

Church leaders back Philippine bps.

Call for non-violent struggle for justice against Marcos government

From NC News articles

Pope John Paul II and Bishop James J. Malone, president of the National Conference of Catholic Bishops, have expressed their support for the Philippine bishops, who called for "a non-violent struggle for justice" against the government of Philippine President Ferdinand Marcos.

Speaking Sunday during his noontime Angelus appearance from his apartment balcony window overlooking St. Peter's Square, the pope said: "In these moments of tension, I am particularly close to the church that is in the Philippines as I am with all its people. I pray ardently that the Lord helps that dear nation find the peaceful and just way, without violence on anyone's part, as is required for the true well-being of the entire Philippine community."

Bishop Malone, in a message to Cardinal Ricardo Vidal of Cebu, president of the Philippine bishops' conference, said: "I want to assure you of our solidarity with the bishops of the Philippines. . . . The courageous words of the Catholic bishops of the Philippines echo loudly in the United States." The message was released by the NCCB in Washington Feb. 17.

The Philippine bishops' conference, in a Feb. 14 statement, called for a "non-violent struggle for justice" in the wake of allegations the government fraudulently counted the votes from the presidential election, which pitted incumbent Ferdinand Marcos against challenger Corason Aquino.

The Philippine bishops, saying the elections were an unparalleled fraud and that voting was marked by intimidation, harassment, terrorism and murder, noted that "we are not going to effect the change we seek by doing nothing, by sheer apathy. A government that seizes, assumes or retains power through fraudulent means has no moral basis," they added.

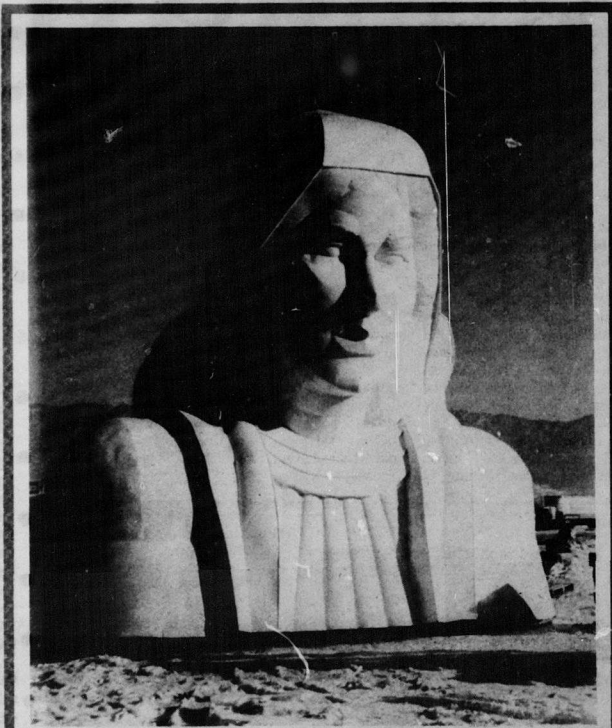
"If such a government does not itself freely correct the evil it has inflicted on the people," the bishops added, "then it is our serious moral obligation as a people to make it do so."

In his message, Bishop Malone told Cardinal Vidal, "Your condemnation of fraud, your call for using moral principles to assess the election, your clear opposition to all forms of violence and your endorsement of a non-violent struggle for justice bring the light of the Gospel to bear upon the historic events of these days in the Philippines."

"The courage and commitment to democracy of the Philippine people are reflected in your words and deeds as teachers and pastors," he continued. "Your statement is of great assistance to us as we participate in the public debate in the United States about the Philippines."

Marcos has challenged his country's bishops to prove allegations of election fraud by his party. He was declared the winner of the election, but many—including the bishops, President Reagan and a citizens' poll-watching group—have said the results were tainted by fraud. Opposition candidate Aquino has claimed

(See BISHOPS BACK on page 17)



FIVE-YEAR DREAM—The head of the 90-foot tall Our Lady of the Rockies rests on the ground waiting to be airlifted by helicopter to a mountain site overlooking Butte, Mont. See story on page 19. (NC photo by Cathy Tilzey)

In dispute over back taxes on raffle profits. . .

Government trying to seize Indy K of C property

by Jim Jachimiak

A dispute over back taxes has led the federal government to attempt to seize the property of an Indianapolis Knights of Columbus council.

The U.S. attorney's office filed suit last week to obtain a lien against the Msgr. James M. Downey Council of the Knights of Columbus. It is the latest action in a dispute between the Knights and the Internal Revenue Service. The IRS claims that the council owes taxes on raffle profits, plus interest, penalties and fees, totaling more

than \$1 million. The suit seeks a lien against all of the council's property, which includes its headquarters and eight acres of land at 511 East Thompson Road. If the suit is successful, the property would be sold and the proceeds of the sale would be applied to the back taxes.

