



## Women to church: use our talents

*Women in archdiocese say their potential neither recognized nor accepted*

by Valerie R. Dillon

Women from all corners of the archdiocese have called for more decision-making power in the church, fuller use of their diverse talents and skills, and greater openness by church leaders to their views on all issues, including birth control, divorce and the special circumstances of women.

The same women also strongly affirmed their love of the church, their joy in living the Catholic faith and their appreciation of Mary as a role model.

More than 1,500 women expressed these and a wide range of other views in listening sessions held last November in 98 parishes of the archdiocese. The sessions were part of a nationwide consultation to give input to a U.S. bishops' committee writing a pastoral on women.

Participants took part in a reflection and dialogue process which helped them to describe their experiences, both negative and positive, as Catholic women in the church and society.

Parish groups used a six-question format which asked women to reflect on what stands out for them as Catholic women, how the church and society appreciate/oppress them, what reconciles and alienates them in both church and society, and what issues they believe the bishops should address in their pastoral.

If a single theme emerged from the hearings, it was the women's hope, if not demand, that the church more fully affirm and utilize their gifts. Many women expressed appreciation for the church's increased use of their ideas, talents and abilities in a wide variety of settings.

However, they repeatedly expressed belief that the church has not recognized nor accepted their potentiality in what many called a "male-dominated church." Some typical comments were:

► "Women share in the eyes of God the same as man and should have the same respect and a voice on major decisions on councils, etc."

► "The church needs to recognize the great potential there is in the church—women waiting to be used. Here is a group of people eager to further the Catholic faith and to live by standards that are morally good, and yet it is not being tapped."

► "Why have women been denied the priesthood for 2,000 years?"



**VOICING CONCERNS**—The women's committee presents its recommendations to Archbishop Edward T. O'Meara. Committee members are, from left, Providence Sister

► "Most decisions concerning women are made by male leaders without women being listened to."

► "Young girls should be trained at the altar as young boys are; they need to be appreciated for their potential."

► "The bishops' pastoral should deal with ways to really honor and utilize the valuable input and contributions that women can give."

► "I'm counted on for all volunteer work, a doer of menial tasks, but not as a decision-maker in the parish."

Marie Kevin Tighe, Valerie R. Dillon, Doris Campbell, Ella Wagner, Ellen Healey, Mary Alice Boarini, Marilyn Swango and Ann Wadelton. (Photo by Jim Jachimak)

► "You are overlooking half of God's creation if talented women aren't given the same chance to forward the Gospel as talented men are."

► "Women are not given the opportunity to express their talents in spreading the Word of the Lord. Our Lord was a servant; however, he didn't always 'bake the cookies.' ... He was heard."

Other issues frequently mentioned included:  
(See **WOMEN VOICE** on page 15)

## Pope visits Mother Teresa's house in Calcutta

*John Paul II also pays tribute to Mahatma Gandhi and emphasizes the value of Hindu traditions*

by John Thavis

CALCUTTA, India (NC)—Pope John Paul II went into the heart of Calcutta's slums Feb. 3 and prayed for the dead and dying in a charity house run by Mother Teresa.

In an emotional encounter, the pope greeted and touched 44 women and 42 men, many unable to rise from their mattresses on the floor of the two-room Nirmal Hriday.

The house also is called "The Antechamber to Heaven."

Then he entered a tiny chapel to pray over the bodies of a woman, two men and a baby boy who had died that day. On a blackboard outside the chapel was written: "Feb. 3, 1986: Entered 2, Discharged 0, Died 4. This we do for Jesus."

More than 22,000 destitute people have died in the house since Mother Teresa and her Missionaries of Charity opened in 1952. Many literally were picked up off the streets in the city that exhibits some of the most wretched poverty in the world.

The pope walked slowly through the house, stopping to hand plates of sweet curd to each of the suffering. Many of them cried as they touched his hands, and one woman shouted in Bengali: "I am alone, I am alone—come back again." The pope was visibly moved, a Vatican spokesman said.

Outside the house, tens of thousands packed Calcutta's old quarter and gave Pope John Paul his most enthusiastic welcome since he arrived in India Feb. 1. The pope, who has mentioned poverty in many of his talks during the trip, saw black after block of slum dwellings as his motorcade wound into the city. People cheered as the "popemobile" passed their

huts made of straw, bits of metal and concrete blocks.

Mother Teresa, who joined the pope on a flowered, covered pavilion, told a Vatican official, "This is the happiest day of my life."

The large turnout contrasted with the small crowds that greeted the pope in New Delhi Feb. 1. Both cities have tiny Catholic populations.

IN NEW DELHI the pope knelt in silent homage Feb. 1 to one of India's greatest teachers: Mahatma Gandhi, the Hindu visionary who championed non-violent protest for Indian independence.

The visit to the Raj Ghat monument to Gandhi was one of the first stops for the pope. In the Hindu custom, he removed his shoes before entering the monument and placed a wreath of fresh flowers upon the funeral marker. Then he bowed his head in front of the black granite slab that contains Gandhi's ashes.

"May Gandhi live forever," he said in Hindi to a small group of bishops and dignitaries.

He recalled Gandhi's assassination 38 years ago by a religious fanatic. "He who lived by non-violence appeared to be defeated by violence. For a brief moment, the light seemed to have gone out," the pope said. "Yet his teachings and the

example of his life live on in the minds of millions of men and women," he added.

In an airport greeting after his arrival from Rome, the pope kissed the tarmac and told government leaders, "I come to India as a servant of unity and peace. I come in friendship with a deep desire to pay honor to all your different cultures."

(See **HINDUS PROTEST** on page 15)

### Looking Inside

From the editor: Some information about the Catholic press. Pg. 2

Let's: Message from Archbishop O'Meara. Pg. 3

Urban Co-op: How parishes and neighborhoods can work together. Pg. 3

Commentary: Are we embarrassed about making converts? Pg. 4

Television: Some good programs next week. Pg. 4

Faith Today: The life of a young girl named Kathy. Pg. 5

Movies: Monthly list of film classifications. Pg. 18

Christmas in Lebanon: First of a six-part series. Pg. 20

# Some information about the Catholic Press

by John F. Fink

February traditionally has been observed as Catholic Press Month—by the Catholic press if by nobody else. It seems appropriate, therefore (at least to me), to devote this column to the Catholic press.

Some years ago, a survey asked Catholics to rank eight media according to their value in keeping them informed about church news, issues and teachings. I'm sure you won't be surprised to learn that the diocesan newspaper ranked first among those eight media. It was followed in order by: the parish bulletin, the Sunday homily, the secular press, associates and friends, television, radio, and, in last place, formal education programs.



I think it's obvious that those who receive their information about the church from the parish bulletin or the Sunday homily, as good as they might be, cannot be considered well-informed Catholics, yet those sources ranked ahead of all other news media except the diocesan newspaper.

This is why the Vatican document "Pastoral Instruction on the Means of Social Communication" says: "It is hard to see how people can keep in touch with what is happening in the church without the Catholic press. Neither can people keep a Catholic attitude towards what happens in the world without the help of commentaries on the news written in the light of Christian principles."

In October I will complete my sixth (and last) year as president of the International Federation of Catholic Press Associations. The members of the federation have, of course, often discussed the role of the Catholic press in our particular countries. From those discussions I prepared a paper for the federation which contained the

elements for a charter of the Catholic press. It set out the purposes, objectives, functions and practices of the Catholic press as it should exist throughout the world.

From that paper, here are the primary objectives of the Catholic press:

- To provide news and information about all events relevant to Catholics;
- To provide interpretation and analysis of these events and to give helpful information for readers to form their own opinions;
- To announce the news of salvation and the teachings of the church, as well as to provide prayer and meditation help;

- To foster dialog within the church among all Catholics, institutions and groups; and
- To bring fundamental Christian values to society.

A recent Gallup survey done for the Catholic Press Association identified four major objectives of the Catholic press: reporting, including interpretation and analysis; teaching and opinions about Catholic positions on social issues; strengthening readers' faith; and providing answers to day-to-day questions of life. These are the objectives by which we should be judged.

**YOU MIGHT BE** interested in how extensive the Catholic press is in North America. The most recent statistics show a grand total of 574 newspapers and magazines in the U.S. and Canada, with a combined circulation of 27 million copies. This includes 161 newspapers in the U.S. and 18 in Canada published in English with circulation of 5,660,000; 354 magazines with 20,670,000 circulation; and 41 publications published in languages other than English, with 664,000 circulation.

The largest Catholic newspaper in the country is the nationally-distributed Our Sunday Visitor, with 270,000 circulation. It has more circulation than the other four national newspapers combined: from left to right,

National Catholic Reporter, 48,000; National Catholic Register, 57,000; Twin Circle, 58,000; and The Wanderer, 34,000.

The largest diocesan newspaper is The Long Island Catholic, with 141,000 circulation, closely followed by Catholic New York with 129,200. In fact, all eight of the diocesan newspapers in the state of New York have good circulation, except that for Ogdensburg which is 13,000. The eight papers have a total circulation of more than 650,000.

Pennsylvania has the second largest number of Catholic newspaper subscribers. The eight papers there have a combined circulation of 424,000. California has more Catholic newspapers than any other state, with 13, but they have smaller circulations and their combined circulation is 372,800. By contrast, the combined circulation of the five Catholic diocesan papers in Indiana is only 118,000.

The Criterion's circulation is right at 50,000. Thirty U.S. diocesan newspapers have higher circulation and 125 have less.

The largest Catholic magazine in terms of circulation is Catholic Missions of St. John Bosco, which goes to 2,930,000 contributors. Columbia magazine goes to 1,370,000 members of the Knights of Columbus, and Maryknoll's circulation is 1,200,000.

Other popular Catholic magazines include Catholic Digest, with 621,000 circulation; The Liguorian, with 525,000; and St. Anthony Messenger, with 385,000.

**BEFORE CLOSING** this column, I must ask for your continued support of The Criterion. The \$12 annual subscription price is only 24 cents a copy. You can't buy many things for only 24 cents these days. I hope you think we are giving you your money's worth. If not, please let me know how we can improve. It is, after all, your archdiocesan newspaper.

## Fr. John S. Kramer dies Jan. 28

Father John S. Kramer, 67, died Jan. 28 at St. Augustine Home for the Aged in Indianapolis, where he was living in retirement.

The funeral liturgy was celebrated Jan. 30 at St. Augustine. Burial was in the

Priests Circle at Calvary Cemetery, Indianapolis.

Father Kramer was born in Indianapolis on March 30, 1918. He was ordained to the priesthood in the Archdiocese of St. Meinrad on March 3, 1944.

After ordination, he was named assistant pastor of St. Lawrence Parish, Lawrenceburg. In 1952 he became assistant pastor of Annunciation Parish, Brazil. His first pastorate began in 1958, at St. Charles Borromeo Parish, Milan. In 1969, he was named pastor of Holy Guardian Angels Parish, Cedar Grove, and he retired a year later for health reasons.

Father Kramer is survived by a sister, Mary Guedel.

Memorial contributions in his name may be made to the St. Augustine Home for the Aged.

## Lenten regulations

Wednesday, Feb. 12, is Ash Wednesday, which marks the beginning of Lent. This solemn season leads to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

### Lenten Regulations for Fast and Abstinence

Ash Wednesday, Feb. 12, and Good Friday, March 28, are days of complete fast and abstinence.

The Fridays of Lent are days of abstinence.

**Fast**—Binds all over 18 and under 59 years of age. On the days of fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

**Abstinence**—Binds all over the age of 14. On days of abstinence, no meat is allowed.

**Note:** When health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

**Easter Duty** is the obligation to receive Holy Communion sometime between the First Sunday of Lent and Trinity Sunday.

## Archbishop's Lenten message

At the onset of Lent all of us in the archdiocese are still recovering from the disbelief, the shock, and dismay of watching before our very eyes the disintegration of the space ship Challenger, claiming in a spectacular display of flame and vapor the lives of seven of our country's finest and best-trained men and women.

There was profound mystery in the way in which all of us throughout our land were united in an outpouring of personal grief and in the outreach of an embrace of love and concern for the families and colleagues of our fallen astronauts.

For myself, I do not believe that I will ever forget the coincidence of this catastrophe with the death of one of the priests of the archdiocese. At practically the same hour as the space accident, Father John Kramer passed from this life to the life that is forever, those years out of any meaningful contact with his surroundings and with his loved ones. The victim of Alzheimer's disease, there was always the hope that he still might be in part of uttering a word or returning any sure sign of recognition.

Both of these occurrences forced upon me in very different ways an awareness of humanity's limitations. We can never be sure that things will always work perfectly, or that we really have everything all together; we simply are not absolutely self-sufficient but rather we are dependent, we are finite, and we are always pilgrims on a journey.

Lent approaches once more and with it the church's annual call to conversion. May the concurrence of the two above incidents help all of us to heed that call in the depths of our awareness that he is the beginning and the end, that he is all in all, and that we are the light of this all pervading truth.

Lent also brings with it a call to share what we have with those who are in need. We will be asked to do this four times in a special way during the course of Lent and instead of the usual letters for each occasion that I have sent in previous years, I'd like this year to mention these four occasions in this one letter.

1. On the first Sunday of Lent you will be asked to give to the support of the work of the church on behalf of Black people and Native Americans.

2. On Sunday, Feb. 23 you will be asked to renew your memberships in the Society for the Propagation of the Faith that strives to keep alive a Christ-centered missionary attitude as it gathers alms for the work of the church, particularly in Africa and Asia.

3. On the fourth Sunday of Lent, March 9, you will be asked to assist the Catholic Relief Services which has been involved in the past year and a half in the mightiest expression of human concern in Ethiopia ever undertaken by the human family. It has been an outstanding leader in that work of relief in face of famine and disaster.

4. On Good Friday, March 28, your offerings will be gathered as we commemorate Christ's death for the maintenance of those places in the Near East made holy by the actual presence of Christ, a need that is obvious in the Middle East's agony.

Lastly, allow me to commend to you the practice of daily Eucharistic worship where that is possible in your circumstances and in your parish for the 40 days of Lent. Do you to conversion and really doing so in a practically irresistible fashion.

May Easter find all of us more alive in Christ, more aware of God's place in our lives, more sensitive to what we really are, and more filled with hope as we continue our pilgrim journey.

Sincerely yours in Our Lord,

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

## Archbishop O'Meara's Schedule

### Week of February 9

SUNDAY, Feb. 9—Boy and Girl Scout Awards ceremony, St. Catherine Church, Indianapolis, 2 p.m.

MONDAY, Feb. 10—Faith, Family and Football Awards Banquet, Convention Center, Indianapolis, 6 p.m.

WEDNESDAY, February 12—Ash Wednesday, Eucharistic Liturgy, Catholic Center, Indianapolis, 12 noon.

—Ash Wednesday, Eucharistic Liturgy, St. Mary Church, North Vernon, 7 p.m.

FRIDAY, Feb. 14—Visitation at Holy Cross School and Holy Cross Food Pantry facilities, Indianapolis, 1 p.m.



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# How churches and neighborhoods work together

by Jim Jachimiak

When an interstate highway was to cut Father Sal Polizzi's St. Louis neighborhood in two, he fought for an overpass to allow traffic to cross the highway. When public officials didn't take action, Father Polizzi wrote letters to their wives. "If one person dies because the fire trucks can't get there," he told them, "I hope you never sleep again." The overpass was built.

