's proposed space-based Strategic Defense Initiative may fuel the arms race.

In a speech read in the cardinal's absence by an aide, he also criticized the MX missile as a potential first-strike weapon.

"Without attempting to resolve the SDI question here, I wish to express my profound misgivings about projecting the arms race on a new frontier in space even when the motivation for the proposal has entirely defensible moral intentions," the cardinal stated.

In his speech Cardinal Bernardin noted that Reagan's Strategic Defense Initiative is defended and opposed for both moral and strategic reasons.

"One has to test not only the intentions of a policy but also its consequences," he said. "While I understand the motivation

behind the SDI, I am very skeptical of its consequences on the arms race."

The Reagan administration has argued that the SDI would target weapons, not people, and thus help protect life.

Government policy must strive "to build a political, strategic, technological and moral barrier against resort to nuclear weapons," Cardinal Bernardin said.

"The central moral and political truth of the nuclear age is the need to prevent any use of nuclear weapons under any circumstances," he said.

To support the barrier against any use of nuclear weapons, the U.S. bishops endorsed a "no first use" policy, Cardinal Bernardin said. "It was also why we recommended against deploying weapons systems, like the MX, which can easily move either superpower in the direction of first-strike nuclear policies in moments of extreme crisis."

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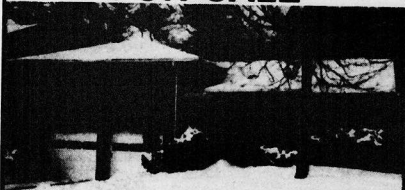
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Yugoslavian bishop says stories of Marian visions create discord

Commission appointed to study claims of visions to report in March

by John Thavis

ROME (NC)—A Yugoslavian bishop said Feb. 22 that reported Marian apparitions are dividing his diocese, and that the situation could turn into a "religious war" among the faithful.

In an interview in Rome with National Catholic News Service, Bishop Pavao Zanic of Mostar-Duvno also said he did not believe the so-called apparitions of the madonna in Medjugorje, Yugoslavia, were real. He said that behind them were "the charismatics of the whole world."

The bishop also said that the alleged visions by six young people, which began in 1981, have been exploited by local Franciscan priests who want to assert "the authority of the madonna" in a longstanding dispute with him over parish control.

The bishop also said that claims of miraculous cures attributed to the visions have not been documented. He said that some people who should have sought further medical treatment died after being told they were healed.

Bishop Zanic said he felt the "division" in his diocese, in which "good people ask how the bishop cannot believe in this and speak with a sense of unfriendliness, hatred and disdain."

"It's a difficult situation, and I think that it will end with a religious war" of "disorder and hatred between the faithful," he said.

THE BISHOP said he did not know the cause of the initial apparitions, which began on a hillside near the western Yugoslavian village and later moved to the parish church. A commission appointed by

the bishop to study the claim of visions is expected to make its report in March.

Among possible explanations of the vision reports, Bishop Zanic said, were the psychological shock of one of the "seers" over the recent death of her mother, a misinterpretation of natural phenomena, or deception by the Franciscan priests.

He said he decided that the vision reports were false when he learned that some of the madonna's alleged messages supported the priests in a dispute over parish control with the bishop.

"I'm sure this is not the madonna, because the madonna would in this way destroy the foundations of the church," Bishop Zanic said.

Bishop Zanic said he did not know whether the young people "see something, are hallucinating or are acting." He said when he described the visions as a "collective hallucination" in a report to the Vatican last fall, he was using the expression of a psychiatrist who had studied the events.

"But behind these apparitions are the charismatics of the whole world," he said. "These charismatics are very much inclined to miracles, extraordinary revelations, direct contact with God, with the Holy Spirit, with the madonna. And so when they hear from another corner of the world that there are these apparitions, they rush to defend them."

Bishop Zanic said he thought that if the study commission questioned the authenticity of the visions, "there will be a reaction of disobedience by those who are fanatics."

The bishop said that despite his misgivings, he was willing to change his

mind about the alleged visions if the facts warrant a change.

"I can err. I'm a man who is not perfect. I'm ready to try to accept these apparitions if the madonna gives a sign," he said.

BISHOP ZANIC said that contrary to the instructions of Yugoslavian bishops last year, pilgrimages to the site were still being organized and promoted by local Franciscan priests. He said it was this "group of Franciscans who are disobedient

to the bishop and to their provincial who defend Medjugorje, for the most part."

After the church hierarchy was formally established in what is now Yugoslavia in 1881, the Holy See removed some parishes from the control of Franciscans, who had maintained the faith in the region for centuries. Some Franciscans, supported by the local populace, resisted the change.

The dispute over parish control reached a climax just before the reported visions began, Bishop Zanic said. He confirmed that two priests, Father Ivan Prusina and Father Ivica Vego, were expelled from the Franciscan order in 1982 for refusing to relinquish control of their parishes.

Bishop Zanic said the decision to expel them was made by Pope John Paul II. The bishop said the pope had consulted with him and Franciscan officials about the expulsion.

No big objections by Vatican to economics pastoral

ROME (NC)—Vatican officials presented "no major hurdles" to the content of the U.S. bishops' proposed pastoral letter on the economy, said Archbishop Rembert G. Weakland, of Milwaukee, chairman of the committee drafting the letter.

The archbishop was in Rome for talks with officials of the Pontifical Commission for Justice and Peace.

The Vatican is eager to hear the bishops' views, he said in an interview March 6 with National Catholic News Service. "I go away quite pleased" from the talks, he said.

The archbishop said he came to Italy for informal talks with officials of the Vatican commission and to get European opinion on the first draft of the pastoral.