U.S. Attorney John D. Tinder explained that this lawsuit stems from an earlier ruling that the council must pay the back taxes. That ruling was made by U.S. District Judge S. Hugh Dillin in Indianapolis in September 1984. It was upheld by the U.S. Seventh Circuit Court of Ap-

peals in Chicago last month after an appeal by the council. The federal government had also filed tax liens against the council's property with the Marion County recorder's office as recently as July 16 of last year.

But John J. Rochford, an Indianapolis attorney who represents the Msgr. Downey Council, said he is not certain that the IRS can seize the property. "There were liens filed long before 1985 but the council doesn't own the real estate," he explained. Shortly after the council was formed in the mid-1950s, it also organized a separate cor-

poration, the Msgr. Downey Knights of Columbus Realty Co., Inc. The realty company, a non-profit corporation, holds title to the property. Rochford believes the issue of ownership will also have to be decided by a court.

The council's eight-year battle with the IRS focuses on raffles conducted by the council from 1955 to 1984. But Rochford said the southside council is not the only one to become involved in litigation with the IRS over the tax issue.

The IRS audited the council in 1960 and (See K OF C BATTLE on page 3)

Looking Inside

From the editor: Women's dissatisfaction with their role. Pg. 2.

Legislature: Calumet Township's poor in the spotlight. Pg. 3.

Commentary: U.S. and Soviet citizens united as Catholics. Pg. 4.

Television: "Divorce Wars" shows how children are victimized by divorce. Pg. 5.

Women: Second part of report on consultation. Pg. 9.

Faith Today: Change and growth in adults. Pg. 11.

Snowstorm: Pope forced to take a train. Pg. 16.

Cuba: Statement asks respect for religious beliefs. Pg. 21.

Catholics give priority to developing lay leadership

by Jerry Filleau

WASHINGTON (NC)—Most U.S. Catholics, when asked about a growing priest shortage, think it is more important for the church to develop good lay leadership in parishes than to recruit more priests, says a report by Catholic University of America sociologist Dean Hoge.

Asked in a 1985 survey to choose between those priorities, 54 percent of Catholic adults called restructuring parish life with more participatory leadership a higher priority, while 32 percent considered it more important to recruit more priests. The rest said they could not choose.

Among Catholic students in college, the preference for more lay leadership was even more marked. Students in general favored more participatory leadership by 74 percent to 19 percent. Students holding leadership roles in campus ministry were 72 percent to 18 percent in favor of changing the style of parish leadership.

Hoge, researching questions about vocations and future church leadership under a grant from the Lilly Endowment, oversaw extensive surveys last year to determine attitudes and views of U.S. Catholic adults, college students and priests.

The second of his not-yet-finished series (See NEW STUDY on page 21)

FROM THE EDITOR

Women's dissatisfaction with their role

by John F. Fink

Women throughout this archdiocese, as well as throughout the United States, have been letting the American bishops know that they are dissatisfied with their role in the Catholic Church. In the archdiocese, more than 1,500 women expressed their views in 98 listening sessions and the results have been sent to the bishops' committee that is preparing a pastoral letter on women.

In understanding what these women are saying, it's important to remember that these views are not from those who are alienated from the church. Most of the women who attended the listening sessions are active members of parishes, since that's where the sessions took place and there was no big attempt to contact inactive Catholics. Nevertheless, there was obvious dissatisfaction among them.

Is this an example of the "exaggerated secular feminism" that Bishop James Malone said was one of the causes of many recent problems in Catholic life? I don't think so. I suspect that at least 90 percent of the women who attended the sessions vehemently oppose the type of feminism that is synonymous with pro-abortion views, lesbianism, and anti-male attitudes. These women don't want to take anything away from men; they just want justice for women.

Anyone who takes a look at the structure of the church today has to see that it is male-dominated. Those few women who say that they don't believe they have ever been discriminated against can only be said to be non-observant, to say the least.



Nevertheless, this generation of women has come a long way here in the United States. The role of women in the church is vastly improved in comparison with the pre-Vatican II years. Then, except for nuns who taught in Catholic schools and were sometimes principals, there was no role for women. Today, in most parishes, more women than men are serving as eucharistic ministers, lectors, parish council members, and every other category except ushers and altar boys.

I attended a Mass recently (not in this archdiocese, by the way) where the priest was the only male in the sanctuary. The lector was a woman, all the eucharistic ministers were women, all the members of the choir were women, and there were even altar girls. When I commented about that to my wife after Mass, she only said, "Now you know how we used to feel when there were only men."

IT SHOULD BE clear that the women at these hearings were not complaining about being mistreated by the church. Their complaint was that the church neither recognizes nor uses women's talents to the extent that it could. In other words, there's a lot more potential there than is being used.

Some of the complaints, though, seemed outdated to me, i.e., "I'm counted on for all volunteer work, a doer of menial tasks, but not as a decision-maker in the parish." I don't think any studies have been made in this archdiocese, but the Notre Dame Study of Catholic Parish Life, based on an analysis of 1,100 parishes nationwide, found that parish councils are split about 48 percent male and 52 percent female.