When the state of Missouri refused to mow grass around the site of the proposed highway, Father Polizzi encouraged neighbors to set the grass on fire, which they did. After the grass grew back, it was mowed regularly.

Father Polizzi has a record of success in working with neighborhood organizations to rejuvenate inner-city areas in St. Louis. He was in Indianapolis on Jan. 28 for a workshop in which he drew on his own experiences to show the relationship between churches and their neighborhoods. The workshop, held at the Catholic Center, was aimed at enabling inner-city parishes to play larger roles in their neighborhoods. It was sponsored by the Urban Parish Cooperative (UPC) for parish staff members.

In an interview during the workshop, Father Polizzi explained how churches and neighborhoods can work together. "In most cases, the church is the last anchor," he said. When neighborhoods are in decline, the church is "the last power base where people can gather." So the church can play an important part in solving neighborhood problems, and priests and Religious can take leadership roles.



**NEIGHBORHOOD LEADER**—During a workshop at the Catholic Center, Father Sal Polizzi of St. Louis tells staff members of urban Indianapolis parishes how they can work to improve their neighborhoods. (Photo by Jim Jachimiak)

While Father Polizzi was pastor of St. Ambrose Parish in St. Louis, he founded a neighborhood organization known as Hill 2000, Inc. Since 1981, when he became pastor of St. Roch Parish, he has worked with another group but still serves on the advisory board of Hill 2000. In addition to pastoral work, he is director of the Office of Urban and Community Affairs for the Archdiocese of St. Louis. Its role is similar to that of the UPC in Indianapolis.

In dealing with neighborhood problems, Father Polizzi said, "I don't emphasize politics at all. I emphasize civics." To be

effective, he said, "you have to know all the institutions in the neighborhood. You have to know what makes it work and what can make it better."

For example, if a highway is to be built through a neighborhood, it is important to understand why that neighborhood was chosen and why its residents are being displaced. Father Polizzi was at St. Ambrose when he learned of plans to build a highway through the neighborhood. Later he found that it was originally to be built through the wealthy St. Louis Hills area. The change was made, he believes, only because St. Louis Hills residents were more influential than those around St. Ambrose.

While a church can help when such a crisis arises, it can also provide day-to-day services to the neighborhood. Hill 2000 installs locks on homes at cost and offers heating assistance. The organization at Father Polizzi's current parish, St. Roch,

delivers such items as hospital beds, wheelchairs and crutches to people in their homes. "That makes the people aware that the neighborhood group really cares," Father Polizzi pointed out.

Becoming active in the neighborhood has given St. Roch a number of what Father Polizzi calls "social Catholics"—non-Catholics who don't worship at St. Roch but insist upon receiving the parish bulletin and participating in activities outside of the liturgy.

The neighborhood around St. Ambrose, the Italian parish where Father Polizzi served for 20 years, is primarily Catholic. A large portion of funding comes from a festival sponsored by the parish, which draws 150,000 people each year.

The situation is different at St. Roch where Father Polizzi has been pastor since 1981. St. Roch and two other churches subsidize the organization. Here, festivals feature the arts. "This is a west-end parish with a lot of highly educated people," Father Polizzi pointed out. "There has been a lot of gentrification—a lot of Yuppies have moved in. Many of the things we did at the Italian parish wouldn't work at St. Roch because the ethnicity isn't there."

Father Polizzi's experiences could be helpful to parishes in Indianapolis, said Father Mark Svarczkopf, a coordinator of last week's workshop. Father Svarczkopf is pastor of St. Catherine Parish and administrator of St. James Parish, both members of the Indianapolis UPC.

He noted that most of the urban parishes in Indianapolis are already associated with particular neighborhoods—St. Catherine and St. James in the Garfield area, St. Andrew in Devington, and Holy Trinity in Haughville, for example. So, as in St. Louis, the opportunity for neighborhood involvement is already there. Now, Father Svarczkopf said, "If we can bolster the neighborhoods, that will also make the churches stronger."

## Tell City Deanery forms Catholic Charities board

The Tell City Deanery has become the fourth deanery to organize a local Catholic Charities board, according to Robert Riegel, director of archdiocesan Catholic Social Services. The purpose of the board is to administer funds from the archdiocese for local charitable activities.

The first project of the board will be a Marriage Enrichment Day Sunday, Feb. 23. The enrichment day is co-sponsored by the archdiocesan Family Life Office.

"We hope to do some different things down there for other groups in the Tell City Deanery," Riegel said.

Mary Ann Hollinden, the Tell City Deanery representative to the archdiocesan Catholic Charities board, is serving as acting

chairwoman of the deanery board, Riegel said.

Other board members include: Father Mark Gottemoeller, representing St. Augustine in Leopold and St. Mark in Perry County; Benedictine Sister Rosemary Dauby, representing St. Meinrad parish in St. Meinrad; Benedictine Sister Mary Ruth Krack, representing St. Michael in Cannelton; Janice Harpenau, representing St. Pius in Troy; Shirley Kurtzals, representing St. Isidore in Perry County; and Kathy Elpers, representing St. Paul in Tell City.

Other deaneries with Catholic Charities advisory committees are Bloomington, New Albany and Terre Haute.

## What to do about poor in Calumet Township

by Ann Wadellon

The unique problems of the poor in Calumet Township are being discussed at the state house. The facts of poverty and suffering in the Gary area are beyond dispute. Debate centers on the solution.

According to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, the problems are unique because of the sheer numbers of poor and the breakdown of the system designed to help, Poor Relief.

The solution approved thus far is HB 1185 which satisfies few but has gathered support because it is the "only game in town." Those were the words of Rep. Earline Rogers (D-Gary) who pleaded with legislators to "forget partisan politics" and think of people who are really in trouble.

Rep. Phyllis Pond (R-New Haven), chairman of a summer committee and co-sponsor of HB 1185, said she was "neutral" going into the committee hearing, but came away convinced that "the problem is much greater" than known "down state."

William Long, chairman of the State Board of Tax Commissioners, who headed a fact-finding task force, said, "When I began the task force, it was my opinion that the problem could be solved if they would cut out the fraud. But there are far more needy people in Calumet Township than our current funding mechanism can accommodate."

Rep. Walter Roorda (R-DeMotte) said, "We were alerted in 1978 to the coming crisis and we have failed to act. We should be ashamed of ourselves."

The poverty in Calumet Township is tied to the area's 11 percent unemployment rate caused by the 65,000 manufacturing jobs lost when the steel mills drastically decreased operations. The needs of the unemployed overloaded the Poor Relief system with much-publicized results. The system is \$26 million in debt. Merchants

stopped accepting poor relief vouchers for food, utilities and housing because they have not been reimbursed for over a year. Volunteer agencies—soup kitchens, food pantries, overnight shelters—are credited with helping many survive.

The question is, who should bail out the troubled Poor Relief system? Lake County or the state? Calumet Township's property tax rate, which totally supports the Poor Relief system, is already double the average of the rest of the state. HB 1185 puts most of the responsibility on the county through an income tax although the state has allocated up to \$7 million.

HB 1185 would allow the state to take temporary control of "distressed" townships. A state management board there would audit and oversee operations. If county officials didn't agree to a permanent fiscal remedy, the state could impose a one percent income tax on county residents and a quarter of one percent tax on non-residents who work in the county.

Rep. Jerome Reppa (R-Munster), who opposes HB 1185, said the Calumet situation shows once again that Indiana's Poor Relief system is archaic and was never designed for a problem of this magnitude. Reppa would support AFDC-UP and AFDC-E to relieve the Poor Relief system by moving certain poor unemployed people to the AFDC program which is financed jointly by federal, state and county dollars.

At best, there is general agreement that HB 1185 is a band-aid approach, an exercise in crisis management. The Poor Relief system is in financial trouble in other townships and more crises are expected.

The problem is complex. The solution is not easy. HB 1185 was approved 63-37 in the House. Debate continues in the senate and there is still time for change. Senator Lawrence Borst (R-Indpls.), senate sponsor of HB 1185, has said that he wants to hear from people. Participatory democracy demands that citizens speak.

## Funeral services held Tuesday for Father Eugene F. Weidman

Father Eugene F. Weidman, 71, died last Saturday in Regina Pacis Nursing Home, Evansville.

Funeral services were held Tuesday in St. Mark's Church, Dubois County.

Father Weidman was born in Indianapolis on Sept. 19, 1914, and ordained a priest in St. Meinrad Archabbey Church on May 14, 1940. He retired in 1980 and lived in Tell City until recently.

He was named assistant pastor of American Martyrs Parish, Scottsburg, in 1940; St. Mary, Indianapolis, in 1942; Little Flower, Indianapolis, in 1945; and St. Mark, Perry County, in 1946.

His first pastorate was at St. Nicholas, Ripley County, beginning in 1956. He then served as administrator of St. Pius, Troy, beginning in 1960, and was named pastor there three years later. In 1973, he was named pastor of St. Bernard, Frenchtown, and administrator of its mission, St. Joseph, Milltown. In 1976, he was named administrator of St. Francis Xavier Mission, Henryville. He returned to American Martyrs in 1977 as co-pastor in a team ministry which was based in Scottsburg and included three other parishes.

While he was in Dubois County, Father Weidman founded the St. Mark's Telephone Company in 1946 and the Anderson Township Fire Department in 1948. He



**Father Eugene Weidman**

served as the telephone company's first president and the fire department's first chief. He also helped to start the Dogwood Tour, an annual spring tour of southern Indiana. He was active in soil conservation programs for 35 years.

Survivors include four brothers, Harold, Fred, Walter and Robert, and a sister, Margaret Graham.

# COMMENTARY

## Are we embarrassed about making converts?

by Dick Dowd

One word which is on every Catholic's What's Out List" these days is "convert"—the noun. The whole idea seems to be the Gospel and our commitment to Christ in the Catholic Church with others.

The Mormons don't act that way. They've got young "elders" marching up and down streets all over America with their "show and tell" flannel boards to explain their vision of God's message.

The fundamentalists don't act that way. They've got TV program after TV program on the satellites providing the best preachers they have offering their brand of Christianity.

Catholics, however, who are



numerically the largest denomination in the United States, seem to be left in the dust when it comes to "convert making," now called "evangelization."

Not in the missions. We're all right in the missions. We have trained priests, sisters, deacons and lay volunteers to go to other lands and "spread the Gospel."

And in 1937 the 51-year-old Father William H. Bishop founded the Glennary Missioners, the "Home Missioners of America" to work in rural America in the 1,600 "priestless counties" of the country. Today there are about 75 priests and brothers and 16 sisters in the work.

Nearly 130 years ago another priest, Father Isaac Hecker, founded the Missionary Society of St. Paul the Apostle, another home mission community known as the Paulist Fathers.

When I met my first Paulist they were unabashed "convert makers of America" with street-corner preaching and trailer missions a part of every seminarian's life. They are still "evangelizing" today but they, too, have dropped the "convert" from their writings.

Despite the clear call for world-wide evangelization made by Pope Paul VI in 1975, the handful of Glennary's and Corporal's Guard of 240 Paulists seems to be the main effort being mounted by the U.S. Catholic Church in evangelization.

As it turns out, historically, we've never been much at evangelization at all. "We don't know how to evangelize," one bishop told me, frankly. "We've got a lot to learn."

The greatest increase in American Catholics came from immigration. Millions of Germans, Italians and Irish came from Europe to escape famine or firing squads at home as today millions of Latin Americans and Orientals come from other continents for much the same reason.

Despite our best efforts in the past, the majority of "converts" came as a result of "mixed marriages," a source that has definitely dried up. "Used to be, for every Catholic who left the church," Father Alvin Illig told me, "three came in. Now, for every Catholic who goes out, only one comes in."

"For every 1,000 active Catholics, we used to bring in 4.3 converts a year," he said. "Now we're down to 1.8 converts per 1,000 active Catholics."

For the past eight years Father Illig, founder of the Paulist National Catholic Evangelization Association, has been on the road two-thirds of the time spreading the Gospel of evangelization to dioceses and organizations and religious communities.

He surprised me with his unique description of why Catholic evangelization is different from all others:

"There are three aspects to it: 1) it is in harmony with the pope and bishops; 2) it culminates in the Eucharist; 3) there is a very Marian tone—Mary was the first



evangelizer—the bearer of Christ to the world."

He's got books on evangelizing techniques—both for adults and youth. "A lot of the best ideas come from our Protestant brothers and sisters," he points out. He's got video tapes and publications based on looking into the Scripture—"useful for groups of any size," he says.

He's a mesmerizer, too. After you finish talking with him you believe that perhaps we really can "evangelize" America if we'd only try.

He promised me he'd send you his newsletter on evangelization if you'd just ask. Write to: Father Alvin Illig, CSP, 3051 Fourth St. N.E., Washington D.C. 20017 and tell him, "Dick Dowd promised you'd help me be an evangelizer." If he doesn't, you let me know.

## Life has a way of making us all immigrants

by Antoinette Bosco

Immigrants are much in the news now as attention is placed on the coming centennial celebration in July for the Statue of Liberty.

Lady Liberty, after all, is the symbol of welcome and hope for those courageous people who risked the known for the unknown and crossed an ocean to start a new life.

My father was one of them. I was always proud of that. So often when my life was difficult, I would keep from willing by remembering that I was my father's daughter. If he could leave his home at age 14 and work his way to a new land to find a new home here, I could



find the courage I needed to get through whatever trauma was facing me.

Curiously, the thought grew for me that in many ways over the years one becomes an immigrant.

When my marriage broke up nearly 20 years ago, and I was suddenly faced with the full responsibility of supporting and raising six children, I remember thinking of myself as an immigrant.

I had crossed a devastating "ocean," going from the supposed security and status of being a wife and mother to being breadwinner and sole parent. I was in foreign territory, not knowing the landscape or language. Somehow, I had to build a life and find a home. I was an immigrant.

I now think of all the traumas in life as circumstances that make us travelers—immigrants—to a new place.

There were times when I became infuriated at a life which does this to us. Just as soon as we get settled, secure or happy,

it seems that something happens to shake up our lives. We are immigrants again, in a strange place we haven't been before.

In this month alone, I've seen several new immigrants.

A neighbor lost his job after 26 years with the same company. He now has to discover how to resettle himself in this new place—unemployed, older, with the responsibility of supporting a wife and three children.

A young woman I've known since her mother was carrying her, gave birth to a beautiful baby girl, stillborn. She is an immigrant in a new place of pain.

A man in his 50s, still active in his work, family and volunteer community commitments had a heart attack. To survive, he has to completely change his lifestyle.

And I feel the strangeness of the place my brothers and sisters and I are in now following the death of our father. We have been jolted into a new awareness that we

are travelers on this earth but our destination isn't here.

For the most part, most of us would forget that truth. It is human nature to choose to be comfortable right here. Maybe that's why we have to be reminded that we are en route to a better place.

Our comfort gets displaced by trauma which makes us perpetual immigrants as we attempt to forge ahead with courage and make ourselves at home again.

No one likes discomfort or pain and that includes me. But as I get older and recognize my state of being an immigrant again and again I see the wisdom in it.

Otherwise we might get lost in the worst delusion of all—thinking that our real home is on earth.

It is somewhere else that our immigrant status finally ends and we can say with author C.S. Lewis, "Here, at last, is the thing I was made for."