Some European observers saw social concepts in the draft similar to those which

led to the formation of Christian Democratic parties in Europe after World War II, he said.

However, one European criticism is that the draft lacks a theoretical definition of capitalism, he added.

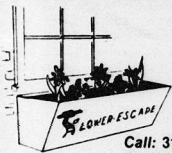
"There is a more theoretical approach to things in Europe. We are more empirical," he said.

"Europeans say we haven't tried to define American capitalism and treat it on a theoretical level," Archbishop Weakland said.

This criticism is not going to change the approach of his committee, added the archbishop, because the European approach is almost impossible to do.

"There is no real single definition of capitalism. There are as many manifestations as people who use it," he said.

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April 27, 28 — 9 AM-6 PM

Meditation Class, Fr. Justin Belitz
Free Introduction: May 2 — 7:30 PM
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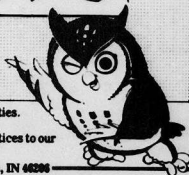
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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

March 15

St. Joseph Council #5290, K of C, 4332 N. German Church Rd., will hold a St. Paddy's Dance from 8 p.m. to 1 a.m. \$7 per person includes draft beer and snacks. DJ Michael O'Brien. Tickets in advance or at the door.

Ritter High School will sponsor its annual St. Patrick's Day Dinner Dance beginning at 7 p.m. in the school cafeteria. Advance tickets only; \$12.50 per person. For reservations call 925-0662 or 924-2803.

The second part of a two-part reflection on the bishops' pastoral letter "The Challenge of Peace: God's Promise and Our Response" will be offered at 8:15 p.m. at St. Andrew Parish, 240 S. 8th St., Richmond.

March 15-16-17

Benedictine Father Eric Lies will conduct a Women's Weekend Retreat on the theme "Beatitudes II" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Fifth Wheelers Club will meet at the Athenaeum, 401 E. Michigan St., at 6 p.m. for dinner. Polka contest at 9 p.m.

A Chili Supper/Monte Carlo Party for the benefit of Christian Park Youth Football will be held in St. Bernadette School cafeteria, 4838 Fletcher Ave., from 6 p.m. to 12 midnight.

St. John's Festival of Arts will present soprano Libbi Michael Wright in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

Kevin Barry Division #3 Ancient Order of Hibernians will host the annual St. Patrick's Day celebration beginning with 11 a.m. Mass in St. John Church, 126 W. Georgia St. Irish Banquet follows at 500 Ballroom of Indiana Convention Center. Admission \$15 per person. For reservations call Charles McGinley, evenings, 359-7147.

The Gather Together in Lent series sponsored by Little Flower Church concludes from 6 to 8 p.m. in the cafeteria, 14th and Bosart. Mass at 5 p.m. this Sunday only.

Legion of Mary ACIES will meet at 2:30 p.m. in Little Flower Church, 13th and Bosart. Archbishop Edward T. O'Meara presiding; Father John Elford, homilist. Reception follows.

St. Simon Parish, 8400 Roy Rd., will sponsor a St. Patrick's Day Dance from 8 p.m. to midnight in Feltman Hall. \$15 per couple or \$10 single includes snacks, setups and beer, Irish coffee and dancing. Reservations required; tickets available at parish office.

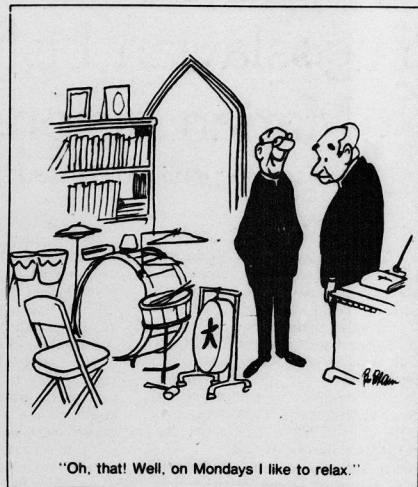
The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.

St. Anne's Altar Society of St. Mary Parish, Navileton, will hold their Annual Dessert Card Party at 7 p.m. in the parish activities center. Admission \$2.

Holy Rosary Church, Seelyville, will serve an Irish Dinner in honor of St. Patrick's Day from 11 a.m. to 7 p.m. at Seely Hall, one-half block east of Seelyville stoplight.

March 17-18-19

Holy Angels Third Annual Revival on the theme "There Are In The End Three Things That Last, Faith, Hope, Love" will be held at 7 p.m. each evening. Guest preacher will be Benedictine Father Bruce Knox, a son of the parish.



"Oh, that! Well, on Mondays I like to relax."

St. Peter Claver, present an Evening with B.B. King at Beef n' Boards Dinner Theatre. Donation \$27.50. Call Odessa Shepherd 546-0143 for reservations.

The scripture study program on the Acts of the Apostles concludes from 7 to 9 p.m. at St. Paul the Apostle parish, 202 E. Washington St., Greencastle.

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

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

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

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

New Albany Deanery Catholic Youth Ministry will hold a Youth Council Meeting at 7 p.m. CYO director Carl Wagner will attend.

March 18

SS. Peter and Paul Cathedral Council and Court 191, Knights of

Separated, Divorced and Remarried Catholics will meet at

7:30 p.m. at St. John the Apostle Church, W. Third St., Bloomington for a talk by Father Myles Smith on "Divorce From a Spiritual Point of View," followed by discussion and social hour. Call Mary Miner 812-332-1262 for more information.

March 19

The Mature Living Seminar will feature Father Jeff Godecker speaking on "Thomas Merton" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

St. Matthew Parish will hold a Vesper Prayer Service at 7:30 p.m. Bob Aldering will explain Prayer of the Hours. Holy Communion, Benediction and Adoration service also included.