Furthermore, the report stated, "Our efforts to identify the most influential parishioners—the parish leaders—produced a list that is 58 percent female, 42

percent male, exclusive of the pastor." If that figure is true, women seem to have come a lot farther than those who participated in the archdiocese's listening sessions believe.

WHAT'S GOING TO happen to all the reports that are being sent to the bishops' committee? I believe that it will result in a pastoral letter that will emphasize the need for equality among the sexes in the church on all matters except the ordination of women. For some, of course, that last is the overriding issue, but there is no way that the bishops' pastoral will advocate it.

At their meeting last November the bishops accepted a report from the committee that is preparing the pastoral that recommended 10 concrete steps supporting women's equality. The recommendations ranged from advocating legislation promoting women's equality to commissioning a study of church practices regarding equity for women employees, from making sure that marriage preparation programs stress the equality of the partners in marriage to addressing the issue of the clergy's attitude toward women. There can be no doubt that this committee is fully tuned in to the women's movement.

That movement has been very successful here in the United States. I think that most people, men and women, are convinced that men and women should be treated as equals. The younger generation simply takes it for granted.

Internationally, though, it's a different matter, so it will be a long time before fundamental changes are made in the church. Women's equality is proclaimed in the U.S. and a few European countries, but not in most of the rest of the world, particularly in countries in Africa and South America, where most of the church's growth has been in recent years. It's a cultural thing, not religious.

Parishes make wide use of growing speakers' bureau

by Jim Jachimlak

Pick a topic, and Toni Peabody can probably find someone nearby to talk about it.

Peabody, associate director of family life in the archdiocese, coordinates a speakers' bureau sponsored by the Family Life Office. She maintains a list of speakers from around the archdiocese who can address various topics—communication, family spirituality, sexuality, marriage, natural family planning, children, divorce, aging, peace and justice, and death, dying and grief. And if a parish, school or organization needs a speaker on another subject, chances are that Peabody can locate one. She has recently scheduled one presentation on cults and one on bioethics, for example.

Use of the speakers' bureau, organized two years ago, is increasing. Peabody booked 153 speaking engagements and workshops in 1984, and 213 in 1985. That includes Pre-Cana and Pre-Cana II conferences, which are handled by the Family Life Office.

Parishes make wide use of the program in their RCIA and adult education programs, Peabody says. Groups such as Beginning Experience, Catholic Widowed Organization and Separated, Divorced and Remarried Catholics, which already work closely with the Family Life Office, also take advantage of the speakers' bureau.

Cost for the speakers is usually minimal, Peabody points out. "I'm very impressed with their generosity to the Catholic Church—and a lot of them are not Catholic," she says. Some of them speak professionally, but participate in the speakers' bureau at a lower cost than normal.

Peabody works with the Office of Catholic Education and other archdiocesan agencies to locate some of the speakers. She also uses speakers offered by other organizations. For example, she has worked with speakers' bureaus offered by St. Vincent Hospital, Indianapolis, and St. Francis Hospital, Beech Grove.

Each time she books an engagement, Peabody provides an evaluation form. The

form gives her an idea of each speaker's skills, and she uses that information to determine what types of programs are best for that person. So far, she says, all of the programs have been ranked "between excellent and good." She tells her speakers, "It's not like you're going into a hostile environment. In the Catholic community, people are pretty receptive."

A library of audio-visual materials is also part of the program. Those materials may serve the same purpose as a live speaker, and cover such topics as natural family planning, newly married ministry, parish family ministry, storytelling, parenting and sacramentality. An evaluation of the materials is provided by the Family Life Office.

Family Life has also undertaken its own audio-visual project, a videotape with Father Jim Farrell on divorce and annulments. Father Farrell, pastor of St. Andrew's Parish in Indianapolis, has worked extensively with divorced Catholics. The video will be used around the archdiocese, and also by Daughters of Charity hospitals around the country.

Archbishop O'Meara's Schedule

Week of February 23

SUNDAY, Feb. 23—Confirmation at Our Lady of the Greenwood Parish, Greenwood, Eucharistic Liturgy at 2:30 p.m. followed with a reception.

WEDNESDAY, Feb. 26—General Elections, Sisters of Providence, St. Mary of the Woods, 10 a.m. followed with Eucharistic Liturgy and lunch.

FRIDAY, February 28—4th annual Family Mass for separated, divorced and remarried Catholics and their families, St. Rose of Lima Church, Franklin, 7:30 p.m.

SATURDAY, March 1—Archdiocesan Confirmation Inservice Day, All Saints School, Columbus, Keynote Address, 10 a.m.



We must all belong to our global family

by Fr. James D. Barton

We who call ourselves members of the family of Christ find much which causes us concern because of the tragedies that are happening throughout the world, such as volcanic eruptions, earthquakes, deliberate destruction of villages, and multiple other forms of terrorism. Poverty, homelessness and hunger devastate many of us.