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## Vatican II was a frontal assault on religious hypocrisy

by Richard B. Scheiber

The hypocrisy of supposedly religious people has been the subject of authors for as long as human beings can remember. The Old Testament treats it in stories like that of Susanna and the Elders; Gospel writers tell us Jesus reserved his greatest wrath for hypocrites; Dante, in his *Inferno*, roasts unmercifully those whose actions belie their words; Mark Twain was a master at singling out phonies, both religious and otherwise; and Sinclair Lewis built a distinguished literary career treating the subject in novels like "Main Street," "Babbitt" and, especially, "Elmer Gantry," the story of a venal popular evangelist.

People like Mark Twain and Sinclair Lewis often outraged religious folk because the religious folk thought the authors were ridiculing something sacred. What the religious folk failed to see was that the authors were not really poking fun at religion, but at the people who professed to believe in that religion. The prophet Daniel

was a lot tougher on such people than were these modern authors. So was Dante Alighieri, who placed them in the lower rings of hell. Toughest of all was Jesus, who likened hypocrites to "white-washed tombs, beautiful to look at on the outside but inside full of filth and dead men's

bones." That makes most modern critics of Christianity look like amateurs.

What Jesus was saying was that one's religious beliefs should mean more than just hanging around the synagogue all day looking pious and mouthing a lot of prayers. That faith should penetrate one's entire being so that all his actions, not just his words, tell others exactly what he believes.

The genius of the Second Vatican Council sprang from this very teaching. Unlike earlier ecumenical councils, it was concerned less with defining established doctrine than with applying that doctrine to the situation of the modern world. Informed and inspired by Christ's teaching, as promulgated by the church, lay people are to "penetrate the world with a Christian spirit. They are also called to be witnesses to Christ in all things in the midst of human society." The council documents go on to give general guidelines on how this witness might be brought to all levels of life.

Old habits die hard, though. Most of us are still likely to view our faith as something that belongs in church, not in the real world, and are hesitant to bring tough Christian and Catholic teachings to the marketplace because to do so might hurt us financially or, worse, embarrass us. We



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# ENTERTAINMENT

viewing with ARNOLD

## 'Train' is a hard ride ending in a small reward

by James W. Arnold

It's a strange action movie that ends with a quote from Shakespeare and Vivaldi Mass on the soundtrack, and "Runaway Train" is indeed strange, mostly in the admirable sense.

It's a throwback to the steel-hard, downbeat melodramas of 40 years ago, in which you not only got some violence (we can count on that in 1986) but some philosophical redemption, a moment of something like epiphany.

"Train" sounds like a hundred movies you've seen before. In fact, it combines two of the screen's most enduring genres, the impossible prison-escape-and-chase and



the vehicle-heading-for-disaster (whether train, boat, plane or spaceship). Its action and suspense elements are passable, but it also has listenable dialogue (based on a screenplay by Akira Kurosawa, no less) that seems like a weird combination of Mickey Spillane and Ingmar Bergman.

The fleeing convicts are not just a couple of toughs or bratpack kids, but Jon Voight and Eric Roberts, either of whom could do Shakespeare, Williams, or any stop in between, on the stage. And the film is directed to within an inch of its life by veteran Soviet director Andrei Konchalovsky, whose basic approach to the material is that this is the "Crime and Punishment" of train movies.

The setting is the world's grittiest maximum security prison in Alaska, where Voight is the resident "Cool Hand Luke," the hero of the hard cases, a tough con who has just endured three years welded in solitary at the hands of the nastiest warden

this side of Eichmann (whip-lean and mean John P. Ryan). Virtually challenged to escape so that the issue between them can finally be resolved, he takes off into the frozen wastes with Roberts, a hero-worshipping kid who hasn't the faintest idea what he's letting himself in for.

The pair land in a freightyard and hop a ride on an ill-fated work-train (a couple of engines and several empty cars) that quickly lurches out of control when the engineer has a fatal heart attack, and sets off at high speed into the snowy wilderness. The controls are in the front engine, which is impossible to reach. Back at the railroad office, the panicking pros (Kenneth McMillan, Kyle Heffner) do their best to avert a string of disasters and collisions, while the mad warden pursues in a helicopter. "God, don't kill them," he prays. "Let me do it."

Sooner or later, you know a woman is going to get into this. Sure enough, midway in the trip we learn a young female assistant engineer (Rebecca DeMornay) is aboard. But she's not simply love interest. She is the character who precipitates the humanity in these lost men that makes the whole crazy trip worthwhile.

Amid all this hectic action, we have an allegory about two men, the bitter criminal loner and the cruel warden (Voight and Ryan), whose lives have come down to two competing absolutes, freedom and tyranny. They're locked in fatal combat, and nothing can save them. Or so we believe.

We have the younger man, who admires Voight and wants to be like him, but is still capable of salvation. Then there is the woman, who stands for all that matters—

normalcy, compassion, a vague faith in something like miracles.

I don't think all of this makes "Train" a great movie. It's beyond belief at times, but still above average expectations for the genre. Konchalovsky and his writers (one is Edward Bunker, whose novel was the basis for the ex-con film "Straight Time") want to say that no man is so brutal that he lacks a core of dignity.

The relentlessly frigid "look" of the film and its cruel first half-hour—an almost literal hell of violence, profanity and bestiality—reflect the theme. It's an icy landscape with the barest glimmer of warmth—a testament to the "something" in all men that is a small reflection of the divine.

"Train" is Voight's best film since his Oscar for "Coming Home" in 1978. Since then he's picked some terrible roles, but his gold-toothed rebel, an uneducated but fiercely proud man "at war with the world," shows brilliantly the fragile link between saint and sinner, hero and lunatic. DeMornay, a sex object in "Risky Business," is solid Middle American here in overalls and pigtails, and Roberts carries his usual sizzling sensitivity.

Plenty of people dislike ugliness in films, regardless of moral intention, and "Train" is too ugly by far for them. For all its surface thrills, this one really looks into the pits. Somehow, though, the uplift from down there can be exhilarating.

(Lots of mean-spirited violence and foul language; satisfactory for adults who enjoy a long hard ride for a small but satisfying reward.)

USCC classification: O—morally objectionable.

Something for viewers to discuss

## How would we deal with terrorist strikes here?

by Henry Herz

NEW YORK (NC)—The United States is invaded not by Martians but by international terrorists in "Under Siege," which will air Sunday, Feb. 9, 8-11 p.m. EST on NBC.

A truck loaded with TNT explodes in the middle of a Maryland Army base, killing and injuring hundreds of soldiers. The FBI director (Peter Strauss) is under pressure from the president (Hal Holbrook) to identify the group—or foreign power—responsible.

In the days that follow, three airliners are blown out of the sky and a daylight rocket attack is staged on the Capitol in Washington. The Army is mobilized to man roadblocks and guard strategic facilities.

The plot of this doomsday scenario revolves around whether the president will order a retaliatory strike against Iran as advised by the secretary of state (E.G. Marshall) or wait until he has conclusive evidence of foreign involvement.

By the end the question is solved and the crisis ends. In the process, however, the integrity of the FBI director is put to the ultimate test.

The program, directed by Roger Young, is quite credible in depicting the threat posed by its fictional terrorists and the frustrating reality that all of our nation's power is of limited use in combating a small band of unknown enemies. The moral dilemma of acting within the law against lawless terrorists is the core of the drama.

Set mainly in and around Washington, the script was co-authored by Bob Woodward of The Washington Post ("All the President's Men") and its focus is on the step-by-step process of an FBI investigation. Although the production has a superior cast, most of its time and energy is spent on developing the plot rather than the characters.

The subject of terrorism is part of the daily news. This fictional account has plenty of violence and destruction. Parents should exercise some prudence in whether this is for the whole family. Those who do watch will have much to think and talk about once the program is over.

"Huckleberry Finn," PBS, Feb. 10

"American Playhouse" is presenting a superb four-part dramatization of Mark Twain's novel of boyhood on the Mississippi River, "Adventures of Huckleberry Finn," premiering Monday, Feb. 10, 9-10 p.m. EST on PBS.

The remaining programs air Feb. 17, 24 and March 3, 9-10 p.m. EST each night.

The tale begins in 1844 in St. Petersburg, Mo., with 14-year-old Huck (Patrick Day) placed in the care of the Widow Douglas (Sada Thompson) and chafing under the burdens of genteel society. When Huck's shiftless father (Frederic Forrest) returns to town, he kidnaps his son and holds him prisoner in a shack across the river.

Brutally beaten in his father's drunken rages, Huck finally manages to get away by making his escape look like murder. Hiding out on a nearby island, Huck meets a runaway slave, Jim (Samm-At Williams), and the two fugitives decide to help one another.

In the next episode, they begin their adventures down the Mississippi on a raft. On the journey, the bond of friendship grows through such experiences as witnessing the lynching of an abolitionist, being run down by a steamboat, getting in the middle of a deadly family feud, being forced to assist a pair of swindlers, and finally winding up at the home of Tom Sawyer's aunt (Geraldine Page), where the story has its bittersweet ending.

This handsome production, directed by Peter H. Hunt, meticulously re-creates the period atmosphere and details of life in pre-Civil War America. The production was beautifully photographed on the more manageable Ohio River rather than the Mississippi by Walter Lassally.

The fine cast also includes Richard Kiley, Bernard Hughes and Jim Dale, as well as cameo appearances by two veteran actresses—Lillian Gish (in the second episode) and Butterfly McQueen (in the third episode).

More than holding his own among this talented ensemble is Master Day, who is quite winning as the mischievous but older-than-his-years Huck. Together with Williams as Jim, these two actors make a convincing and sympathetic pair of fugitives and it is from their perspective that we see society's injustices.

Previous screen versions emphasized the humor and adventurous spirit of Twain's tale. Given the space of four hours, Guy Gallo's adaptation is able to include some of the novel's darker episodes about racism and religious hypocrisy.

The result is solid family entertainment with an underlying level of seriousness. Youngsters will benefit from some guidance in order to fully appreciate the program. It's an intriguing tale, well-told and well worth family discussion as the series goes along.

"Adventures of Huckleberry Finn" is the sixth Twain story to be adapted for television by executive producer William Perry. Funded by a major grant from the National Endowment for the Humanities, it is a major contribution to the programs being aired in February as part of Black History Month.

"Can a Guy Say No?," ABC, Feb. 12

A teen-age boy learns that girls are not sex objects on "Can a Guy Say No?," airing Wednesday, Feb. 12, 4-5 p.m. EST on ABC.

A 16-year-old youth (Steve Antin) is kidded by his pals because he is still a virgin. When he takes up with the girl in the bikini next door, who has a reputation for being promiscuous, he learns that she has problems and tries to help by becoming her friend.

This "ABC Afterschool Special" looks at the sexual pressures put on the young by their peers and the media. The young man's father (Beau Bridges) offers some good advice about the fact that some people actually wait until marriage and that love is not the same as sex.

This, of course, is the kind of sex education program that parents will want to discuss with their teen-agers, adding a specifically moral dimension to the subject.



ADMINISTRATIVE CLASH—Peter Strauss, left, as FBI Director John Garry and Hal Holbrook as President Maxwell Monroe clash over the proper course of action when the United States faces an outbreak of foreign-inspired terrorism in "Under Siege," Feb. 9 on NBC. (NC photo)

## TV programs of interest

Sunday, Feb. 9, 7-9 p.m. EST (ABC) "The Blue Yonder." An 11-year-old boy, who is fascinated by exciting tales of his inventor-aviator grandfather, finds himself transported to 1927 when the great man's former mechanic constructs a time machine, in this presentation of "The Disney Sunday Movie."

Sunday, Feb. 9, 9-11 p.m. EST (CBS) "Child's Cry." Lindsay Wagner stars in this drama about a social worker who suspects that the radical personality changes in a young boy have been caused by sexual molestation by his father.

Sunday, Feb. 9, 10-11 p.m. EST (PBS) "Boswell's London Journal." This is the first in a three-part dramatization of events recorded in the journal of Scottish author James Boswell, who was fascinated by the literary world of 18th-century London and was determined to become part of it.

Monday, Feb. 10, 8-9 p.m. EST (PBS) "The Lone Star Kid." This program in the "Wonderworks" series for family audiences is based on the true story of the youngest mayor in U.S. history, Brian Zimmerman. He became mayor of Crabb, Texas, at age 11.

Monday, Feb. 10 10-10:30 p.m. EST (PBS) "Eye of the Beholder." This is the first offering of "Actors Theatre Presents!," a new series of one-act plays by promising American playwrights. The premiere work, written by Kent Broadhurst, concerns two painters and their often humorous conversations about the meaning of their art.

# TO THE EDITOR

## Visa for Nicaraguan student

Here's a case for those who believe in the power of the rosary and who are also frightened about programs which worsen the federal deficit: On Oct. 18, 1985 Julia B. Overitt of Pittsford, N.Y. was told by Michael Donovan of the U.S. embassy in Managua that the current federal budget crisis made it difficult for our government to make available opportunities for Nicaraguan students to study in the U.S.

On Dec. 31, 1985, 13-year-old Nicaraguan Bernardo Ocon Mejia was denied a student visa to enter the U.S. in order to live at the home of Robert and Theresa Riley of Rochester, N.Y. The Rileys had offered ample proof to the consul at the embassy that they could cover all living and travel expenses of Bernardo to and from Nicaragua and while he remained studying in Rochester. Monroe High School of Rochester had filled out INS form I-20 indicating they could provide for the lad's studies for a period of one year.

The U.S. consul who attended Bernardo

and his parents said they had offered insufficient proof that Bernardo would return to Nicaragua on completing his studies, although the Rileys provided a letter from the bishop of Rochester as well as hundreds of signatures in support of their bringing Bernardo to Rochester, and Bernardo has hundreds of people in his hometown of Esquipulas who have signed a petition which reads: "I am convinced that Bernardo, being a responsible Christian and patriot, will return to Nicaragua once he knows English so as to be able to serve and be with his people, and also fulfill military service when he reaches legal age."

These same townspeople have promised to pray a rosary to the Virgin Mary "so that consular officials of the U.S. embassy grant Bernardo a student visa."

On Sunday, Jan. 5, here in Esquipulas Bernardo spoke before a group of 50 members of the St. Vincent de Paul Society of our parish giving his word that he would never consider staying in the U.S. on a

permanent basis. Your readers should know that the Ocon-Mejia family is indeed poor, but getting by.

The irony of this case is that, as of January 1986, our federal government began spending \$3.8 million to bring some 4,000 Central American rural youth to study in the U.S. in order to "compete with the Russians." I ask: 1) How are these youth being chosen? 2) What guarantees does Uncle Sam have that they will not decide to

stay in the U.S.? 3) Why does the federal government insist on doing what individuals and private institutions can do better and cheaper?

So would you ask your readers to pray a rosary so that Washington will simply allow Christians such as the Rileys to do a Christian thing at their own expense rather than at federal taxpayer's expense?

Father Bernard A. Survil  
Esquipulas, Matagalpa, Nicaragua

## Execution of death sentences

I have reservations about the morality of the death sentence for crimes, but I have even greater reservations about the court system that intervenes between the time of the crime and the execution of the sentence.

Law abiding citizens, as well as criminals, have rights. The legal system does such a poor job of protecting the rights of the innocent that many of us see execution as our only recourse. Prison sentences are so meaningless. Ten or 30 year sentences often seem to mean parole in almost that many months. Life sentences are a hoax; they usually mean only a very few years.