New Albany Deanery Catholic Youth Ministry will sponsor a Religious Studies program on "Stresses and Pressures" conducted by Father Mike Hilderbrand from 7 to 9:30 p.m. at the Aquinas Center.

March 20

The study of the Book of Revelations sponsored by the Central Catholic Office of Religious Education will continue with Father Mark Swarczop from 7:30 to 9 p.m. at St. James Church, 1155 E. Cameron St.

Magr. Raymond Bosler will

(Continued on next page)

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The Active List

(Continued from page 18)

continue the series "What Can I Do/Believe and Still be Catholic?" sponsored by St. Monica Adult Education Committee at 7:30 p.m. in St. Monica Church, 6131 N. Michigan Rd.

The "Free to be Me" tape and discussion series by Jesuit Father John Powell continues at the IUPUI Catholic Student Center from 8 to 9:30 p.m.

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

St. Michael's Lenten series continues with Father Joseph Schaedel speaking on "God with His People" at 6:45 p.m. Mass 5:30 p.m. followed by soup and sandwich supper at 6:15 p.m. in the school cafeteria, 30th St. at Tibbs Ave.

St. Bernadette Parish will hold a 7 p.m. Mass and program on "Faith: In Search of God."

March 21

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

March 22

Sccecina Memorial High School, 5000 Nowland Ave., will hold a Lenten Dinner from 4:30 to 7 p.m. Complete meal. Adults \$3.50; senior citizens \$3; children \$2.

The PTO of St. Lawrence Parish, Lawrenceburg, will sponsor a Fish Fry from 5 to 8 p.m.

A Way of the Cross written by Franciscan Father Justin Belits and a Soup Supper will be held at 6 p.m. at St. Bartholomew Parish, Columbus.

St. Vincent de Paul K. of C. will sponsor a Lenten Fish Fry at 6 p.m. in the K. of C. Hall, 22nd and "M" St., Bedford.

Deadline for reservations for Day-by-Day Retreat for alcoholics and their families March 28-31 at Karcher Enrichment Center, Ferdinand. Call 812-387-3777

A meeting for Pastoral Musicians will be held at Our Lady of Lourdes Church, 5333 E. Washington St. Dinner and meeting at 6:30 p.m. in the school cafeteria. 8 p.m. program features Frank Harrison and Lourdes music ministers. Call Nancy Hubler 257-2064 or Joan Stucker 842-1232 by March 18 for dinner reservations.

St. Roch Men's Club will sponsor a Fish Fry from 5 to 7 p.m. in the school cafeteria, 3500 S. Meridian St. Adults \$3; children \$1.50. Proceeds to Holy Family Shelter.

A Parish Community Retreat which will last through March 26 begins today at 7 p.m. in Father Conen Hall at St. Lawrence Church, 4650 N. Shadeland Ave.

St. Matthew Parish, 4100 E. 56th St., will conclude its Renew season with "Eyes Upon the Cross" by Don Mueller, a series of vignettes depicting Jesus' Passion and Resurrection as performed by CTS, at 7:30 p.m.

Holy Spirit Women's Club will sponsor its Annual Lenten Fish Fry featuring Peachey's Catering from 5 to 8 p.m. in the school gym, 7241 E. 10th St. All who can eat. Adults \$5; children 6-11 \$2; children under 6 free.

March 22-23

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

March 22-23-24

A Women's Weekend Retreat on the theme "Characteristics of Christ" will be conducted by Father James Farrell at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Retreat for women will be

held at Mount St. Francis Retreat Center. For information call 812-923-8817.

A Tobit Weekend for Engaged Couples is offered at Alverno Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.

March 23

Sacred Heart Booster Club will sponsor a Spring Flea Market on the grounds of Sacred Heart School, 2322 No. 13^{1/2} St., Terre Haute.

An RCIA Retreat will be offered by Sr. Gwen Goss and the staff of the Beech Grove Benedictine Center, 1402

Southern Ave., Beech Grove. Deposit \$5; balance \$10. Call 788-7581 for information.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold a Life in the Spirit Seminar in the school cafeteria at 7:30 p.m.

Chatard High School will offer its Placement Test for eighth graders from 8:30 to 11:30 a.m. Doors open at 8 p.m. \$10 test fee due that day.

The third of three free talks sponsored by Holy Angels Parish will focus on "Common Issues: Divorce, Remarriage, Annulments, Sacraments, etc." from 7 to 8:30 p.m. in the school, 28th and Northwestern Ave.

Nativity Parish, 7200

Southeastern Ave., will sponsor a Chili Supper from 5 to 7:30 p.m. followed by a Monte Carlo from 7:30 p.m. to midnight. Drawings for 500 Mile Race tickets, \$50, and Beef n' Boards tickets.

March 23-24

Holy Trinity Parish, 902 N. Holmes Ave., will hold a Spring Bazaar beginning at 10 a.m. both days. Meals served from 11 a.m. to 6:30 p.m. Sat. and from noon to 4 p.m. Sun. Plants, baked goods, boutique, drawings.

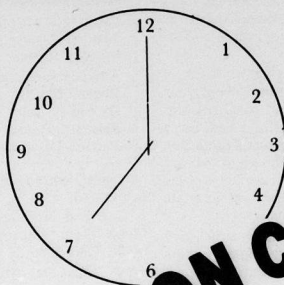
March 24

A Vocation Program on "Love is a Couple: Listening and Decision Making" will be held from 2 to 7 p.m. at St. Paul Parish, Sellersburg. Potluck supper (meat, beverage, utensils provided).

St. John's Festival of Arts will present St. Malachy Choir in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. 5:30 p.m. Mass follows.