Our suffering family needs us, and we can reach them in a way that will change their lives and ours. That way is through the Society for the Propagation of the Faith.

The Propagation of the Faith is simply this: All of us who are committed to Jesus, working with him to bring the Gospel message of God's love together with food, supplies and healing to the poor.

What are our responsibilities as members of the Propagation of the Faith?

- 1) To offer a few moments of prayer each day for the missions. (We can pray in our own way or we can offer daily an Our Father, Hail Mary, and Glory Be to the Father with a prayer to St. Francis Xavier and to St. Theresa, the Little Flower, special saints of the missions.)
- 2) To make an offering to the Propagation of the Faith for the work of missionaries and those they are helping.

Sometimes we find ourselves distressed at the thought of how little we feel we can affect the world. Through the Propagation of the Faith we can know that we are helping children who are hungry, young adults seeking a better life, parents struggling to care for their families, and the aged who are destitute, as well as priest, sisters, and lay workers ministering to all. Those who are in need can be affected, touched and illuminated by our faith, prayer and donations. As soon as we commit ourselves to the mission of Christ, the world becomes ours in a new way. The headlines in the paper and the news on television report not about the lives and problems of strangers but about our family, those we are trying to reach and to help.



As Christ's disciples today, we are called to continue his mission to the world. We can do this by being members of the Society for the Propagation of the Faith. Kindly place your membership envelope in the collection basket in your parish church on Membership Sunday, February 23, 1986, (or on the evening before). Or mail it to:

Reverend James D. Barton
Archdiocesan Director
The Society for the Propagation of the Faith
1400 North Meridian Street, Box 1410
Indianapolis, Indiana 46206

Calumet Township poor take spotlight in Senate

by Ann Wadelton

Concern for the poor in Calumet Township took the spotlight again last week with a hearing on HB 1185 in the Senate Finance Committee. The bill was approved 8-3 but with a notable lack of enthusiasm on the part of many committee members, according to Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference.

The only black legislator who spoke in support of the bill was Rep. Earlene Rogers (D-Gary), who called it "the only game in town," a phrase used repeatedly throughout nearly three hours of testimony.

HB 1185, approved by the House of Representatives 63-37, would make Lake County primarily responsible for bailing out the bankrupt Calumet Township Poor Relief System through an income tax, although the state would allocate up to \$7 million.

Northwest legislators representing the area surrounding Calumet Township testified that the state should share more of the financial responsibility, since poor relief is a state-mandated system and Lake County residents had no voice in the developing financial catastrophe. They

argued, too, that Lake County had contributed generously while they were strong economically and now should be helped, as some school systems have been helped in emergency situations including Indianapolis when hit with the expenses of court-ordered busing.

TESTIMONY BEFORE the Senate Finance Committee confirmed the severity of the problem. Dozier Allen, trustee of the bankrupt township for 15 years, said fully 25 percent of the 160,000 residents of the township need help from the poor relief system. And each year the poor relief system sinks \$10 million deeper into debt. Annual tax revenues, he said, are \$5 million but poor relief costs \$15 million. When the steel mills cut back operations and laid off 56,000 workers, related manufacturing businesses and many retail stores also closed their doors, adding another 9,000 to the unemployment rolls and severely narrowing the tax base.

Gary mayor Richard G. Hatcher said the problem has been building for 15 years, and that the economy is now at depression level. Current unemployment in Calumet Township is 17.7 percent, he said, but the "misery indicators" are even higher. "In the interest of the people who desperately need help—and for whom it is not an

academic discussion at all, but a matter of absolute survival—we believe this bill should be supported," Hatcher said.

According to ICC's Dr. Ryan, at the heart of the controversy is who should help when there is a human suffering outside the control of the people involved?

AS THE BILL now stands, a state management team would be sent to Calumet Township to audit the books and verify vendor claims and recipient eligibility, then to develop a plan for fiscal solvency. Up to \$7 million state money would finance the management team and help pay current bills. According to Rep. Pond, the state will negotiate "bird in hand," i.e., press providers to accept reduced payment now instead of waiting longer for full payment.

Lake County Council will have the choice of accepting the state's plan and

imposing an income tax (and not repaying the \$7 million to the state) or devising their own plan and repaying the state.

While the political arguments go on, thousands of men, women and children in northwest Indiana continue fighting a day-to-day battle for survival. Families are being torn apart because the only other public help, the AFDC program, requires that there be only one parent in the home. For many, jobs are not available, now or in the foreseeable future. The area's high taxes scare future employers away.

Without a doubt, political self-interest and philosophical differences have entered into this debate. Nowhere is there evidence that concern for human suffering has been the chief consideration.

The question remains: when people in one particular area suffer through no fault of their own, who should help them?