Further, we taxpayers are compelled to spend our earned dollars supporting these criminals at huge cost in prisons. We are

further compelled to spend our money on the court system paying lawyers to defend or to encourage Mickey Mouse lawsuits filed by the inmates, as well as on many lengthy delays, appeals, and the rest of the Mickey Mouse antics of the whole legal system.

Until someone can come up with answers to the problem of taxpayer cost of the penal system, I would prefer to see my tax dollars spent on law-abiding needy people rather than on those who have elected to live lives of crime against us. And until the legal system can adjust its outlook toward protecting the innocent rather than the criminal, I see no better solution than the speedy carrying out of death sentences.

Lucian A. Arata, M.D.

Shelbyville

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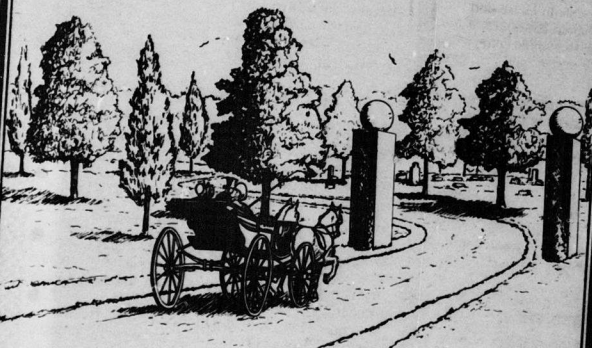
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## the pope teaches God alone created the world at a particular point in time

by Pope John Paul II  
Remarks at audience Jan. 29

We continue today our catechesis on the Christian truth about creation.

We believe that God has called from nothingness into being all that exists. For almost 2,000 years the church has consistently professed, in continuity with the faith of the people of Israel, that creation is the work of God. Already in the first pages of the Book of Genesis we find expressed the truth that God has brought into being all that exists.

The two different accounts of creation contained in Genesis have primarily a religious and theological meaning. We do not discover in Genesis scientific truth as we understand it. And, so long as we do not exclude divine causality as the explanation for creation, we can hold that Genesis is not opposed to the theory of natural evolution.

The essential teaching presented by the biblical account of creation emphasizes that God alone freely created the world at a given point in time. Likewise, all creation is dependent on God because he continually maintains it in existence. Similarly we can say that through creation God shows his infinite goodness, because God created everything good.

In dealing with the errors of pantheism



and materialism, the First Vatican Council solemnly and vigorously confirmed the truth that the creation of the world and of man is the work of God. These same errors are present in some of the developments of our own day. We wish to reaffirm that it is contrary to our Catholic faith to say that only matter exists, or similarly to claim that God is to be identified essentially with the world.

We praise God for the love with which he created the universe and keeps it in being. As the Book of Wisdom says: "Yes, you love all that exists, you hold nothing of what you have made in abhorrence. . . . You spare all things because all things are yours, Lord, lover of life" (Wis. 11:24,26).

## Festival of Marriage to be held Feb. 16 at St. Paul's in Tell City

A Festival of Marriage seeking to "celebrate the values of marriage and family" will be held from 1 to 6 p.m. Sunday, Feb. 16, at St. Paul's Parish, Tell City.

The festival, co-sponsored by the Tell City Deane Catholic Charities Board and the archdiocesan Family Life Office, is open to all interested adults. It will feature two major speakers and a choice of workshops.

Franciscan Father Thomas Richstatter, who teaches sacramental theology at St. Meinrad School of Theology, will speak on the "Sacramentality of Marriage." He will be followed by Valerie R. Dillon, family life director of the archdiocese, who will discuss "Communication in Marriage."

Workshops will include: "A Look at Your Family System," by the Rev. Randall Frost, assistant professor of pastoral studies at St. Meinrad School of Theology;

"Understanding Your Mate," by Kathy Elpers, a therapist at Southern Hill Counseling Center in Tell City;



Fr. Richstatter



Mrs. Dillon

"How to Survive Your Teenager," by Mrs. Dillon, and

"Marriage as Mutual Ministry," by Tom and Mary Weber, who have long been active in Marriage Encounter and Tobit Weekend. Tom Weber is promotions director for Marriage and Family Living Publications at Abbey Press.

Pre-registration through St. Paul Parish closes on Feb. 9. Registration on the day of the conference will be from 1 to 1:30 p.m. There is no cost for the conference.



## CORNUCOPIA

## The fine art of selective memory

by Cynthia Dewes

Hindsight is better, they say. We like to rehash decisions and second-guess history, if only to make sense of the present. We also tend to lie to ourselves a little, remember creatively and forget a lot. The result is Selective Memory.

Some of the most dedicated practitioners of Selective Memory are professional mothers (and later, grandmothers) who describe the raising of their children in superlatives, adjectives and exclamation points. (Victor Borge move over.)

To hear them tell it, Sonny or Sis is the most precocious reader, most talented Gary Coleman actalike, most Olympic-directed athlete ever to (maybe someday) grace the cover of TIME. The gifted offsprings' death threats against the Muppets or cheating in gymnastics class are never mentioned.

Selective Memory is used in family stories. Dad's second string position on the basketball team of Podunk High School is reincarnated in family lore as having been backup man to the star of the state finals. Mom's memory of a Barbie doll girlhood is tarnished by old school photographs of a chubby adolescent in sequinned harlequin glases.

"How mean (great) is he?" stories come from the Selective Memory banks of co-workers when they discuss employers. The boss is a tightwad, lecher, saint, or genius, depending on the employee interviewed. In turn, the boss cherishes the same Selective Memories of employees, turned inside out. No one would recognize either one in a lineup.

Selective Memories of weather and related topics dominate farmers' conversations. There was the year of the big drought, the summer when it rained every day, or the cyclone on Christmas Eve. They never forget about the five cent check they received for selling a hog during the Great Depression, or the year they hit it rich growing alfalfa sprouts for hippies. Constant drama out there in the country.

We enjoy sharing the choicest of our Selective Memories with the less fortunate. There was the time we shook hands with President Kennedy (he passed by us in a motorcade while campaigning). There's the autograph we received when we met Sophia Loren (she was doing a perfume promotion).

Religious brownie points mushroom in Selective Memory. The five dollar bill we threw in the mission collection is transformed into sacrificial generosity. The unstylish clothes and canned watermelon pickles we unloaded on the St. Vincent de Paul Society become income tax deductions. We gloss over nagging doubts with doubles on the rosary.

We know that God made us in his image, so maybe he practices Selective Memory too. We should be so lucky.

## vips...

✓ New two-year officers for Brebeuf Prep Alumni Association were named recently. They include: William A. Brennan III, president; Linda M. Smith, vice president; David J. Theis, vice president; Gordon R. Smith, secretary; and E. Victor Indiana, treasurer.

✓ Providence Sister Lawrence Ann Liston, archdiocesan director of schools, will appear on the ABC-TV program "Good Morning America" on Monday, Feb. 10. Sister Liston will discuss sex education in schools.

✓ Three of the four high school seniors recently awarded academic scholarships by Marian College for the next school year

are from Indianapolis: Andrea M. Suding, Roncalli; Joseph L. Warneck, Ben Davis; and Kelly Hudson, Lawrence North. To qualify, scholarship winners must have in excess of a 3.0 grade point average and be in the top 20 percent of their high school class.

## check it out...

✓ A St. Patrick's Buffet Dinner/Dance featuring Seamus and Barry for the benefit of St. John Church will be held from 6 p.m. to midnight on Saturday, March 15 at Scecina Memorial High School. \$15 per person. The event will be the first project planned for St. John's Sesquicentennial celebration.

✓ A new Saturday radio feature, "Mike Maus Reports on Religion," will begin airing weekly at 7:20 a.m. EST on Saturday, Feb. 8 over NBC radio. Two 60-second reports will offer looks at people and organizations reflecting American interest in religious life.

✓ A Charismatic Day of Renewal on the subject "Father Make us One in the Spirit" will be conducted by Father Paul Burak beginning at 1:30 p.m. on Sunday, Feb. 16 at St. Catherine of Genoa Church, 11756 S. Lowe, Chicago. Call 312-275-0700 for more information.

✓ A Natural Family Planning Class will be held for married and engaged couples at 7 p.m. on Monday, March 10 in room B-17 of St. Louis Parish School, Batesville. Fee \$15 per couple. Call 812-934-3338 or 812-934-4054 for reservations.

✓ Volunteer drivers are needed for the non-profit Meals-on-Wheels program which serves hot meals to the homebound elderly in Indianapolis. Volunteers spend approximately one to one-and-a-half hours delivering meals by car to 12-14 clients on a route. For information call Wendy L. Sebring, coordinator of volunteers between 9 a.m. and 3 p.m. weekdays at 924-5593.



✓ The St. Francis Hospital Fashion Festival featuring spring fashions from Redwood and Ross, Potpourri and D'Arcy's Children's Wear will begin at 11 a.m. on Saturday, March 1 in the Hyatt Regency ballroom. Co-chairmen Kris Hutchinson, left, and JoEllen Buffie, right, admire a dress from the festival, whose proceeds will benefit the open heart surgery department of St. Francis Hospital. Tickets are \$18. Call 783-8192 for reservations.

✓ Holy Cross Class of 1936 is planning a 50th reunion. If you are a member, or for more information, call Orlando Cavallaro at 359-0764.

✓ St. John Vianney College Seminary will host its free semiannual Live-In Weekend from Thursday, Feb. 27 through Saturday, March 1 for young men, high school juniors and older, interested in the possibility of priesthood. The seminary is located on the campus of the College of St. Thomas in St. Paul, Minn. For more information call 612-647-6341.

✓ St. Lawrence Class of 1961 will hold a reunion on Saturday, June 28 at St. Maur Pavilion. Class members who have not been contacted may call Cathy Wilson Quinn at 335-2495 or 465-5102 for more information.

✓ The Kevin Barry Division #3, Ancient Order of Hibernians will host the 116th Annual St. Patrick's Day Celebration on Sunday, March 16 beginning with 11 a.m. Mass in St. John Church, 126 W. Georgia St. An Irish Banquet featuring Irish tenor Dennis Day will follow in the Indianapolis Convention Center. Admission \$30 per person. For reservations call 862-2381, 359-9123 or 356-5641.

✓ The Terre Haute Deanery Religious Education Center will sponsor an Early-Bird Lenten Program from 6:30 to 7:30 a.m. (!) on Thursdays during Lent at the Center, 2931 Ohio Blvd., Terre Haute. Fee \$1. Registration requested. Call 812-232-8400.

✓ Applications for Senior Housing at Sacred Heart are now available at the office of Catholic Social Services, 1400 N. Meridian St., 236-1500 or at the Hispano-American Center, 617 E. North St., 636-6551. Fifty units are offered for persons 62 or older whose incomes are less than \$10,400 per year for a single or \$11,900 per couple.

✓ Classes on "Living Through Grief" will be offered from 3:30 to 5 p.m. on six consecutive Wednesdays, beginning Wednesday, Feb. 19 in the community room, Yellowwood Terrace, 2100 Greentree Blvd. N., Clarksville. No fee, but pre-registration is required. Call 812-282-4232 or 812-945-4596 for information.

✓ St. Vincent Hospital's Guild will host

a luncheon and card party beginning with a social hour at 11:30 a.m. on Thursday, Feb. 13 in Fort Benjamin Harrison Officers Club, 500 Green Rd. For reservations and information call 872-5330.

✓ James DeBoy, author of "Getting Started in Adult Education," will be the featured speaker at 7:30 p.m. on Friday, Feb. 7 and at 9 a.m. on Saturday, Feb. 8 at the Bloomington Deanery Spring Workshop in St. Paul's Newman Center, Bloomington. Registration is \$5 for both sessions or \$3 for each. For information call Jack Albertson at 812-334-1664.

✓ Lenten observances at St. Andrew Parish, 240 S. 6th St., Richmond, will begin after the 5 p.m. liturgy on Sunday, Feb. 9 with a Mardi Gras Celebration featuring a chili supper and square dance. A pre-Lenten penance service will be held at 7 p.m. on Tuesday, Feb. 11. On Ash Wednesday, Feb. 12 and the following Wednesdays of Lent, the "Faith in God" film series by Jesuit Father John Powell will be presented after the 6:30 p.m. liturgy.

✓ "Understanding Teens", a three-part film series by Jesuit Father James J. DeGiacomo will be presented for adults and teens at St. Andrew Parish, 240 S. 6th St., Richmond, from 7 to 8 p.m. beginning with Part I on Monday and Tuesday, Feb. 10-11. Part II will be held on Monday and Tuesday, Feb. 24-25 and Part III will conclude the series on Monday and Tuesday, March 10-11.

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## QUESTION CORNER

## No capital punishment

by Fr. John Dietzen

**Q** I have been considering the pros and cons of capital punishment. In my moral reasoning I feel God might be for it.

**We** on earth must instill some fear. Death that way isn't the worst thing for someone who has killed another, for example, if he dies after repentance.

A hired assassin for the United States is supposedly a moral man. He justifies his killing because a terrorist might kill more people. Yet I have heard that the bishops of our country are against capital punishment. Can you tell me why? (California)



**A** First, let's separate capital punishment from the kind of self-defense hinted at in the second part of your question about assassins. Defense of oneself when one's life is immediately threatened by another is a different moral question from capital punishment, though some overlap is obviously possible.

The American bishops issued a major statement on capital punishment in 1980, arguing that the imposition of the death penalty is unjustified given the conditions

of contemporary society in the United States. Their position has been repeated since then by numbers of groups of bishops, including the 26 bishops of your state as recently as last September.

Some reasons given by the bishops, which incidentally are echoed by a growing number of Catholic and other Christian theologians, deal with problems inherent in any policy imposing the death penalty:

1. The elimination of any possibility of reform or making compensation;
2. Possibility of a mistake in executing an innocent person;
3. The long and unavoidable delays which diminish the effectiveness of capital punishment as a deterrent and which can produce legal aimlessness;
4. The anguish, even dehumanization, execution brings to the criminal, his family and those who order, perform and witness the execution;
5. The unhealthy publicity and violence in public discussion engendered by the executions;
6. "The not-unfounded belief that many convicted criminals are sentenced to death in an unfair and discriminatory manner: For example, more than 50 percent of those on death row are minorities, virtually all of them are poor."

Those are on the negative side. Other reasons deal with important values which would be promoted by the elimination of capital punishment:

## FAMILY TALK

## Our 36-year-old son seems to want no contact

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our son does not write. He doesn't call either and no longer attends family gatherings. I don't understand how we offended him. He used to complain that we tried to order his life and he wanted more freedom, but we don't even hear that anymore.

He's 36 years old, with a nice wife and two children. Maybe his wife keeps him from us. I don't know. This has been getting worse over the last five years.

We have taken the initiative and reached out to him and his family repeatedly. We keep calling every month or so, even though he never calls us. We send birthday and holiday cards. Still nothing. His answers on the phone are non-committal. What can we do? (Indiana)



to keep him up to date, so that if and when he is ready to resume a more active relationship, he won't feel hopelessly estranged.

Some parents won't write their adult children unless the children write back. This tit-for-tat style of relationship is a mistake. Keep on giving and writing without any expectation of return. This way you can eliminate any subtle pressure on your part. Sometimes adult children sense this pressure as an obligation and react negatively. They protect their freedom by creating distance.

Finally, focus on someone or something else in your lives. Find other things to do, other people for close relationships. "Don't expect him to respond" is good advice, but it is not enough. It is impossible for you to develop the necessary detachment unless you can add a positive action or focus to replace it. A "don't" cannot stand alone. It can only succeed if paired with a "do." Reinvest your energies and concerns elsewhere to fill the gap in your own lives and take any perceived pressure off your son.