A Mother-Daughter Communion Breakfast will be held after 10 a.m. Mass at St. Monica Church, 6131 N. Michigan Rd. Speaker: Franciscan Sister Sue Bradshaw. All mothers and daughters ("your own or on loan") are invited to attend.

Sccecina National Honor Society and Sccecina Booster Club will sponsor a "Cruising Into Spring" Fashion Show and Brunch at 12 noon in the school cafeteria, 5000 Nowland Ave. Adults \$6; students \$4. Call 356-6377 or 636-1858 for reservations.



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Annual Lenten
Fish Fry

Friday, March 22nd

In School Gym — 7241 E. 10th Street
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YOUTH CORNER

Some things to do when life is full of pain

By Tom Lennon

Question: Why does life hurt me so badly?

Answer: As the question suggests, this young person is having a number of serious problems and pains. Her difficulties are like those of many other young people. Others may have the same question she does.

The sorrows of life are the price we pay for human freedom. Because people are free, they are able to sin, to do things that hurt other people. Steady reading of the newspapers informs us about such dramatic sins as murder and drug dealing.

But there are lesser sins that also hurt—nasty remarks, lies, dishonesty, stealing, unfairness and mean gossip.

These and all other sins hurt somebody.

Furthermore, the presence of sin in the world

clouds our vision and makes it more difficult for us to be loving people.

Often we hurt others by our thoughtlessness and lack of sensitivity. Our clumsiness in human relations causes problems at times even for our closest friends.

St. Paul may have had this in mind when he cried out, "All creation groans and is in agony even until now." And surely both Jesus and Mary, the most innocent of people, experienced great pain from thoughtless and even malicious sinners.

But more important than the why of pain is what to do when life seems like a steady stream of pain. Here are some possibilities for you:

Try to talk with someone you like and trust about your difficulties. Don't feel that your problems are too unusual to talk about or that they are something you

should be ashamed of. A trusted friend will not regard them that way.

At times, try to distract yourself from what is hurting you by some innocent recreation—television, a good book, a chocolate sundae, shooting some baskets or a couple of hours at the bowling alley.

Don't try, however, to distract yourself with something that will only add to your problems, like beer or marijuana or some not-so-innocent sex.

Try praying to Jesus in your own words about your problems and pain. Let him know your pain is bad. Don't be afraid to complain to him and to let him know you are angry (if you are). One of the best ingredients of intimate prayer is honesty.

At the same time give some thought to the ways Jesus got hurt during his time



CHARTER MEMBERS—The new Roncalli High School Chapter of the National Honor Society recently held its first initiation ceremony. Charter members are, first row, Theresa Harbin, Julie Hagedorn, Elizabeth Spencer, Gretchen Carson, Lisa Carter, Amy Corsaro and Moderator Mary Riehl; second row, Kristin Windmiller, Brian Hogan, Charles Roach, Charles Galtner, Katie Elias, Chris Churney and Brian O'Connor; third row, Timothy Lannon, Richard McElroy, Lynn Heisig, Sharon Broering, Hannah Hurrie, Susanna Huck, Elizabeth Wells, Leanne Lathrop, Principal Patricia Cox, and Moderator Elaine Jerrell. (Photo by Dennis Yohler)

on earth (someone spit right in his face).

A friend of mine, when faced with unusual difficulties, is fond of saying, "And this too will pass

away." It's true. Good times will come again.

The problems of adolescence do not last forever. They lead to maturity and happiness when

constructively dealt with and bravely endured.

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

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Indiana U. Catholic Center plans renewal week

by Richard Cain

St. Paul's Catholic Center at Indiana University is planning a renewal week March 25-29 around the theme "The Journey to Catholic Personhood."

"We're inviting not just members of St. Paul's but people from the community," said Father Kim Wolf, associate pastor at the center. "We're hoping for an average of 75-100 people."

Each evening will be a

blend of four elements—a presentation, a chance to process it, a prayer or liturgy experience and fellowship, according to Father Wolf. The idea for the format came from a similar program done last year at the Ball State

University Catholic Center in Muncie.

"Ball State felt the quality of their program was reflected in how people came together after the input and continued to digest things," said Father Wolf.

The four sessions will look at the topics of following Jesus, how being Catholic fits in with following Jesus, the role of spirituality in wholeness and holiness and putting one's faith into action. Each of the sessions will be accompanied by either a prayer service, a vespers service, a way of the cross or a Mass.

The speakers will include Father Clem Davis, pastor of St. Monica's in Indianapolis, who will talk about following Jesus; Msgr. Joseph Brokhage, administrator of St. Maurice in Napoleon, Immaculate Conception in Millhouse and St. Dennis in Jennings County, who will talk about following Jesus as Roman Catholics; Carmelite Sister Theresa Boersig, who will talk about spirituality; and Providence Sister Kathleen Desautels of St. Mary of the Woods and Father Cos Raimondi, pastor of Holy Cross in Indianapolis, who will speak about putting faith into action.

Each session is designed to meet a different spiritual need, according to Father Wolf. The first session on following Jesus is aimed at people who need an opportunity to better know Jesus.

The second is for those with questions about

Catholicism and the effect of Vatican II. This session will discuss the changes brought about by Vatican II while also showing the continuity of the present church with the past. "It's to show that the baby's still there even though the bathwater has been changed," Father Wolf said.

The third session will address the hunger for spirituality often found in young people. "They've heard of the term, but they don't know what it is," said Father Wolf. "Hopefully the renewal week will provide them with some kind of working definition."

In the final session, the students will have an opportunity to reflect on putting what they have learned to work in their lives. "We didn't want it to be just educational—as good as that can be," said Father Wolf. "We wanted it to serve as a catalyst helping people put what they've learned into action."