Jim and Marjorie Schmitz receive Stimming pro-life award

Jim and Marjorie Schmitz, members of St. Luke Church, Indianapolis, received the Charles E. Stimming Pro-Life Award during a dinner at the Hyatt Regency Hotel last Saturday, Feb. 15.

The award was presented by Father Paul J. Courtney, retired pastor of St. Luke's, last year's recipient.

The dinner was sponsored by Right to Life of Indianapolis, Inc., and the St. Gerard Guild.

The award, named for Charles E. Stimming, whom Father Courtney called "perhaps the most beloved person in Marion County," was established to recognize "outstanding service rendered to the community in fostering protection of innocent human life."

Jim and Marjorie Schmitz have been active in the pro-life cause since the Supreme Court's 1973 decision that

legalized abortion. Jim was treasurer of Right to Life of Indianapolis for five years and has been on the board of directors since 1977. They have been St. Luke's representatives since 1974 and have served on the Archdiocesan Pro-Life Committee, Marjorie as vice president from 1978 to 1980 and Jim as a present member of the advisory council.

In 1978 they enlisted more than 400 volunteers to make 20,000 phone calls to identify and get voters to the polls. Marjorie also helped to found Pro-Life Nurses, serving as secretary and fund raiser.

At the dinner, Father James J. Sweeney, pastor of St. Pius X Church, gave the invocation. Stephen J. Martin was master of ceremonies and the main speaker was the Rev. Dr. Donald J. Lynch, associate pastor of the Independent Nazarene Church.

K of C battle with the IRS

(Continued from page 1)

1972 and did not claim that the Knights owed any taxes. But another audit was conducted in 1977, and the IRS told the council the next year that it owed wagering excise tax and occupational tax dating back to 1972.

Since 1974, the wagering excise tax has been 2 percent of gross receipts. Before that, it was 10 percent. The occupational tax is \$500 a year, which is to be paid by each person who sells raffle tickets. In its latest suit, the IRS is seeking \$1,116,720.11.

The council began paying those taxes in 1979, but maintained that it should not be held liable for back taxes, since the IRS did not ask for payment when the two earlier audits were done. The council filed a lawsuit in 1981 in an attempt to settle the dispute.

In 1983, Dillin ruled that the council should be granted a trial to settle the case. But the following year, he granted a summary judgment in favor of the IRS, with no trial. That is the decision which the council appealed, and which was upheld in January.

DURING THE appeal, the federal government testified that gross receipts from the raffles averaged more than \$26,000 per year from 1973 to 1980. But Timothy Hayes, grand knight of the Msgr. Downey Council, claims that most proceeds from the raffles went to charity, not to the council itself.

Rochford said on Monday that he had not seen a copy of the latest suit and could not comment on it. However, he did discuss the council's position and previous legal action.

"All the council wants to do is get out from under, so to speak," Rochford said. "They want to pay what is owed but at the same time they don't think they should be held liable for the back taxes."

Although the council pays current taxes now that the IRS has changed its position,

Rochford said, "it doesn't seem right or fair" to try to collect the back taxes now. Furthermore, the council is "just not in the position to pay the back taxes."

However, he said, "As an attorney I'm limited to whatever the courts say. The council can still litigate if it wants to go to a higher court, but I wouldn't recommend that." So, Rochford said, "it's a matter of reaching a settlement." For the southside K. of C., that would mean a judgment of something less than the \$1.1 million the IRS is seeking.

The act which allows the IRS to collect the wagering excise and occupational taxes was passed in 1951. Rochford is puzzled as to why it was never interpreted as applying to the K. of C. until recently.

"Why it happened nobody seems to know," he said. There have been "at least 20" different IRS commissioners since 1951, and "no one has ever asserted this class of tax against this council before." Roscoe Egger, the current commissioner, is the only one who has interpreted the tax code to apply in this case. "Why one commissioner's word should be worth more than any other's I don't know," Rochford said.

If the purpose was to increase revenue for the IRS, it has backfired, Rochford said. "It has deprived the government of revenues that it had been producing." For example, as far as he knows, all local K. of C. councils have halted similar fund raising activities because of the litigation. So the IRS currently collects no wagering tax from them. Furthermore, without the raffles, the IRS no longer receives income tax from awards which were made. When the Msgr. Downey Council made an award in the raffle, it automatically withheld income tax from that award and paid it to the IRS. Rochford estimates the amount of those taxes at \$100,000 per year from the southside council until the raffle was discontinued.



WORKSHOP—About 50 people attended a Children's Liturgy Workshop Jan. 28 at Marian College. From left are Judy Jacoby, St. Thomas Aquinas Parish, Indianapolis; Sister Marilyn Brokamp, workshop instructor; and Clare Young, St. Thomas.

A Lenten meditation

At the end of a bad day

by Fr. John L. Ostidiek, O.F.M.
Director, Alverna Retreat Center

Dear Jesus,

Today hasn't been one of my better days.