Not everyone that we want to be with will want to be with us. If, after a reasonable effort, the other party still indicates a need for distance, that does not mean we have failed. It does mean, however, that we should look elsewhere for a while. Then maybe some day....

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

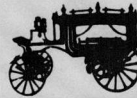
worth and dignity, made in the likeness of God.

3. It would emphasize in another way our conviction that God is the Lord of life.

4. It would follow the example of Jesus who taught and practiced forgiveness of injustice and who came to give his life as a ransom for many.

Obviously, the point argued by our bishops and others is that, whatever theoretical reasons might support the death penalty, realities of life in our country today place the morality of such penalties in serious doubt.

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# Faith Today

## GETTING STRAIGHT

By James Kenny  
NC News Service

Kathy has come a long way at 16. After three suicide attempts, she is now feeling good about herself, getting better grades and caring for others. As Lent begins, with its themes of death and resurrection, and its focus on the possibility for renewal in life, I think of Kathy. Here is her story.

□ □ □

"I was involved in sexual activity since I was 11 or 12, and I began drinking at 13. As a freshman I started to do other drugs, such as pot, speed and diet pills.

"I remember sitting in my room, wishing I had someone to talk to who would understand me. My parents tried, but I would lie in bed at night and cry because I felt so alone.

"At school I put on the image of a 'happy partier.' Back around my parents, the guilt came. I felt worthless. I avoided being at home. When I was, I slept, worn down from being high at school.

"I began to sneak out of the house occasionally to stay out later. Then I got in trouble at school for fighting; my best friend was forbidden to be around me by her mom. And finally my mom got a call and was told about my drug use.

"Mom confronted me. The next morning I recall sitting on the bathroom floor with a bottle of aspirins. I told myself: 'You can't do anything right.' So I took about 40 aspirins. When I got scared and told my dad he took me to the hospital.

"Shortly after my release, I took 70-80 pills from different prescriptions. Mom realized what I had done and I was rushed to the hospital by ambulance. When I recovered I was sent to a mental hospital. It was my second visit there.

"I was 14 years old and scared. Nothing seemed to help. Then I

was told I would be going to a place called Straight. I panicked. I locked the bathroom door, sprayed myself with a flammable deodorant and held a lighter to my blouse. When I screamed, staff members came through the door and rushed me to a medical hospital.

"After I recovered from my burns, I finally went to Straight.

"Straight is for teens with serious drug or alcohol problems. You live in a foster family that has a teen who already has been through the program, and you attend group sessions all day.

"Straight changed my life. The biggest thing was the way they used peer pressure.

"Their program has five levels and for the first level I had to leave home. I wouldn't get to go home until I had resolved and talked about my past, and made the second level.

"First level is a minimum of two weeks, but I made it hard and it took four months. For a long while I refused to talk because when I talked about my past I felt the hurt again. I wanted out so bad because I hated to deal with my feelings.

"One night when the girl I lived with was sleeping, I hit her on the head with our alarm clock, hoping to knock her out so I could run away. It woke her up screaming.

"In the group, I was confronted with this action by kids my own age. That made me change because I felt so embarrassed in front of so many kids.

"I still had other outbursts. But then the other girls would hug me and tell me they had been through this too. I found it hard to let anyone care about me because I thought I would mess it up again.

"Soon I started to trust myself. I saw other kids beginning a much better life and I wanted that.

"When I got back in school, it was hard but I always had the group to encourage me.

"I graduated from Straight in May 1985. I am a junior in high school, free from alcohol and



drugs for 19 months. I have learned to face peer pressure, talk about my feelings and keep out of trouble.

"I have a lot of new friends. My family life is better than ever. I've gained self-respect and it shows.

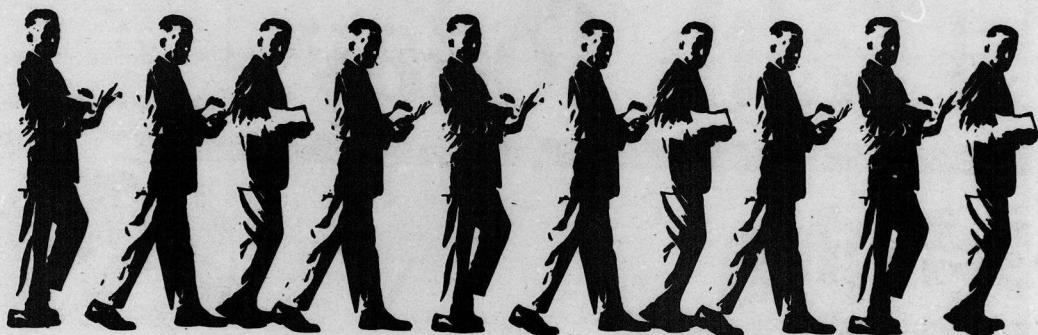
"Recently I did a speaking engagement at a church and when I told my story God supported me as I broke down and cried. I felt so happy.

"I want my story to be told so others can know there is hope."

(Kathy would be glad to write to anyone who feels she can help. She may be contacted through: Dr. James Kenny, in of Faith Today, 1312 Mass. Ave. N.W., Washington, D.C. 20005. (Straight is a program for teenagers with drug and alcohol problems. The address: Box 9, Milford, Ohio 45150.)

(Dr. Kenny is a psychologist practicing in Rensselaer, Ind.)

The life of a young girl named Kathy manifests the great Lenten themes of death and renewal, writes psychologist James Kenny. Here is her story, as told to him.



## Lenten Excursions

By Father Daniel Durken, OSB  
NC News Service

Once upon a time the Hebrew prophet Daniel used ashes to prove to a Persian king that an idol was a false god. King Cyrus was convinced that the idol Bel was a living god. For each day Bel consumed large supplies of flour, sheep and wine (Daniel 14).

The king challenged Daniel to prove that this hungry idol was not a living god. Daniel suspected it was the 70 priests of Bel and their wives and children who had bigger appetites than Bel did.

One evening the usual food and wine were prepared for Bel's table. But Daniel ordered ashes to be scattered on the temple floor. Then all the court went outside. Sure enough, the priests and their families then came in through a secret entrance and consumed the food.

"Great are you, O Bel!" cried King Cyrus the next morning when the idol's table was empty of food.

But Daniel laughed and pointed to the floor where the king saw on the ash-strewn surface the footprints of men, women and children. Daniel had tracked down the culprits.

Lent begins when ashes are placed on the temples of our bodies. These ashes mark the beginning of our Lenten journey. Jesus wants to keep track of us, where we are going.

Whom will we follow? Whom will we serve? The idols of our own interests or the living Lord of Lent?

Idols do not eat and drink; idols do not move; they just sit there, immobile, unchangeable, dead. But the Lord of Lent is a living God, always on the go.

We are going to have to go some to keep up with the mobile, global Jesus during our 40-day Lenten excursion.

This is the year when St. Luke is our travel guide. Throughout

his Gospel, Luke has Jesus moving continually. Even before his birth, Jesus makes three different trips in the womb of Mary: from Nazareth to a town in Judah to visit Elizabeth, back to Nazareth and then down to Bethlehem where he is born near "the place where travelers lodged" (Luke 2:7).

With that kind of a fast start, it is not surprising that Jesus keeps moving. Those who would be his followers must follow him. Jesus is truly king of the road and Lent is his favorite traveling time.

•We follow Jesus into the desert and observe how he deals with the devil, that original highjacker, whose plans to detour Jesus are emphatically thwarted (First Sunday of Lent).

•We climb a mountain of prayer

and find Jesus transfigured as he talks with Moses and Elijah about "his passage," his exodus that he has begun (Second Sunday of Lent).

•We listen to Jesus tell his favorite parable about the journey of a younger son who squandered his money and finally came to his senses. This lonely traveler then set off for home to be met halfway by his father who rejoiced that this son who was dead had come all the way back to life (Fourth Sunday of Lent).

•We watch a passing parade of punishment for a woman caught in adultery. But we delight that Jesus changes the heavy booted march into a parade of pardon and tells the woman, "You may go, but from now on avoid this sin" (Fifth Sunday of Lent).

•We come to the climax of our Lenten journey when we greet the one who comes in the name of the Lord. We follow this king to the crossroad of Calvary (Passion-Palm Sunday).

But the journey does not end there, for this king chooses the way of life. We meet him again, walking with us on the road to Emmaus, stopping long enough to share the Scriptures and break the bread with us (Luke 24:13-35). He is still doing that.

Jesus is the guarantee that we will journey from ashes to alleluia faster than we can say "Let's go!"

(Father Durken is publisher at the Liturgical Press, Collegeville, Minn.)

## The Excitement of Learning

By Father John Castelot  
NC News Service

The student to whom I was giving an oral examination was visibly excited. I would have been surprised if he were not. But when I tried to put him at his ease I learned something interesting, and for a professor very gratifying.

He was not so much excited about the exam as about the subject matter itself. He had found his study of the New Testament Letter to the Romans a profound personal experience.

The student had gained exciting new insights into God's love for him and into the dynamic action of God's Spirit in his life. The student had learned much about God and about himself — and not in a merely cold, academic way.

In the eighth chapter of

Romans, for instance, he had caught a glimpse of what it really means to be one with Christ as his brother. It means we can also address God as "Father," using the same intimate terms Jesus did.

Time will temper the student's immediate excitement, of course. But that student will never be the same. His growth was perceptible to him and to me.

An invaluable part of the student's experience came from the way he studied. He got together with three or four other students and discussed the questions I had given as a guide to their review.

The object was to check his answers against theirs and make sure he was on the right track. But it turned out to be something much more fulfilling.

It was a nicely balanced group of men and women students. One of the women was a very involv-

ed mother of several children. Another student was preparing for ministry in the Presbyterian Church. Each group member was able to contribute reactions and insights that the others would never have imagined by themselves.

When a group of people gets together and shares reactions and insights it can be a highly enriching experience. Everyone comes away changed and the change is an indication of positive growth in Christian understanding and living.

Whether one reads Scripture alone, reflectively and thoughtfully, or joins others to share the experience, it is a sure avenue to personal growth. Either way one encounters God and inevitably one encounters oneself.

What is learned — in fact the learning itself — is usually quite



# Homeward Bound

By Daniel Medinger  
NC News Service

It was official. We would be moving across the country and it was time to get the word out. My wife said she would tell her mother about it "again." I decided to go across the back yard and tell the neighbor.

"Just tell your mother life is a journey," I said, heading for the back door.

"I told her that the last time," my life's partner said. "Maybe Emma can give you some advice."

Emma O'Mark had been a great neighbor. She liked to watch the kids play in our yard, we exchanged baked goods and our family was her unofficial "unpaid" maintenance crew. Her kitchen had been an oasis of wit and philosophy. It was a room where we had whiled away many evenings listening to Emma, who was always on the move until she settled in this Minnesota suburb.

I found her bundled up inside her small frame house waiting out the winter. When she heard our news she was not surprised, but disappointed at losing one of the most entertaining neighbors she'd had in 78 years.

"I will miss you but my husband William always said that there are only two things important in life — travel and love. And even though I'm getting so old I don't even buy green bananas anymore, I still agree with him."

William had been a career

military officer who had served in both world wars. He and Emma were married shortly after World War I and their life together was "a forced march" from one fort or camp to another. Having been born and raised on a dairy farm in Wisconsin, it was a life Emma said she was unprepared for.

"The valley we lived in did not have a road that went all the way through. There was a sign at the entrance that said, 'No exit.' I always smiled at that," she said.

From Emma's perspective, those who think they can map out a sure-fire strategy for success are mistaken. Three-times widowed, she said: "My experience is that there is no road map for life and precious few signs along the way. When you feel a little lost and confused, that probably means you are on the right track. I've always heard that it is the road to hell that is paved and well-lighted. That thought has comforted me for nearly 80 years."

Emma's house is a collection of knickknacks, mementos of places she has been. She said each of those treasures represented a piece of her and that each trip, each move had exacted a personal price.

Emma observed, however, that frequently it is not the journey that is the most important part of the trip. The key is good preparation because "no matter how many of life's journeys you take, more time should be spent planning and getting ready" than the journey actually takes.

This includes preparation for marriage, for children or for faith, she added.

"You know, people who say that a journey of a thousand miles begins with the first step start in the wrong place. A real journey begins with good preparation. That goes for being a good Christian too," she said, holding up her ever-present rosary.

Emma said her journeys have always meant a little sadness. "You are sad for family and friends you leave behind, and the places you've gone and have to leave. But I've always remembered the saying that when I was born I cried and others smiled; when I die others can cry and I can smile," she said.

She handed me a plate of cookies. The woman who had said so many goodbyes couldn't muster another one — at least that night. "It's always nice to get home. Everyone always wants to," she said.

It all made sense to me. But I still had to tell my mother-in-law.

(Medinger is editor of the *Catholic Bulletin* in St. Paul, Minn.)

# FOOD...

## ...for thought

How long does a phase of adult life last?

The question has a slightly strange ring about it, you say? It is easy to predict that in the case of children the "terrible 2s" will be succeeded by a calmer phase soon, and that in the case of early teen-agers the intense thirst for peer approval will ultimately yield some of its ground. It is customary to speak of learning plateaus and growth spurts when talking about children or teenagers. But adults?

Do adults experience periods when personal development appears to level off? Are these periods sometimes succeeded by growth spurts?

Though it is much more common to speak this way when the subject is youth, many adults say they do have a sense that their lives are accented by the phases of an ongoing development.

At each phase, the adult may sense a need to again digest things learned long ago; to improve relationships with family members, friends, co-workers; to reassess goals and priorities; or simply to say: "In many ways, I'm a much different person today than I was 15 years ago," or "We've grown as a couple."

The famed psychologist Carl Rogers wrote of this, depicting the person "who is learning to live his life as a participant in a fluid, ongoing process, in which

he is continually discovering new aspects of himself in the flow of his experience."

Thus, adults periodically feel that they should stand back and draw things into clearer focus. When is this felt?

—After a major disappointment, when one suddenly realizes it is necessary to take time to assess its impact and meaning.

—When one realizes he has pursued for so long the goals fixed for himself that he can no longer savor the present moment.

—When one senses that because she is so busy, experiences that should be enjoyable seem more like burdens.

The need to draw things into clearer focus is felt when adults discover they have no time for themselves, and when they find there's no time for others.

Such discoveries may signal the coming of a new phase in life. Of course, the emergence of a new phase of adult life can be a long time coming, as one ponders things alone and together with the others who are part of one's life.

The fact is, however, that the adult years hold room for incredible growth, change, conversion. Think about it during Lent.

How have you grown? How do you yet hope to grow?

## ...for discussion

The story of Kathy, by James Kenny, is about the dramatic change that can occur in a person's life. Reflect for a minute on a way you have changed or grown over the years — perhaps a change or development that even surprised you.

Can you recall a way someone else contributed to your growth and development as a person and a Christian — through their advice, through their moral support or in some other way?

Are there constructive ways you can support the growth and personal development of others in your life?

Is there anything you can do to make Lent 1986 different — special — as a preparation for Easter?