Each session will begin at 7 p.m. and last for 90 minutes, with refreshments following. No registration is necessary and there is no cost. All sessions are at St. Paul's Catholic Center, 1413 E. 17th St. in Bloomington.

The week will end Friday evening with a coffee house 8 p.m.-midnight.

Holy Name wins olympics

Holy Name Catholic School defeated Little Flower March 2 to become the 1985 champion of the Academic Olympics. The contest, which is similar to the format of "The Brain Game" on WTHR-TV Channel 13, is sponsored by Cathedral High School.

This year's olympics, which began in January, included 23 schools. The contest is open to junior high

schools in the Catholic elementary schools around the archdiocese.

Members of the Holy Name team include: (eighth grade) Anne Choi, Donald Comado and Mike Ondrusek; (seventh grade) Greg Beeson, Doug Hohmann, Pic Russell and Kurt Westling. The coaches were Principal Judy L. Livingston and fourth grade teacher Dan Kriech.

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Communal penance services offered in diocese

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 North Deanery

St. Thomas Aquinas; March 20 at 7:30 p.m.
St. Joan of Arc; March 22 at 7:30 p.m.
St. Lawrence; March 25 at 7:30 p.m.
St. Matthew; March 26 at 7:30 p.m.

Christ the King; March 27 at 7:30 p.m.
Immaculate Heart of Mary; March 27 at 7 p.m.

St. Pius X; March 29 at 7:30 p.m.
St. Lawrence; April 1 at 7:30 p.m.
St. Andrew; April 3 at 7:30 p.m.

Indianapolis South Deanery

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.

Batesville Deanery

St. Magdalen, New Marion; March 21 at 7 p.m.

St. Charles, Milan; March 26 at 7 p.m.
St. Pius, Ripley County; March 28 at 7 p.m.

St. Maurice, Decatur County; March 31 at 2 p.m.

Immaculate Conception, Millhousen; March 31 at 4 p.m.

St. Maurice, Napoleon; March 31 at 7:30 p.m.

St. John the Baptist, Osgood; April 2 at 7 p.m.

Bloomington Deanery

St. Agnes, Nashville; March 21 at 7:30 p.m.

Connersville Deanery

Holy Family, Richmond; March 25 at 7 p.m.

St. Andrew, Richmond; March 28 at 7 p.m.

St. Mary, Richmond; March 30 at 12:05 p.m.

New Albany Deanery

St. Mary, Navilleton; March 18 at 8 p.m.
St. Michael, Charlestown; March 19 at 7:30 p.m.

St. Anthony, Clarksville; March 21 at 7 p.m.

St. John, Starlight; March 21 at 8 p.m.
St. Mary, New Albany; March 24 at 7 p.m.

Our Lady of Perpetual Help, New Albany; March 25 at 7:30 p.m.

St. Joseph Hill, Sellersburg; March 28 at 7 p.m.

St. Paul, Sellersburg; March 28 at 7:30 p.m.

St. Augustine and Sacred Heart, Jeffersonville; to be held at St. Augustine; March 31 at 7 p.m.

ersonville; to be held at St. Augustine; March 31 at 7 p.m.

Seymour Deanery

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

St. Vincent de Paul, Shelby County; April 1 at 7 p.m.

Terre Haute Deanery

St. Benedict, Terre Haute; March 28 at 7:30 p.m.

Bishops want input

WASHINGTON (NC)—Two leading Catholic bishops plan to testify before Congress this year on arms policy, but they want the rest of the nation's bishops to suggest beforehand new ways to monitor U.S. defense policy.

In a letter to all bishops, Archbishop John J. O'Connor of New York said he and Cardinal Joseph L. Bernardin of Chicago again plan to give joint testimony, as they did last year, on defense policy issues "before one of the major committees of the Congress."

O'Connor, Bernardin 'saddened' by each other's critics

by Tracy Early

NEW YORK (NC)—Archbishop John J. O'Connor of New York and Cardinal Joseph Bernardin of Chicago complimented each other March 4 for their work on pro-life and war and peace issues and said they were "saddened" and "disappointed" by criticisms of the other.

Appearing together on a new television program in New York called "Conversations with the Archbishop," and also in a subsequent press conference, Archbishop O'Connor and Cardinal Bernardin denied suggestions that they have been at odds on the U.S.

bishops' war and peace pastoral or on their approaches to the abortion issue.

Archbishop O'Connor, who was a member of the committee chaired by Cardinal Bernardin which drafted the 1983 war and peace pastoral, said during the television program that, contrary to some rumors, he approved the final document. He also said he "never worked so hard in my life" as on that committee.

Cardinal Bernardin said it "saddens me" that some people reported the two were at odds on the pastoral and that Archbishop O'Connor,

former chief of Navy chaplains, tried to block it.

"Nothing could be further from the truth," the cardinal said. It was the "intense" discussions within the committee that enabled the pastoral to draw a consensus of support from the whole body of bishops in the end, he said.

Archbishop O'Connor, observing that Cardinal Bernardin had invited him to serve on the U.S. bishops' Committee for Pro-Life Activities, which Cardinal Bernardin now heads, praised the cardinal as a pioneer in pro-life work.

He said it was "disappointing" that some people

felt Cardinal Bernardin had "softened" his position on abortion by stressing a "seamless garment" of life-related issues, such as war, abortion and capital punishment.

"I get very upset when I get letters to that effect," Cardinal Bernardin said. "I think I have strengthened our position."

Archbishop O'Connor said it was "most unfortunate" that people battle each other in the church over such issues, and went on to note that a "big church" and "big world" had room enough for all people to work in their various ways to protect the innocent and the suffering.