I just didn't seem to have much verve. I went through the motions of work, doing things well enough, but not great, and certainly not efficiently. "Blah," "bland," "lukewarm," sound like suitable adjectives to describe me today.

So now as the evening dwindles on, I really do not feel pleased about it all. I'm sorry.

As I sit here thinking, I notice the special, little, framed, Basque map near my desk, "God is a busy worker, but he loves help."

Thanks for the hint. Yes, I do realize that you own the company 100 percent, that I am just your agent, so to speak. My success as your representative isn't the

key; you are. If at times—today, for example—I don't accomplish much, that doesn't bankrupt you. You can pick up the slack through others in many ways.

Any time I begin to think and act as if I am the hub of the wheel of life, or that the world rests entirely on my shoulders, or that your mission can be accomplished only through me—my cleverness and my energy—then I need to really look at the Basque proverb again.

When you commissioned and instructed your apostles, "Go throughout the world and preach the gospel to all . . ." (Mark 16:15), you realized that I might have days when I would not be your best agent. So you knew the risk, and took a chance with me. Thank you so very much for trusting me. I'm sorry that today I did not work the territory very well.

But maybe after a good night's rest and new energy from you, tomorrow my pace will improve. Now if you will excuse me, I'll close this and spend a bit of time with the manual you gave us, "the" book. I'm sure it is there where I will find your reply.

Keep in touch.

Sincerely,
John L. Ostidiek, O.F.M.



COMMENTARY

One bishop's answer to the priest shortage

by Dick Dowd

The bishop who spoke, off the record when we were at lunch, told me there was a very simple solution to the priest shortage in Latin America. "Simply ordain the men catechists," he said, "That would give most dioceses more than one priest for every parish and mission station they have. Some dioceses would have 500 more priests overnight."

I was about to object but never got a chance. He laid out his reasoning clearly and positively. His points were three:

First: We are a sacramental church and sacraments are vital. Putting a parish in the hands of a brother or a sister or a deacon who could not bring the people together to celebrate the Eucharist was a mistake. The current system of "reserving the Eucharist" and having the Liturgy of



the Word led by a catechist or Religious who would then give Communion was not Catholic and sacramental but Protestant. He was very clear on this.

Second: It doesn't take all that much education to be able to celebrate Mass. It is not the study or knowledge of arcane biblical exegesis that makes a priest but the call and the ordination by a bishop which does it.

In those mission lands the bishop was talking about, the catechist is usually a family man, a natural and familiar leader. A priest may come once a month or every six months to marry, baptize, pray for the dead. But it is the catechist, well-trained and knowledgeable about the faith, who teaches religion, prepares the couples for marriage, performs what we are used to calling priestly duties where priests are plentiful, and holds the Christian community together between visits from the priest.

Third: The church has done this before. During the Black Plague, for example, upstanding men of the community called Mass priests were ordained to bring the

eucharist and surety of forgiveness to the Christians of the time.

The result: Priests aplenty, to bring Christ to the world.

"Wait a minute," I said, "that sounds like the 'priest-from-the-people' idea. Except folks pushing that usually say the man needs no ordination, he is already the community's leader and priest."

That's where the bishop had me. The priest would arise out of the community, yes; but he would be ordained by a bishop—not the community. He would be holy, upright, educated in his own way to meet the needs of the people, and stable. He would live in the community and bring Christ in the eucharist to the people.

"But aren't these mostly married men?" I asked.

We are already ordaining married men, converts from Anglicanism and Lutheranism both in the United States and abroad. We could certainly ordain our own Catholics.

The longer he spoke the more difficulty I had in mounting arguments. Extensive educational requirements could easily be dispensed with and, in any case, were unnecessary. What is needed are holy men, not elegant intellectuals, he argued.

Would not this process produce two classes of priests? We already have a number of classes of priests: some with advanced degrees, some not; some scholars, some lawyers—experts of many different kinds. Adding one more class, I have been told, really isn't all that remarkable.

A key concern, of course, is stability. Would such priests be exemplary, holy, outstanding men—or might they be more problems for the church because of their minimal education?



There was no doubt in the bishop's mind. You are talking about men tried in the fire of adversity and time. If anything they would be examples to the others because of their constancy, spirit of prayer, and spirit of devotion and reverence they already display as catechists.

Finally I wanted to know if he really thought such a remarkable thing could come to pass. He didn't reply directly, but I came away with the distinct impression that he wasn't the only bishop who thought this way. Sooner or later, he suggested, it would have to come up at a synod. Then, if enough bishops demonstrate the need, it was his belief that it would—perhaps even in his own time.

The Roman Catholic Church is alive in Russia

by Ivan J. Kauffman

Father Hoppe Tadeusz is pastor of St. Peter's Roman Catholic Church in Odessa, a port city on the Black Sea in the Soviet Union. He is Polish, as are most of his parishioners. Now in his early 70s, he has been pastor of the only Catholic Church in the area for the past 27 years. Around his neck he wears a cross given him personally by Pope John Paul II.