## SECOND HELPINGS

You'll discover practical ways for families to observe Lent in the little booklet titled "Lent-Easter '86: Family Prayers and Activities," by Peggy Bradley. For example: "If you enjoy reading and being read to, take turns reading to each other 'The Lion, the Witch and the Wardrobe,' by C.S. Lewis. When you've finished the book (at 10 minutes a night it will take most of Lent) discuss why this is a good Easter story." The author suggests a simple activity family members can use to help each individual recognize his or her special talents, as well as an enjoyable one to help families identify moments in life for which they might thank God. Points to discuss — attitudes, ways one has grown, success and other topics — are included. (Franciscan Communications, 1229 South Santee St., Los Angeles, Calif. 90015. Single copy, \$.45. Bulk prices available.)

exciting and quietly transforming. A person is never altogether the same afterward.

It is not like studying a self-help book which promises the keys to instant success and happiness. As God's word, the Bible is unique, possessed of an indefinable power. It is not magic.

The Bible asks that we become personally involved — intellectually, emotionally, spiritually. If we do, rich rewards are in store, not superficial rewards but results that really count, empowering us to grow.

Even the same passage will draw out different insights the second and third time around. Not because the text has changed but because the person reading it has grown.

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

# CHILDREN'S STORY HOUR

## Preparing the Way in Africa

By Janaan Manternach  
NC News Service

Father Charles de Foucauld knelt in the desert sand outside his small hut. His hands were tied behind his back. A young African from a roving band of plunderers guarded him with a rifle.

As he knelt, the priest's long journey in life may have flashed through his mind.

His life began in a happy, rich Catholic family in France. But Charles' mother and father died before he was 6, leaving him to be raised by a loving grandfather.

By the time Charles graduated from high school, however, he no longer believed in anything. He felt life had no purpose.

He decided to join the army. It was not long afterward that his grandfather died. Charles, just 19, inherited a fortune.

But he quickly wasted the money in wild living. He often was in trouble.

He was sent to Africa and fell in love with the country. So he left the army to explore Morocco. There he was amazed at the faith

of the Moslems, who bowed down in prayer five times daily.

But he still felt empty. He went back to France. He prayed: "My God, if you exist, make your presence known to me."

God answered through his cousin, Marie. They became good friends. Impressed by her faith, Charles began to believe in God again.

Later he became a Trappist monk. But, after a while, he felt God was calling him to an even simpler, poorer life.

Charles left the monastery. He traveled to the Holy Land. He wanted to live the same kind of hidden, poor, caring life Jesus lived for many years.

At Nazareth Charles worked as a handyman at a convent. But he could not forget Morocco where there were no priests. He decided to become a priest and return to Africa.

After becoming a priest, Father Charles returned to Africa's Sahara Desert. Living in a small hut among the Tuareg tribe in Algeria, he told people: "We are all brothers and sisters."

He intended to prepare the way for Christianity there, not by preaching, but through his good example — his life of prayer and charity. He opened his heart and home to all, as he believed Jesus did.

Father Charles learned the Tuareg language and shared everything he had.

Now Father Charles was kneeling in the warm sand, the prisoner of a fanatical group. He heard footsteps and turned. His guard, perhaps thinking he was trying to escape, shot and killed Father Charles. It was Dec. 1, 1916.

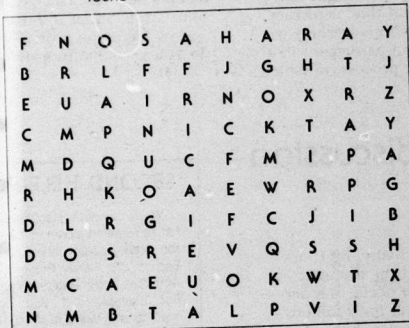
Today thousands of "Little Sisters of Jesus" and "Little Brothers of Jesus" in many nations follow the ideals of Charles de Foucauld, preparing the way for Christianity through their example and prayer.

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



### Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are found in this week's children's story.



FRANCE AFRICA MOROCCO TRAPPIST MARIE SAHARA

### HOW ABOUT YOU?

☐ Charles de Foucauld believed that a person's good example could accomplish much — that it isn't only what people say, but what they do that makes an impact on others. How can you give good example to others? How do others give good example to you?

#### Children's Reading Corner

In the story, "Brothers, A Hebrew Legend," by Florence Freedman, hard times befall two brothers who live on adjoining farms. Each is concerned about the other and decides to help in secret. But, no matter how much wheat the brothers secretly give to each other, each always ends up the next day with the same amount. This is an ancient tale that is as valuable to reflect on now as it was long ago. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. Hardback, \$9.95.)

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# THE SUNDAY READINGS

FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 9, 1986

by  
Richard  
Cahn  
Isaiah 6:1-8  
Psalm 138:1-5, 7-8  
1 Corin. 15:1-11  
Luke 5:1-11

**BACKGROUND:** The first reading is from the book of the prophet Isaiah. He carried out his ministry in the southern kingdom of Judah during the reigns of Uzziah (783-742 B.C.), Jotham (742-735), Ahaz (735-715) and Hezekiah (715-687).

In this passage we encounter Isaiah's overwhelming vision of God enthroned in the temple in Jerusalem. The vision came during the year that King Uzziah died. Uzziah's reign had been a time of security and prosperity for Judah. But with his death, the future looked uncertain. The threat of conquest by Assyria was growing in the north.

In the coming years Judah would be challenged by two temptations, lack of trust and arrogance. On one hand, fearing that God would be unable to protect them from Assyria, some would be tempted to sell out their covenant relationship with God by adopting Assyria's religion and culture in order to appease her. On the other hand, others would be tempted to treat the covenant as a blanket guarantee that God would protect them no matter how stupidly and unjustly they acted. Isaiah's call was to guide Judah around these two pitfalls during this critical period.

Isaiah probably received his vision while participating in a temple liturgy. During these liturgies, the priests and Levites would be robed. Two choirs would alternate in the chanting of psalms proclaiming God's holiness while clouds of incense filled the temple. But on this occasion, the veil hiding the heavenly realities that lay behind the liturgy was suddenly ripped away. Where there had been priests, Isaiah now saw God. Instead of the choirs, he now saw angels. In place of the incense, he now saw the cloud of God's presence.

The vision had a profound effect on Isaiah. At the same time that he saw God's perfect holiness he became aware of his own sinful unworthiness to be in the presence of God. But when an angel touched him with the burning coal from the altar, he was purified. Instead of fearing his doom, Isaiah was able to answer God's call with a quick "Here I am, send me!"

The second reading is from Paul's First Letter to the Corinthians. The letter is in response to written questions sent to him by the Corinthian church.

This Sunday's passage deals with an issue concerning the resurrection of the body. Evidently, some Corinthians maintained that once you were dead you were dead. There was no resurrection.

In response Paul made two types of arguments. First, he appealed to the gospel, the set tradition of the church handed down through the apostles. The gospel formulas clearly stated that Christ rose from the dead and was seen by eyewitnesses. Second, Paul appealed to reason. If there were no resurrection from the dead, then Christ could not have risen from the dead. If Christ had not risen from the dead, then no one's sins had been forgiven. If sins had not been forgiven, then what was the point in being a Christian? Take away the resurrection, Paul argued, and the whole Christian faith falls apart.

The gospel reading is similar to the first reading. In both, someone had an experience where he encountered God in a personal and life-changing way. For Isaiah the encounter took place during the temple liturgy. For Peter, it took place while at work.

But in both cases the veil which so often hides the spiritual significance underlying the ordinary events of life was ripped away. Like Isaiah, Peter's first response was fear and a sense of sinful unworthiness. But, with the purifying word of Jesus who would soon be the coal taken from the altar of the cross, Peter was able to leave everything and follow him.

**FOR FURTHER THOUGHT:** (First reading) How can you encourage yourself and others to better see the heavenly realities underlying the Mass? Underlying other spiritual actions such as prayer, blessings and the reading of scripture?

(Second reading) Is there some doctrine or moral teaching that you have trouble believing? How might you learn more about how it fits in with the whole Christian faith?

(Gospel reading) How can you encourage yourself and others to better see the spiritual realities underlying your work and other daily routines? If you were to have an encounter experience with God tomorrow like Isaiah or Peter, what form might it take? If it were to happen now, would you be ready to respond fully?

## the Saints

### ST. JOHN BAPTIST of the CONCEPTION



BORN ON JULY 7, 1561, IN ALMODÓVAR DEL CAMPO, SPAIN, JOHN GARCÍA WAS EDUCATED AT BAEZA AND TOLEDO, WHERE HE JOINED THE TRINITARIANS, AND WAS ORDAINED.

JOHN WAS DISTRESSED BECAUSE A DECREE OF A GENERAL CHAPTER OF HIS ORDER THAT SEVERAL HOUSES IN EACH PROVINCE SHOULD STRICTLY OBSERVE THE PRIMITIVE RULE WAS GENERALLY IGNORED, SO HE FOUNDED A REFORM HOUSE AT VALDEPEÑAS IN 1597. HE RECEIVED APPROVAL FROM ROME FOR HIS NEW REFORMED TRINITARIAN COMMUNITY THE SAME YEAR, A STEP THAT AROUSED GREAT OPPOSITION AND CAUSED HIM TO BE PHYSICALLY ATTACKED BY UNREFORMED TRINITARIANS.

BY THE TIME OF HIS DEATH AT CORDOVA ON FEB. 14, 1613, ABOUT 34 TRINITARIAN MONASTERIES HAD ACCEPTED THE REFORMS OF THE DISCALCED TRINITARIANS. FATHER JOHN WAS CANONIZED BY POPE PAUL VI IN 1975. HIS FEAST IS FEB. 14.

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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 10 a.m. Monday the week of publication.

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



## February 7-8-9

An Enneagram II: Spirituality Workshop will be conducted by Dominican Sister Maria Beising at Beech Grove Benedictine Center. Call 788-7561 for information.

## February 8

St. Joseph University Parish, Terre Haute, will hold a Mardi Gras Dance from 8:30 p.m. to 12:30 a.m. at St. George Social Hall, 1900 S. Fourth St. Tickets at \$5, students \$3, available from parish office.

A Compulsive Overeaters Day will be held from 9 a.m. to 9 p.m. at Mount St. Francis Retreat Center. \$18 includes program, lunch and dinner. Call 812-923-8817 for information.

Single Christian Adults will host a free Valentine's Day/Membership Party for singles ages 21-40 at 8 p.m. in Brendonway Apts. North Clubhouse. For information call Alan Seville 293-9781 or Karen Seal 545-5793.

A St. Valentine's Beef-Ham-Chicken Buffet-Dance will be sponsored by Our Lady of Fatima K. of C., 1313 S. Post Rd. beginning with cocktails at 6:30 p.m. Dinner 7:30 p.m.; dance 9 p.m. to midnight. \$20 per couple; \$10 single. Reservations requested. Call Babcocks' 359-3323, Gibbons' 357-1054 or the Council 897-1577.

A dance sponsored by the Millhouses CYO for high school youth will be held from 7 to 11 p.m. in Millhouses school. Cost \$2.50.

Day in the Spirit will present "You are the Light of the World" beginning with registration at 1:15 p.m. in St. Joan of Arc Parish Center. Free will offering. Dinner catered by Italian Village. Call 263-1137 or 263-3748 for reservations.

St. Susanna Parish will hold a Dinner Dance beginning with cocktails at 6:30 p.m. at West Side K. of C. Music by Gus Zupancic. \$24 per couple; \$10 per couple dance only. Dinner by reservation. Dance tickets at door.

A \$1,000 Reverse Raffle will be sponsored by Holy Name Altar Society beginning with 6:30 p.m. dinner catered by Jugs at 89 N. 17th, Beech Grove. Limited to 250 tickets. Call 784-3896 or 787-5409.

The Placement Test for incoming freshmen at Cardinal Ritter High School will be given at 8:30 a.m. For information call 924-4333.

## February 9

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continues with "Shaping the Will Without Breaking the Spirit" from 3 to 5 p.m. at St. Thomas More Parish, Mooresville.

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg continues at 7:30 p.m. with "What Wives Wish Their Husbands Knew About Women: The Lonely Housewife."

## February 10

Faith, Family and Football Awards Night will begin with 5:30 p.m. Mass at St. John Church, followed by 6:45 p.m. dinner at Indiana Convention Center.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program by Pat Sheehan on "How to Communicate."

The Providence Ladies Guild, Clarksville, will sponsor a Dessert Card Party at 7 p.m. in the school cafeteria. Admission \$2. For home parties call 812-945-0988.

## February 10-11

An Enneagram Basics Workshop will be conducted by Benedictine Sister Kathy Huber at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

## February 11

A Leisure Day on the theme "Twelve Years and Three Children Later ... Are Annulments Just Divorce Catholic-Style?" will be conducted by Father Robert Gilday at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## February 12

The Bible Study on the Acts of the Apostles: A Catholic Perspective continues from 7:30 to 9 p.m. in St. Luke reception room.

A Luncheon and Card Party will be held in St. Mark's Parish Hall, U.S. 31 S. and E. Edgewood Ave. beginning at 11:30 a.m. Men are welcome.

The National Council of Catholic Women will hold its third quarterly meeting beginning with registration at 9:30 a.m. at Fatima Retreat House, 5353 E. 56th St. Lunch reservations \$6.75. Call 547-0514 for information.

## February 13

A Farmers' Day for farmers and those who value the land will be held from 10 a.m. to 4 p.m. EST at Kordes Enrichment



"Don't take me off hold. I want to hear the rest of that song."

Center, Ferdinand. \$15 fee, \$25 per couple, includes lunch. Call 812-367-2777 to register.

St. Vincent Hospital Guild will sponsor a Luncheon/Card Party beginning at 11:30 a.m. in the Fort Benjamin Harrison Officers Club, 500 Green Rd. For reservations and information call 872-5330.

## February 14

A Valentine Day Dinner/Dance will be held at the Southside K. of C., 511 E. Thompson Rd. beginning at 7 p.m. Music by Sassy Brass. \$10 single, \$20 couple. Call Marianne Morris 787-0090 for reservations before registration deadline Feb. 7 (no walk-ins).

Separated, Divorced and Remarried Catholics (SDRC) will meet at 8 p.m. at Somerset Lakes Clubhouse for a Valentine Party. For information call 236-1586 days or 259-8140 or 255-3121 evenings.

The Richmond Knights of St. John will hold their Annual Fish Fry from 5 to 8 p.m.

## February 14-15

The Large Group Committee of RENEW at St. Matthew Parish

will sponsor a Lenten Parish Retreat in Moriarty Hall, 4100 E. 56th St. from 6 p.m. Fri. and from 8:30 a.m. to concluding Mass at 4 p.m. Sat.

## February 14-15-16

An Engaged Encounter Weekend will be held at St. Mary of the Woods. \$100 per couple. Pre-registration required. Call 317-236-1596 or 317-832-7023.

A Women's Retreat will be held at Mount St. Francis Retreat Center. Register by calling 812-923-8817.

Jesuit Father Paul Allen will conduct a Women's Weekend on the theme "Be Still and Listen" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Weekend for Newly Married Couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## February 15

A Workshop for Communion Ministers: Ministry to the Sick will be held from 10 a.m. to 3 p.m. in the Catholic Center Assembly (Continued on next page)

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# Women voice their complaints

(Continued from page 1)

► Women should be respected as persons and not be viewed by the church as temptresses nor by society as sex objects.

► Mary should be re-emphasized as a strong role model.

► Women should be listened to as persons, not disregarded because they are second class people.

► Priests often lack understanding and sensitivity to women's special concerns.

One woman expressed what many others apparently felt: "We've repressed our feelings for so long, we are surprised at the emotions the questions evoke."