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Book reviews

Those who knew Thomas Merton best

MERTON BY THOSE WHO KNEW HIM BEST, edited by Paul Wilkes. Harper and Row, (San Francisco, 1984). 171 pp., \$12.95.

Reviewed by
Joseph R. Thomas
NC News Service

An intriguing picture of Thomas Merton—convert, monk, author, peace activist, searcher and hermit—

emerges in these reminiscences gathered by Paul Wilkes, himself an author and director-producer of the PBS documentary film "Merton," which was the genesis of this volume.

Merton—or Father Louis, as he was known in religious life at the Trappists' Gethsemani Abbey in Kentucky—was every bit as complex as his writings suggest.

We meet him here in that

complexity, or in the way that others saw him or related to him. Their numbers were many and diverse, running the gamut from folk singer Joan Baez to Vatican officials, to his fellow monks and writers and to the Dalai Lama, the spiritual head of six million Tibetans.

That Merton could relate equally well to all of them speaks of his universal appeal and his not-too-serious view of himself and of life.

Not that he wasn't serious about his work; indeed, he often chafed at restrictions when he thought the work of peace was being impeded.

But life was to be lived as it was found, it was to be savored and enjoyed, with freedom being found even under a vow of obedience that he could recognize as both stifling and liberating.

Wilkes presents us with 20 essays, some just a couple of pages long, and groups them according to whether the contributor knew Merton as writer, prophet, friend, monk (those for whom Merton was novice master at Gethsemani confronted him by entering a door marked "Uncle Louie.") and pilgrim.

The latter is a reference to his fateful trip to Asia where he died in a freak accident in 1968 at the age of 53, when some thought he was at the peak of his powers.

The wide range of interests he cultivated accounts for the wide range of acquaintances, including Father Ernesto Cardenal, the ex-Trappist who became the controversial minister of culture in Nicaragua. Father Cardenal's contribution, however, is disappointing, being an attempt to assure us that Merton would have blessed Father Cardenal's course of action.

Contributions by James Forest of the Fellowship of Reconciliation, old classmate John Barber, and Abbot Flavian Burns, Merton's last superior, more than make up for the few lightweight pieces Wilkes has included, however.

Throughout we are given a picture of a big, jovial man, one who craved friendship but needed solitude, a man

with a man's appetite for life but one who subdued it for a higher purpose, a man of great intellect and humor, a prophet but also a grumbler.

Of special interest are the hints here and there of a classic relationship between two strong-willed men, Merton and Abbot James Fox, the one pushing to the limits, the other attempting to balance the needs of church and community against the needs of a brilliant member of the community.

We are not told nearly enough about the contest between the two, yet we are told enough—Abbot Fox named Merton as novice master and then chose him for his own spiritual director—to wish that a gifted writer would someday explore the relationship.

Until then we will have to content ourselves with books such as this which whet the appetite.

(Thomas is assistant director of The Christophers.)

Doctor acted ethically in breaking law, priest says

WASHINGTON (NC)—When a doctor in Arizona put an unauthorized artificial heart into a dying man to save his life, he apparently broke the law but acted ethically, said a moral theology professor at The Catholic University of America.

On March 6, a surgical team at the University of Arizona Health Sciences Center implanted an experimental heart in Thomas Creighton, a 33-year-old Tucson man whose body had rejected a human heart transplant. According to news

reports, the U.S. Food and Drug Administration had warned the hospital beforehand against the use of the unauthorized device.

"Sometimes the law and ethics do not coincide," said Father Robert Friday, a moral theologian and associate dean of Catholic University's School of Religious Studies. On the one hand, he said, the physicians were faced with "the value of a man's life," and on the other hand, with "the value of maintaining the law."

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The holocaust: Did U.S. hold back?

THE ABANDONMENT OF THE JEWS: America and the Holocaust 1941-1945, by David S. Wyman. Pantheon Books (New York, 1984). 444 pp., \$19.95.

Reviewed by
Eugene J. Fisher
NC News Service

David S. Wyman provides here a book that is as disturbing in its challenge to our American self-perceptions as it is fascinating for the insights it gives into the American conduct of the Second World War.

His conclusion is that we knew enough about Hitler's plan to exterminate the Jews, and had enough resources to do something about it. But what we did, in the words of John Pehle, who headed the War Refugee Board for the U.S. government, "was late...late and little" compared to what could have been done.

Wyman's book treats American efforts to save Jewish lives on several levels. He is most successful analyzing the lack of effective action on the part of the Roosevelt administration. His descriptions of the bureaucratic obstacles facing those, like Pehle and Henry Morgenthau, then-secretary of the treasury, read at times like one of those highly convoluted spy-thrillers the British produce. One wonders, indeed, how the WRB managed to save the 200,000 lives that Wyman says it did.

The reasons for government inaction, in Wyman's view, were many. The State Department was heavily influenced by the nativist, anti-immigration mood of the times, and allowed itself to be led by British fears that rescued Jews would descend on Palestine. The War Department felt that any assistance given to refugees, whether Jewish or non-Jewish, would defect from its primarily military

mission. Only Treasury, within the government, consistently pushed plans to rescue Jews.

Wyman gives example after example of opportunities missed and plans gone awry. He scores both the U.S. Christian community for its virtual "silence" on the subject, and the Jewish community for what he sees as its failure to unite to bring the plight of the Jews of Europe to American attention. The media, which had the information as early as late 1942, failed to report the story in strength or detail, often relegating major atrocities to inside pages.

Wyman's indictments of the Christian and Jewish communities, especially of the Zionists, are not as successful as his analysis of governmental inaction, which was the focus of his research.