I met Father Tadeusz last summer when the ecumenical delegation I was with went to Odessa to visit the churches there. When I told him I was from St. Peter's in Washington he broke into a smile and took my hand in both of his. "Perhaps some day we will meet at St. Peter's in Rome," he said with great emotion.

Although it was a weekday morning some 40 or 50 members of the parish had come to meet us, and many of them were also smiling broadly. Some embraced other members of our delegation, all Protestants. Even our official government guide, not a

believer, told me later how much she had been moved by the experience.

As we left I took several photos of Father Tadeusz and his parishioners waving goodbye to us. When I returned home and showed them to members of my parish they were also moved—and as amazed as I'd been to find there was a parish by the same name in the Soviet Union. We decided to do something to respond.

One Sunday after Mass we took a picture of a group of our members standing with our pastor on the church steps waving back. We had enlargements made of both photos and framed them together so the two groups seemed to be waving at each other. With the photo we sent a letter from our pastor to Father Tadeusz.

These were taken to Odessa by Father Francis X. Meehan, chaplain at Immaculata College near Philadelphia, and the U.S. member on an international delegation of Catholic theologians who went to the Russian Orthodox seminary in

Odessa in November for a consultation with theologians there.

"The delivery occurred at a truly celebrative Sunday night Mass in Odessa," Father Meehan told us. "We were greeted with flowers; the young girls were dressed in white, and the altar boys, also perfectly groomed, welcomed us excitedly. The church was completely filled, the singing heavenly."

"At post-communion time the president of our delegation, Bishop Bettazzi, introduced me and then I stood on the altar steps with Father Tadeusz at my side and read your pastor's letter aloud and explained your story—all of which was translated for the people—and then presented the photos. Father Tadeusz was thrilled. So were the people."

"After Mass, as I processed down the aisle, the people, as it were, collapsed inward, almost encircling me. I tried to shake hands with them but they would reach up, take my hand, and with great reverence lift it to their lips to kiss. It was

humbling and touching. I was moved within."

"Later that night a thought occurred to me," Father Meehan wrote, "that some of these young people—and there was an especially large number of young people at this Eucharist—would be conscripted into the Soviet army in the coming years. They would be trained to be my enemy."

Most of us never think of "the Russians" as including any fellow Catholics, but there are an estimated 4.5 million Roman Catholics in the Soviet Union today, most of them in the Ukraine and in the Baltic states of Latvia and Lithuania. In addition there are some 3.5 million Byzantine Rite Catholics in the Ukraine.

Experts estimate there are 1,000 Catholic parishes open in the Soviet Union today. Whether that number is accurate I cannot say. But I do know one parish that is open, and that's had a profound impact on people in our parish. We may be divided as American and Soviet citizens, but we're united as Catholics.

We must save world of the present, not world of the past

by Richard B. Scheiber

Do you remember Mass in Latin? How about schoolchildren marching into church each school day, almost military in their precision, halting next to their pews, waiting for the loud "snap" of a huge rubber band against the cover of sister's prayerbook, then genuflecting on masse before taking their seats? Do you recall the days when the pope, or the bishop, or your pastor said "jump," and everybody was expected to respond, "how high?"



Other memories: the quiet contemplation of the pre-dawn daily Mass; the official prohibition (widely ignored) against women in church choirs; the minute Lenten fasting regulations (16 ounces of this, four ounces of that, etc.); Forty Hours Devotions; the church law that required, under pain of sin, attendance of Catholic children at Catholic schools except in special circumstances; altar boys belting out Latin responses at Mass with

little idea of what those responses really meant.

Then there were the organizations of another day, such as Holy Name Societies, Rosary Societies, the Christian Family Movement and the Cana movement.

Don't forget the fish on Friday law and the Sunday Mass attendance requirement, which we wore as sort of a badge of membership in good standing. And there was regular confession, at least monthly, often weekly or bi-weekly. We were not about to forget we were sinners.

Much of the above was swept away in the strong ripples of the splash Vatican II made in our lives. A lot of it didn't, and some of the things that deserved a better fate are beginning to make a comeback.

My purpose is not to drag out fond memories of the past and thus touch the hearts of other old fogies like me. The church is not and should not be into the nostalgia business. The world Christians must save is not the world of the past, but the one they live in. Yet, the past is immensely important, because it is a valuable teacher of lessons applicable to the present and the future.

I parade these memories before you to

remind those of us of an older generation that millions of Catholics, born shortly before the Second Vatican Council and since that time, have never shared the experiences older Catholics have. Thus when we folks of an earlier time base our judgments and attitudes on our living in the pre-Vatican II church, most of our younger brothers and sisters have no idea what we are talking about. Antiques like we are should keep that in mind. It might help us understand and accept those who are beginning more and more to take on the responsibilities of the Christian in the world.