One parish group added a postscript to their findings: "In

summary, we hope that the bishops' letter on the concerns of women will be as bold and spirit-filled as the previous pastoral letters on war and peace and economic concerns, especially since the issues we raise are within their power to change."

Summaries from each of the 98 parishes participating were compiled at deanery level by representatives of the Archdiocesan Council of Catholic Women. Deanery summaries then were synthesized by the Archdiocesan Committee for the Pastoral on Women, appointed by Archbishop Edward T. O'Meara to implement the listening process.

Last week the committee, headed by Mrs. Ellen Healey, presented Archbishop O'Meara with the final document.

This document will be sent to Bishop Joseph Imhoff, Ill., who heads the bishops' committee on the pastoral.

According to Mrs. Healey, the responses reflected the feelings of women who are "dedicated members of the church." She indicated that women are very alienated from the church as not representative of the parish was used as the meeting place and no attempt was made to contact non-active Catholics. Also underrepresented is the under-25 age group.

Otherwise, those who took part were representative of archdiocesan women. They were married, widowed and single women, Religious, fulltime homemakers and those with outside jobs, parents in one and two-parent homes, an ethnic section and racial diversity including white, Hispanic, Asian and one American Indian.

## Hindus protest pope's visit

(Continued from page 1)

The pope's visit had been contested by small groups of extremist Hindus, and during the welcoming ceremony about 300 demonstrators were arrested a few miles from the airport, police said. One group burned an effigy of the pope.

The protesters claimed the pope's visit would result in numerous conversions among the predominantly Hindu population. They also have criticized the public spending for the trip.

In his first several talks, however, the pope repeatedly emphasized the values of India's Hindu traditions.

In a private, 30-minute meeting with Indian Prime Minister Rajiv Gandhi, the

pope discussed peace and disarmament, a church spokesman said. India, a leader of non-aligned nations, has called for total nuclear disarmament.

The pope met separately with President Zail Singh the same day at the presidential palace. During the airport welcoming ceremony earlier, Singh said in a speech that the pope's visit would "establish a fresh relationship" between India and the Holy See.

The pope met with the Dalai Lama Feb. 2 in a private encounter lasting 30 minutes. The Dalai Lama, the exiled spiritual leader of Tibetan Buddhists, had requested the meeting with the pope, a Vatican spokesman said.

## The Active List

(Continued from page 14)

Hall, 1400 N. Meridian St. Call 236-1483 for information.

\*\*\*

Providence High School Men's Booster Club will sponsor a Valentine Dance from 9 p.m. to 1 a.m. in Sacred Heart Parish's Walpole Hall, Jeffersonville. \$20 per couple. Music by Footloose. For tickets call 812-945-2538, 812-945-0176 or 812-944-4809.

### February 16

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St.

Susanna and St. Thomas More Parishes continues from 3 to 5 p.m. with "Christian Fathering" at St. Susanna Parish, Plainfield.

\*\*\*

The Focus on the Family film series sponsored by the Adult Faith Team of St. Malachy Parish, Brownsburg, concludes at 7:30 p.m. with "What Wives Wish Their Husbands Knew About Women—Money, Sex and Children."

\*\*\*

A Pre-Cana Day for engaged couples will be held from 12:45 to 5:30 p.m. at the Catholic Center,

1400 N. Meridian St. \$15 registration fee; pre-registration required. Call 236-1596 for information.

\*\*\*

Senior Citizens of St. Simon Parish will enjoy a free breakfast sponsored by the Religious Education Classes from 8:30 to 10 a.m. in Feltman Hall. Reservations required.

\*\*\*

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.

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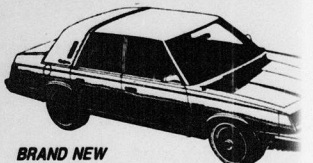
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## YOUTH CORNER

## How do you know who is the right one?

by Tom Lennon

Question: How do you know when you have met Mr. Right? (California)

Answer: The high rate of divorce in the United States suggests that it is not easy to know with absolute certainty when you have met Mr. Right.

It may also suggest that too many persons think that the term "Mr. Right" means nothing less than Mr. Perfect, the man without a flaw.

But such a man does not exist, nor does Ms. Perfect. All humans have imperfections of some sort.

So when the time comes to choose a mate, do so in a realistic way. Recognize that some flaws are going to show up sooner or later. Maybe much later.

One marriage I know of went beautifully for five

years. Then when the couple began to consider purchasing a house, the husband revealed a deep immaturity about money. Nobody was going to tell him how much money to spend and how much to save! He would not even discuss the question.

Recognizing Mr. Right involves a careful weighing of his good points and his bad ones. He may be generous, but he may also tend to drink a bit too much alcohol. He may be a hard worker, but he may also be lax about religious obligations. And so on.

Perhaps your parish priest could arrange for you to take a test of your basic attitudes. In this way you and your prospective partner can get a good idea of each person's expectations in regard to married life.

At some point, you also should discuss with one

another what you think about children and how to raise them. Will you be a traditional mother or will you work and leave your children at a daycare center? Can you both agree on what the role of mother and father should be in regard to your children?

By now you have probably realized that recognizing Mr. Right is not necessarily an easy task. It involves much thought, some prayer, perhaps conversation with a friend or parent and a careful decision.

If you come to a decision and if there still remain serious doubts, then he is probably not Mr. Right. At the very least, you should postpone marriage until these doubts have been resolved.

The high rate of divorce suggests something else. Don't enter into marriage hastily.

There is much to be said for getting to know even Mr. Right well over a fairly lengthy period of time. Be aware of your prospective partner's flaws as well as his or her good points.

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

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'QUEST' PLANNED—Kathy Davis, youth minister at St. Bartholomew and St. Columba parishes in Columbus, prepares a panel on relationships during a recent Quest Retreat for high school freshmen and sophomores. The next Quest will be held March 21-22. For information, write or call the CYO Office, 580 East Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## Some youth news briefs

## CYO Super Monday is on how to plan your own Mass

The next CYO Super Monday will be Feb. 17 at the CYO Center, 580 Stevens St. in Indianapolis. Father Steve Jarrell and Charlie Gardner

of the archdiocesan Office of Worship will speak on liturgy planning from 7:30-9 p.m. For more information call 317-632-9311.

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retreats are \$30, \$28 and \$10 respectively.

Send registration forms to the Youth Ministry Office at the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130 or call 812-945-0354 to register. Many parishes are willing to pay half the cost of the retreat. For more information about assistance, contact your pastor.

## New Albany retreats coming

Don't wait until the last minute to sign up for the upcoming retreat programs in the New Albany Deanery. The sophomore retreat scheduled for March 8-9 is filling up fast. There is also a freshman retreat coming up April 5-6 and a Peer Leadership Experience March 14-16. The cost of the

## New Albany religious studies

Anyone who works with young people in Confirmation or Religious Ed programs in the New Albany Deanery, please take note of this opportunity to attend one of two four-part series. The two series are "An Overview of Church History" or "Sacraments: Meaning, Tradition, Celebration." The series are being offered Tuesday evenings, Feb. 25, March 4, 11 and 18, from 7-9:30 p.m. The fee is \$10 per person. Pre-registration is required and may be done by calling the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130. 812-945-0354. The deadline for pre-registration is Feb. 20. Classes will be held at the Aquinas Center (next to Providence High School).

Wednesday, Feb. 12, the center will hold an Ash Wednesday service at 7 p.m. On Valentine's Day, Friday, Feb. 14, there will be a formal dance at the youth center. On each Thursday of the month there will be a series of presentations on black history and culture. The presentations will begin at 7 p.m. and have been put together by the youth members of the center. The center is located at 1644 Roosevelt Ave. in Indianapolis. For more information, contact Fr. Arthur Kelly 317-634-2275.

## Chatard-Attucks game rescheduled

The Chatard versus Crispus Attucks High School boys basketball game has been rescheduled. The game is now scheduled for Wednesday, Feb. 26, at 8 p.m. at Chatard High School. This is a change from the original date of Feb. 28.

## Terre Haute youth Mass

There will be a Mass Sunday, Feb. 16, at St. Benedict parish in Terre Haute for all youth in the Terre Haute Deanery. The Mass will begin at 7 p.m. and will be followed by refreshments and a social hour until 10 p.m. The host parish is St. Joseph and the celebrant will be Conventual Franciscan Father Kevin Godfrey. For more information call Linda Shipp at 812-232-8400.

## CYO Search Retreat soon

There will be a Search For Christian Maturity weekend retreat March 14-16. The retreat is open to all high school juniors and seniors in the archdiocese. It will last from 7 p.m. Friday, March 14, to approximately noon on Sunday, March 16 (after Mass). The cost is \$25. Interested youth are encouraged to register as soon as possible. For a registration form or more information contact the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203 317-632-9311.

## St. Nicholas Youth Center

The St. Nicholas Youth Center is planning several activities for February. On

## CYO youth Mass Feb. 9

The monthly CYO youth Mass will be Sunday, Feb. 9, at St. Therese (Little Flower) in Indianapolis. The Mass will begin at 6 p.m. with a dance immediately following in the cafeteria. The cost for the dance is \$2 per person. The theme is "Florida in February" and everyone is encouraged to bring beach balls, lawn chairs and wear his or her favorite summer attire. For more information call CYO, 317-632-9311.

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# Cardinal Bernardin heads deterrence committee

by Jerry Fliteau

WASHINGTON (NC)—In 1983 a number of critics warned that despite all the publicity, the new pastoral letter on war and peace by the U.S. bishops could easily become a dead letter, at least on the level of addressing U.S. public policy.

Like other episcopal pronouncements over the years, they said, without a strong follow-up effort it would shortly start gathering dust on bookshelves.

Such fears—or such hopes, in the case of those who rejected the pastoral's conclusions—can be laid to rest. Two-and-a-half years after the nation's Catholic hierarchy overwhelmingly approved the pastoral, the same bishops who wrote that historic document have been named to a new committee to study whether U.S. policy still lives up to the bishops' "strictly conditioned moral acceptance of nuclear deterrence."

Cardinal Joseph Bernardin of Chicago, who as head of the peace pastoral's drafting committee was its chief architect, has also been named head of the monitoring committee. Three of the other four drafters—Cardinal John O'Connor of New York, Auxiliary Bishop Thomas Gumbleton of Detroit and Bishop Daniel Reilly of Norwich, Conn.—are also on the new committee.

Rounding it out are two other prestigious names: Archbishop John Roach of St. Paul-Minneapolis and Archbishop Roger Mahony of Los Angeles. Archbishop Roach, as president of the National Conference of Catholic Bishops in the years that saw the peace pastoral through from start to finish, was a key defender and articulator of the new level of public policy involvement by the NCCB that the peace pastoral represented. Archbishop Mahony only recently became the nation's youngest archbishop and head of its largest archdiocese, but his credentials as a public policy critic are of long standing.

Of the original drafters of the peace pastoral, only the late Bishop George Fulcher of Lafayette, Ind., who died in an auto accident in 1984, is missing from the new deterrence monitoring committee that was named Jan. 27.

IT WAS NOT just outside commentators who questioned the staying power of the peace pastoral in 1983, but some of the bishops themselves. For too many years the nation's bishops had a reputation—deserved or not—for acting as if their job was over once they had issued a public statement on some burning issue.

Even as they debated the final elements of the peace pastoral in May 1983, some bishops tried to press for a clearer ongoing effort to monitor U.S. policy.

The bishops did form a temporary follow-up committee on the educational aspect of the letter. But its purpose was

quite limited—creating an information clearinghouse for educational resources on the letter—and it had no mandate to do anything about the public policy positions that formed the most controversial part of the letter.

When the bishops met again that fall, Auxiliary Bishop Peter Rosazza of Hartford, Conn., specifically called for formation of "a monitoring committee" to follow new defense developments more closely and evaluate them in light of the pastoral's moral principles.

Four other bishops also spoke in favor of Bishop Rosazza's proposal at that meeting and one against it, but no organizational change resulted immediately.

The decision to form the special deterrence committee was made by the country's bishops last November as a result of a move spearheaded by Bishop Gumbleton, who is also president of the U.S. branch of the international Catholic peace organization Pax Christi. Backed by five other peace-activist bishops, he argued that escalations in

the U.S. deterrence posture since 1983 have taken American policy beyond the strict conditions under which the pastoral considered deterrence morally acceptable.

EVEN BEFORE formation of the new committee, the pastoral has been affecting the bishops' national policy positions. In 1984 Cardinals Bernardin and O'Connor, representing the bishops in joint testimony before Congress, cited the peace pastoral as a basis for seriously questioning deployment of the MX missile and criticizing U.S. deployment of cruise and Pershing II missiles in Western Europe. In 1985 they joined Bishop James Malone of Youngstown, Ohio, NCCB president, in an outright rejection of the MX on the basis of the pastoral's moral judgments.

By forming a separate committee to monitor U.S. deterrence policy, however, the bishops have advanced to a new stage in pursuing the possible implications of their moral critique of nuclear deterrence.

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# Youth and the church offer much to each other

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GOING ALL OUT: AN INVITATION TO BELONG, By Bishop Robert Carlson. Catholic Bulletin Publishing Co., (St. Paul, Minn. 1985). 72 pp. \$2.95 plus \$.75 postage. Bulk orders available.

EVANGELIZING YOUTH, edited by Glenn Smith. Tyndale House Publishers, (Wheaton, Ill. 1985). 366 pp., \$12.95.

Reviewed by  
Katharine Bird  
NC News Service

These two books provide considerable information on how to tap into the religious enthusiasm of youths today.

The premise of both is that young people are ready to commit themselves to Jesus Christ and, perhaps, his church if they discover him in

a personal way. Often this will begin to happen, the authors suggest, through personal relationships with committed adults and peers.

"Going All Out" offers an approach to youth by Bishop Robert Carlson, who has made youth ministry his special focus since becoming auxiliary bishop of the St. Paul-Minneapolis Archdiocese. He recommends that youth ministers pose hard questions to teen-agers on topics such as sexuality, family relationships and peer pressure. The bishop illustrates his comments with personal observations.

Bishop Carlson points out that God's plan for family life is that it should be a "school for love." The bishop acknowledges that too often home life becomes a battlefield and suggests that

youths should work toward creating loving relationships with family members.

Everyone involved has a stake in what happens at home, he suggests. "If we don't learn how to do things differently, we are very likely to repeat past patterns when we start our family" later on.

On the topic of sexuality, ministers should hold youths to a high standard of behavior. Don't let the statistics on the high proportion of youths engaging in premarital intercourse bamboozle you, Bishop Carlson advises. Instead, tell youths that God's plan calls for sexual relationships only within marriage.

Bishop Carlson invites youths to join the church. The church and youths both have something to gain. "The

enthusiasm, idealism and unbounded energy of youth" challenge the church, he notes. But youths have much to learn from the church too in terms of what it means to be a reflective and prayerful adult Christian.

"Evangelizing Youth" describes the youth ministry efforts of various "parachurch" groups, mostly non-Catholic.

The organizations surveyed are labeled "parachurch" to indicate they operate "alongside the

church" rather than in competition with churches, says Father Alvin Illig, director of the National Catholic Evangelization Center in Washington.

There are 6,500 "parachurch" organizations in the United States and their record in attracting youths to Christ, judging from the sampling in this book, is impressive. The groups include Teen Missions International, Campus Crusade for Christ and the Word of Life Fellowship, Inc.