He states, for example, that "no major denomination spoke out on the issue," yet the National Catholic Welfare Conference, in its most important statement during the war, explicitly condemned the "premeditated and systematic extermination" and "cruel indignities heaped upon the Jews in conquered countries." And Wyman himself lists numerous examples of public statements by Catholic bishops and direct private interventions by the pope with various governments, including Germany, seeking to halt the deportations.

While Wyman's indictments often depend on a "what-if" approach that makes firm conclusions difficult, his essential message is inescapable. America, in those years of tragedy, closed her doors to Jewish and non-Jewish refugees alike, not even filling the slim quotas it had. And the churches did little.

(Fisher is executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish Relations.)

REST IN PEACE

† CARR, William T., 57, Christ the King, Indianapolis, March 5. Husband of Dorothy; father of Sue Kelly, Marge Braun, Julie Hunley, Ann, Pat, Mike and Jerry; son of Mary; grandfather of 10; brother of Frank, Mary Kimmel, Eva Richard and Barbara Hadden.

† DAVIS, Beatrice Juanita, 73, St. John the Apostle, Bloomington, Feb. 11. Mother of J. Robert Clay.

† DELAISSE, Henry, 83, St. Paul, Tell City, Feb. 27. Father of Amos, Brenda Howe and Alma Lutgring; brother of Margaret Davis and Agnes Goffinet.

† FOLEY, Ethel Lee, 39, Little Flower, Indianapolis, March 4. Wife of Michael; mother of Sean and Nicholas; daughter of Roosevelt Smith and Willie Green; sister of Arne Bowers, Roosevelt Smith Jr., and Len and Tommy Green.

† FRAIN, Walter W., 69, formerly of Little Flower, Indianapolis, Feb. 16. Husband of Alice; father of Carol Evans, Alice Hvidsten and Barbara

Messman; brother of Rose Macklin, Betty Prager and Anne Nase; grandfather of three; great-grandfather of two.

† FUERNSTEIN, Georgiana M., 60, St. Joseph, St. Leon, March 1. Wife of Lester; mother of Russell, Jerome, James, and Darlene Lanham; sister of Victor Stenger, Rosella Weldishofer and Antoinette Fink; grandmother of six.

† GREEN, Lewis Jr., 50, St. Philip Neri, Indianapolis, March 3. Husband of Joyce; father of Gayle, Patricia, Cheryl, Karen Goss, Kevin, Rocky, Duane and Joe.

† HEUER, Mary Lou, 80, St. Joan of Arc, Indianapolis, Feb. 26. Mother of Colette Webb and Giles; sister of Joseph and Virginia Quigley; grandmother of eight; great-grandmother of two.

† HOWARD, Charlotte, 70, St. Bridget, Indianapolis, March 5. Mother of Mildred Fleming and Vivian Allen; sister of Marian Head.

† LANG, Oscar J., 75, St. Philip Neri, Indianapolis, March 3. Brother of Mildred R. Gilliland and Gloria J. Robbins.

† LOVE, Ida Mary, 78, St. Lawrence, Indianapolis, Feb. 28. Mother of Dorothy I. Mack, Margaret R. Frank, Michael, Paul, John, David, Patrick and Arthur; sister of James Bent and Dorothy Ward; grandmother of 21; great-grandmother of six.

† OSWALD, Paul Henry, 77, St. John the Apostle, Bloomington, Feb. 28. Husband of Dorothy; father of Jim, Gerald, Paul Jr., Ronald, John, Yvonne Powell and Claudia Willard; brother of A.W., Evangeline Harbeck, and Jen; grandfather of 22; great-grandfather of six.

† PRICHETT, Mollie Orr, 73, St. Bridget, Indianapolis, Feb. 28. Wife of Lorez; sister of Oscar Orr, Emma Hogan and Juanita Dalton.

Commission urges church ministers to 'think family'

WASHINGTON (NC)—A draft statement by the U.S. Catholic Conference Commission on Marriage and Family Life urges church ministers to "think family" when working with individuals.

The first draft of the USCC statement, "The Necessity of a Family Perspective in the Ministry of the Church," said that family life and family ministry cannot be segregated from other forms of ministry.

The first draft was sent to members of the commission for comment and will be discussed at the commission's spring meeting April 21-23, Father Thomas Lynch, USCC representative for family life, said.

Father Lynch, commenting on the draft, said, "What we are asking is that ministers

do not treat the individuals as if they exist in a vacuum."

To be sensitive to how their ministry affects the vitality of the individual's family he urged them to "think family."

To Father Lynch that means "a realization that when one seeks to change a person's behavior, attitude or values, the primary community in which that person lives has a tremendous impact on how that person will respond."

The family may try to convert the individual back to the original behavior, attitude or values, or could throw the person out, he said. Or, changing the individual could begin "the slow process of each member changing within that family."

Classified Directory

Sr. Roche buried March 4

OLDENBURG—Franciscan Sister Mary Roche, a native of Cincinnati, died here March 1 and received the Mass of Christian Burial on March 4. She was 88.

Sister Roche entered the Franciscan Convent at Oldenburg in 1918 and made final vows in 1924. Her education included a bachelor's degree from the Athenaeum of Ohio and a

master's degree from Indiana University. As a secondary school teacher she taught high school subjects in Indiana and Ohio. chlocean assignments included St. Mary's in Aurora, St. Mary Academy in Indianapolis, and Immaculate Conception Academy in Oldenburg. She retired in 1979.

Fr. Maloney dies March 7

Paulist Father Paul Vincent Maloney, 73, died here at the home of his sister on March 7. He was given the Mass of Christian Burial at St. Thomas Aquinas Church on March 11 and buried in the Priests' Circle of Calvary Cemetery.

Born in Somerville, Mass., Father Maloney grew up in St. Philip Neri parish in Indianapolis. He attended St. Meinrad Seminary and was ordained in 1937. As a Paulist priest and as a U.S. Navy Chaplain with the rank of Lt. Commander in World War II, Father Maloney served in many states and countries.

He spoke five languages in addition to English. From 1978 to 1984 he was rector of Santa Susanna Church and Procurator General of the Paulist Fathers in



Rome, Italy. From August of last year until the present, Father Maloney had lived with his sister.

Father Maloney is survived by two sisters, Alice W. Maloney and Helen M. Miller, both of Indianapolis.

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Vatican income problems are 'reason for concern,' says Cardinal Krol

by Agostino Bono

ROME (NC)—The gap between the Holy See's operating income and its expenses is "serious reason for concern" because church officials no longer can cover the shortfall with the worldwide Peter's Pence collection alone, said Cardinal John Krol of Philadelphia.

The Vatican is using invested funds which should be earning interest to make up the difference, he said.

The situation is not critical, but church officials need to find ways to increase contributions from Catholics for the Holy See's operations, Cardinal Krol told National Catholic News Service. He spoke after attending a March 5-8 meeting of the Council of Cardinals advising Pope John Paul II on the finances and organization of the Holy See's central administration and its worldwide operations.

Cardinal Krol is the only U.S. member of the council.

A PRESS release issued at the end of the meeting estimated the 1984 budget shortfall at nearly 58 billion Italian lire (about \$27.5 million) and predicted that the amount would increase to more than 63 billion lire (more than \$30 million) in 1985.

The press release said that most of the 1984 budget shortfall is covered by the 1984 Peter's Pence collection of \$26 million. It said the remainder, about \$1.5 million, was covered by "limited patrimonial reserve funds."

The reserve funds come from the money given to the Vatican under the 1929 Lateran Pacts by the Italian government for expropriation of the papal states, said Cardinal Krol.

"The problem is that those funds earn income. But the income is not enough to

cover the gap, so they are now reducing the principal," he said. This means less earned income in the future, he added.

To solve the budget problem over the long run, church officials must find means of increasing contributions, the primary source of income, said Cardinal Krol.

THE CARDINAL suggested a quota system by which Catholics, especially in the developed countries, would be assessed about one percent of their income with part of the money being used for the church in their country and the rest being forwarded to the Holy See.

"There is little you can do to knock out the fat in the budget" because almost 53 percent goes for salaries, he said.

"This is scarcely subject to reduction" because of Italian labor laws agreements with Vatican lay employees and the need to provide employees with a decent living standard, he added.

"Maybe we can eliminate a doorman here or there. But that's about it," he said.

Vatican officials, however, balk at mention of a quota system, said Cardinal Krol.

"We've talked of quota systems but there is reluctance. They have an abhorrence at the Vatican of saying that money will improve our status with God," he said.

The Vatican is "looking for love" because it feels contributions should be voluntary, he added.

"We are really an operation of the poor and for the poor," he said.

A QUOTA SYSTEM also was supported by another council member, Cardinal Jaime Sin of Manila, Philippines. "Protestants have been doing this for years. That is their strength. We Catholics are sleeping," Cardinal Sin said.

Cardinal Krol estimated that the 1985 budget would be about \$91 million.

"The total budget is very small when you consider what it does. Many large

dioceses and Catholic universities have much larger budgets than that," said the cardinal.

The budget covers the Holy See's central agencies (congregations, commissions, secretariats, councils, etc.), its diplomatic corps and various papal foreign aid projects.

The Vatican began announcing in recent years that the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's discretion, was being diverted to cover operating expenses. It had been used mostly for papal foreign aid projects, especially to help churches in underdeveloped countries.

CARDINAL KROL said that 85 percent of the 1984 collection came from the United States, West Germany, France and Italy. Almost 60 percent (\$15 million) came from the United States alone, he said.

But Catholics in developed countries must do more to support the Holy See because people in underdeveloped countries cannot make significant contributions, he added.

"What are you going to get out of drought-stricken Ethiopia?" he asked.

The Peter's Pence figures also show that Catholics in developed countries contributed little per person, he said. Given the Catholic population in the United States, it means each person donated about 25 cents, he said.

The U.S. Catholic population is slightly more than 52 million.

Cathedral renovation plans

(Continued from page 1)

with the Catholic Center" when it was renovated from the former Cathedral High School, he said.

The archbishop said that he had received "fewer than 150 letters, most of them negative. Of those, 47 were exactly the same. I read every one of them, some several times, and the position of the writers was heard by the committee." He indicated that some modifications of original plans were made as a result of the opinions expressed in some of the letters.

For example, contrary to a statement made in Saturday's Indianapolis Star, the large marble altar is not going to be replaced. According to Msgr. Gerald A. Gettelfinger, chairman of the planning committee, the removal of the altar was in the preliminary plans but not in the final plans recommended to the archbishop. This was changed as a result of the archdiocesan consultation, he said.

A distinction, too, must be made between

the actual altar (the table of sacrifice), which will be moved forward on a platform, and the reredos (the sculpture above and behind the altar), which will be retained, Msgr. Gettelfinger said.

In response to another question at the news conference, Archbishop O'Meara agreed that the cathedral has structural problems and that a large amount of the expense will be for maintenance and repair of roofing, wiring, lighting and other such things. However, he emphasized that the cathedral is being renovated and renewed, not restored.

He said that the F.A. Wilhelm Construction Co., which has been engaged as the construction manager, has removed the pews so that work can start. He also said that he hopes that the project can be completed by the end of this year but admitted that that might be too optimistic.

Detailed plans, including drawings, were not yet available but will be published in The Criterion when they are.



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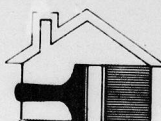
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