Edited by Glenn Smith, the book is the result of a two-year study by the Paulist Fathers and the National Catholic Evangelical Association.

"Evangelizing Youth" is likely to strike Catholic readers as somewhat repetitive and foreign in its highly personal and confessional approach to youth ministry.

(Ms. Bird is associate editor of Faith Today, the religious education supplement that runs each week in The Criterion.)

## MAY THEY REST IN PEACE

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

archdiocesan priests, their parents, and Religious sisters serving in our archdiocese, are listed elsewhere in the Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† ALVEY, Kirt T., 96, St. Ambrose, Seymour, Jan. 13. Father of Carl; stepfather of Loraine Trapp, Rena Canfield and Frances Hill.

† AMANN, Margie A., 63, Little Flower, Indianapolis, Jan. 22. Wife of Anthony A.; mother of John A., Virginia Rhoads and Frances Fraser.

† BAKER, Oleta S., 86, St. Anthony, Clarksville, Jan. 17. Mother of Margaret E. Robey; sister of Lewis and William J. Hunter.

† BURGMAYER, Mildred A., 72, St. Mary, North Vernon, Jan. 25. Mother of Roger Gus; sister of Leslie and Nellie Fitzgerald and Lucille Clouse.

† BUTLER, Mahlon J., "Jack," 53, St. Christopher, Indianapolis, Jan. 30. Husband of Myrie Ann; father of Mahlon M. and Debbie; stepfather of Paula Haynes, Kathleen Burgin, and David, Douglas and Paul Dearing.

† DAVIDSON, Jane Christian, 56, Our Lady of Perpetual Help, New Albany, Jan. 28. Wife of Joseph H.; mother of Daniel V.; daughter of Louise H. Christian; sister of Ruth Wright, Alma Franklin and Paul Christian; grandmother of two.

† GLENN, Joseph R., 60, St. Philip Neri, Indianapolis, Jan. 24. Husband of Leona; father of Mary Kay, Jackie, Ann, Peggy Elson, Jean Harris and Nancy Doyle; grandfather of Ryan and Joseph Harris and Kelly Doyle; brother of Mary Seal and Rita Conroy.

† GODBEY, Lucille G., 60, St. Thomas, Fortville, Jan. 20. Mother of William M. and Mary Lewis; sister of Rosella Vellennilla; grandmother of five; great-grandmother of three.

† HUSSEY, Eleanor, 86, Christ the King, Indianapolis, Jan. 18. Sister of Mary Johnson, Eileen Kelly, Jane Martzoff and John.

† JUSTUS, Emma C. Beste, 78, St. Paul the Apostle, Greencastle,

Jan. 29. Wife of Cecil; sister of Clara DeSutter and Martha Davis; sister-in-law of Jane Layman.

† KEMPF, Robert H. Jr., 54, St. Augustine, Jeffersonville, Jan. 26. Husband of Mary Ann Fleck; father of Anne Marie Sedwick, Theresa Marie Johnson, Linda Ann, Mary Jean and Robert H. III; son of Regina; brother of Thomas W. Sr. and John E.; grandfather of three.

† KENNEY, Herbert Jr., 71, Christ the King, Indianapolis, Jan. 25. Husband of Ruth; father of H. Philip and David; brother of Jesuit Father Henry James, and Florence Hartley; grandfather of four.

† KLUER, Edmund, 78, Our Lady of Perpetual Help, New Albany, Jan. 29. Husband of Edna Aders; father of Edmund Jr. and David; brother of Gilbert, and Alma Sutphen; grandfather of three.

† KOEHL, Paul David, 44, Little Flower, Indianapolis, Jan. 22. Husband of Janet Firisch; father of Donna, Jeffery and Bryan; son of Mr. and Mrs. Paul A.; brother of Herman, John, Ted, Thomas, Daniel, William, Edward, Michael, Mary Kortenzdorf, Rose Walner, Sue Ann Smith, Paula Dummell and Christine Gibbs.

† RADEZ, Frank C., 69, Holy Trinity, Indianapolis, Jan. 23. Husband of Mary K.; father of Frank J., John P., Bernard L., William M., Robert T., Richard J., Rose M. Reynolds and Mary T.; brother of Stephanie Griffith, Margaret Switzer, Frances Bell, Rose Hickam, Carl and William.

† ROHR, Edith M., 81, St. Anthony, Clarksville, Jan. 16. Mother of Dorothy Farish; grandmother of Charles, Joletha Hall and Tina Thompson; great-grandmother of one.

† SHAY, Ruth Gerlach, 78, Christ the King, Indianapolis, Jan. 23. Sister of Rosie Murphy.

† VOGELGESANG, Irene C., 78, St. Andrew, Richmond, Jan. 23. Mother of Ruth, Martha Hammerle, James and Donald; grandmother of nine; great-grandmother of one; sister of Charles W. Baumer.

† WILKINSON, John, 74, Holy Spirit, Indianapolis, Jan. 19. Father of John J., Richard and Margaret.

## Sr. Mary Carmelita dies Jan. 29

ST. MARY OF THE WOODS—Providence Sister Mary Carmelita Langenhurst died here Jan. 29 and received the Mass of Christian Burial on Jan. 31. She was 86.

The former Florence Langenhurst was born in Galesburg, Ill. She attended grade school in Ohio and North Vernon, Ind., and completed high school at Sacred Heart Academy in Louisville. Later she attended St. Mary of the Woods College and received special music training at Rosary College in

Illinois. Sister Langenhurst entered the Congregation of the Sisters of Providence in 1910 and made her final vows in 1920.

She served as a music teacher, superior and principal in schools in Indiana, Illinois and Washington, D.C. In Indiana, she was superior and principal of St. Benedict School, Terre Haute. She also served as director of maintenance at St. Mary of the Woods.

Nieces and nephews are the only immediate survivors of Sister Langenhurst.

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# Film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

|                              |       |
|------------------------------|-------|
| The Adventures of Mark Twain | A-I   |
| After Hours                  | A-IV  |
| Agnes of God                 | A-IV  |
| American Flyer               | O     |
| Animals Are Beautiful People | A-I   |
| Back to the Future           | A-III |
| Bad Medicine                 | O     |
| The Best of Times            | O     |
| Better Off Dead              | O     |
| The Black Cauldron           | A-I   |
| The Bride                    | A-III |
| Cease Fire                   | A-III |
| A Chorus Line                | A-IV  |
| The Clan of the Cave Bear    | A-III |
| Clue                         | A-II  |
| The Coca-Cola Kid            | O     |
| Cocoon                       | A-II  |
| Code of Silence              | A-III |
| The Color Purple             | O     |
| Commando                     | O     |
| Compromising Positions       | A-III |
| Creator                      | O     |
| Creepers                     | O     |
| Day of the Dead              | O     |
| Death Wish III               | O     |
| The Doctor and the Devils    | A-III |
| Dreamchild                   | A-III |
| The Dungeon Master           | A-III |
| El Niño                      | A-IV  |
| The Emerald Forest           | A-III |
| Enemy Mine                   | A-III |
| The Explorers                | A-III |
| F-X                          | A-IV  |
| Fast Forward                 | A-III |
| Fever Pitch                  | A-III |
| Flanagan                     | A-III |
| A Flash of Green             | A-III |
| Fletch                       | A-II  |
| Follow That Bird             | A-I   |
| Fool for Love                | O     |
| Fright Night                 | O     |
| Ghoulies                     | A-III |
| Girls Just Want to Have Fun  | A-II  |
| The Gods Must Be Crazy       | A-II  |
| Godzilla 1985                | A-II  |
| The Goonies                  | A-II  |
| Hail Mary                    | O     |
| The Heavenly Kid             | A-III |
| The Home and the World       | A-II  |
| Invasion U.S.A.              | O     |
| Jagged Edge                  | O     |
| The Jewel of the Nile        | A-III |
| Joshua Then and Now          | A-IV  |
| The Journey of Natty Gann    | A-I   |
| Just One of the Guys         | O     |
| Key Exchange                 | O     |
| King Solomon's Mines         | O     |
| Kiss of the Spider Woman     | A-IV  |
| Krush Groove                 | A-II  |
| The Legend of Billie Jean    | A-II  |
| Lifeforce                    | O     |
| Lily in Love                 | A-IV  |
| Little Treasure              | A-IV  |

|                                      |       |
|--------------------------------------|-------|
| Macaroni                             | A-III |
| Mad Max Beyond Thunderdome           | A-III |
| The Man With One Red Shoe            | A-II  |
| * Marie                              | A-II  |
| Mazie                                | A-III |
| Mishima: A Life in Four Chapters     | A-III |
| Movers and Shakers                   | A-II  |
| Murphy's Romance                     | A-III |
| National Lampoon's European Vacation | O     |
| 1918                                 | A-I   |
| The Official Story                   | A-II  |
| Once Bitten                          | O     |
| One Magic Christmas                  | A-I   |
| Out of Africa                        | A-IV  |
| Pale Rider                           | A-II  |
| Pee Wee's Big Adventure              | A-II  |
| Perfect                              | O     |
| Plenty                               | A-IV  |
| A Private Function                   | A-III |
| Prizzi's Honor                       | A-IV  |
| The Protector                        | O     |
| Pumping Iron II: The Women           | A-III |
| Rainbow Brite and the Star Stealer   | A-I   |
| Rambo: First Blood Part II           | O     |
| Ran                                  | A-II  |
| Rapin'                               | A-II  |
| Real Genius                          | A-III |
| Re-Animator                          | O     |
| Red Sonja                            | A-III |
| Remo Williams: The Adventure Begins  | A-III |
| Return of the Living Dead            | O     |
| Return to Oz                         | A-II  |
| Revolution                           | A-II  |
| Rocky IV                             | A-III |
| Runaway Train                        | O     |
| Rustlers Rhapsody                    | A-II  |
| St. Elmo's Fire                      | O     |
| Santa Claus: The Movie               | A-II  |
| Savage Island                        | O     |
| Secret Admirer                       | O     |
| The Secret of the Sword              | A-II  |
| Shoah                                | A-I   |
| The Shooting Party                   | A-IV  |
| Silver Bullet                        | O     |
| Silverado                            | A-II  |
| Spies Like Us                        | O     |
| Starliner                            | A-III |
| Stick                                | O     |
| Streetwalkin'                        | O     |
| Stripper                             | O     |
| Sudden Death                         | O     |
| Summer Rental                        | A-II  |
| Sweet Dreams                         | A-III |
| Target                               | A-III |
| Teen Wolf                            | A-III |
| That Was Then, This is Now           | O     |
| That's Dancing                       | A-I   |
| To Live and Die in L.A.              | O     |
| Transylvania 6-6000                  | A-II  |
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| Twice in a Lifetime                  | O     |
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| Warning Sign                         | O     |
| Weird Science                        | O     |
| Wetherby                             | A-III |
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| White Nights                         | A-II  |
| Wildcats                             | O     |
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| * Young Sherlock Holmes              | A-I   |

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NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

|                              |       |
|------------------------------|-------|
| The Adventures of Mark Twain | A-I   |
| After Hours                  | A-IV  |
| Agnes of God                 | A-IV  |
| American Flyer               | O     |
| Animals Are Beautiful People | A-I   |
| Back to the Future           | A-III |
| Bad Medicine                 | O     |
| The Best of Times            | O     |
| Better Off Dead              | O     |
| The Black Cauldron           | A-I   |
| The Bride                    | A-III |
| Cease Fire                   | A-III |
| A Chorus Line                | A-IV  |
| The Clan of the Cave Bear    | A-IV  |
| Clue                         | A-II  |
| The Coca-Cola Kid            | O     |
| Cocoon                       | A-II  |
| Code of Silence              | A-III |
| The Color Purple             | O     |
| Commando                     | O     |
| Compromising Positions       | A-III |
| Creator                      | O     |
| Creepers                     | O     |
| Death of the Deed            | O     |
| Death Wish III               | O     |
| The Doctor and the Devils    | A-III |
| Dreamchild                   | A-I   |
| The Dungeon Master           | A-III |
| Eleni                        | A-IV  |
| The Emerald Forest           | A-IV  |
| Enemy Mine                   | A-III |
| The Explorers                | A-III |
| F-X                          | A-IV  |
| Fast Forward                 | A-III |
| Fever Pitch                  | A-III |
| Flanagan                     | A-III |
| A Flash of Green             | A-III |
| Fletch                       | A-I   |
| Follow That Bird             | O     |
| Fool for Love                | O     |
| Fright Night                 | O     |
| Ghoulies                     | A-III |
| Girls Just Want to Have Fun  | A-II  |
| The Gods Must Be Crazy       | A-II  |
| Godzilla 1985                | A-II  |
| The Goonies                  | A-II  |
| Hail Mary                    | O     |
| The Heavenly Kid             | A-III |
| The Home and the World       | A-II  |
| Invasion U.S.A.              | O     |
| Jagged Edge                  | O     |
| The Jewel of the Nile        | A-III |
| Joshua Then and Now          | A-IV  |
| The Journey of Natty Gann    | A-I   |
| Just One of the Guys         | O     |
| Key Exchange                 | O     |
| King Solomon's Mines         | O     |
| Kiss of the Spider Woman     | A-IV  |
| Krush Groove                 | O     |
| The Legend of Billie Jean    | A-II  |
| Lifeforce                    | O     |
| Lily in Love                 | A-II  |
| Little Treasure              | A-IV  |

|                                      |       |
|--------------------------------------|-------|
| Macaroni                             | A-III |
| Mad Max Beyond Thunderdome           | A-III |
| The Man With One Red Shoe            | A-II  |
| * Marie                              | A-II  |
| Mazie                                | A-III |
| Mishima: A Life in Four Chapters     | A-III |
| Movers and Shakers                   | A-II  |
| Murphy's Romance                     | A-III |
| National Lampoon's European Vacation | O     |
| 1918                                 | A-I   |
| The Official Story                   | A-II  |
| Once Bitten                          | O     |
| One Magic Christmas                  | A-II  |
| Out of Africa                        | A-IV  |
| Pale Rider                           | O     |
| Peewee's Big Adventure               | A-II  |
| Perfect                              | O     |
| Plenty                               | A-IV  |
| A Private Function                   | A-III |
| Prizzi's Honor                       | A-IV  |
| The Protector                        | O     |
| Pumping Iron II: The Women           | A-III |
| Rainbow Brite and the Star Stealer   | A-I   |
| Rambo: First Blood Part II           | O     |
| Ran                                  | A-II  |
| Rappin'                              | A-III |
| Real Genius                          | A-III |
| Re-Animator                          | O     |
| Red Sonja                            | A-III |
| Remo Williams: The Adventure Begins  | A-III |
| Return of the Living Dead            | O     |
| Return to Oz                         | A-II  |
| Revolution                           | A-II  |
| Rocky IV                             | A-III |
| Runaway Train                        | O     |
| Rustlers Rhapsody                    | A-II  |
| St. Elmo's Fire                      | O     |
| Sam's Son                            | A-II  |
| Santa Claus: The Movie               | A-II  |
| Savage Island                        | O     |
| Secret Admirer                       | O     |
| The Secret of the Sword              | A-I   |
| Shoah                                | A-II  |
| The Shooting Party                   | A-IV  |
| Silver Bullet                        | O     |
| Silverado                            | A-II  |
| Spies Like Us                        | O     |
| Starchaser                           | A-III |
| Stick                                | O     |
| Streetwalkin'                        | O     |
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