By the same token, the younger set, even though they might be close to outnumbering us oldsters, would do well not to reject out of hand some of the things that held us together back in prehistoric times like the 1950s and before. They might try to find out what some of those practices were, and what were the reasons for them. We did a lot of silly stuff back then in the name of religion, but just as much silly stuff goes on today for the same reason. There is also enormous good in both.

It's tough to sort out the banal from the essential if one has no understanding of what's gone before, and just as tough if one

has no idea of what Vatican II was all about.

Old or young, we could all spend a little more effort trying to understand one another and how we got to be the way we are. The more we deepen our knowledge of the church—which is all of us—the more we will love it, and each other.

the criterion

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$12.00 per year
30¢ per copy

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

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December.

Postmaster: Send address changes to The Criterion
P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

VIEWING WITH ARNOLD
'Power' is weak look
at media-based politics

by James W. Arnold

Movies about domestic politics have been scarce since the end of the Vietnam-Watergate era. Thus the arrival of a film like "Power," directed by an important socially conscious artist like Sidney Lumet, has to be considered a major and possibly cage-rattling event.

Unfortunately, it doesn't work out that way. Despite obviously noble intentions and an all-star cast, "Power" never generates the fervor or conscience-wringing emotions of such notable Lumet achievements as "Network," "Prince of the City," "Daniel," or "The Verdict." While it might have made a gripping three-hour movie, or even a TV mini-series, "Power" in a mere 111 minutes seems to have too many characters, too many plots, and insufficient substance.

For all its dissatisfactions, however, "Power" is another Lumet movie of con-



science. It explores the impact on democracy of the new political gods, the computer-and-media-based managers, the "hired guns" like Pat Caddell and David Garth who use polls and image-manipulation and TV commercials and staged pseudo-events to elect everyone from aldermen to presidents. They don't always win, but they are impressive. In essence, the candidate disguises himself to get elected, then is presumably free to pursue his true agenda.

David Himmelstein's screenplay focuses on Pete St. John (Richard Gere, in a rare establishment role), who is simultaneously advising a democratic outsider in a Latin American election, a New York millionaire (Fritz Weaver) running for governor in New Mexico, and a divorced female incumbent governor (Michael Learned) in Washington state. Clearly, he has no ideological loyalties.

"Advising" is hardly the word for what he does for his \$25,000 a month. As he tells Weaver, he is in complete control of all elements of the campaign, from how a candidate looks to what he says.

The crunch case, or real moral test, concerns an elderly U.S. senator from Ohio

(E.G. Marshall) who mysteriously decides to retire. Even St. John is disturbed at this: "You're one of three or four guys who make a difference up there." The senator persuades Pete to take on the campaign of his potential successor, Jerome Cade (J.T. Walsh). It soon becomes clear that Cade is not only nasty and ambitious, but has links to a sleazy manipulator (Denzel Washington) and Arab oil. In American movies, you can be linked to nothing worse.

Also involved are Gene Hackman, as Pete's folksy former mentor, who comes to Ohio to run the campaign of Cade's opponent, an idealistic young college prof whose main issue is solar energy, and Julie Christie, as a hardened investigative reporter who is also Pete's ex-wife (he's burned a lot of bridges in building his jet-set career). Christie eventually uncovers the scandal behind the senator's retirement, which has to do with the imprudent finances of the old man's anguished wife (Beatrice Straight).

It all sounds nitty-gritty and cynical, but the script does a prompt about-face. When the truth is known, both Gere and Christie look into their souls and repent. Christie decides not to publish the big story. Gere quits the Cade campaign, and confronts the young professor, essentially urging him to throw out all the gimmicks and tell the voters exactly what he thinks. So we wind up with a Frank Capra ending to what had been a typically grim Sidney Lumet movie.

The upbeat conclusion may make the audience feel good, but it undercuts most of "Power's" message about the pragmatic amorality of today's political masterminds and the corresponding gullibility of the voters. The sad reality is that we're beyond the effect of any appeal to simple honesty and telling-it-like-it-is. Even that would be interpreted as just another gimmick.

One suspects that Lumet was closer to the truth in "Network," which suggested that honesty threatened the entire social and economic system. Compare also the

best previous film about the new politics, Michael Ritchie's "The Candidate." Its point was that honesty is dull and turns people off, and that in getting elected, a candidate automatically makes himself irrelevant.

The real problem with "Power," though, is that none of the characters has as much depth as a pan-style pizza. As a result, the big scenes are heard but not felt. Our chief interest in the various campaigns is technical, just as it is for St. John. His tricks are amusing, e.g., when candidate Weaver falls off a horse, Pete rewinds the tape to make him look like John Wayne. But there is little feeling for the moral depravity of the whole business, that the method itself is wrong, no matter who's being elected.

As always, the veteran Lumet is at his best suggesting the sinister quality of the hardware—the spinning tape reels, the flashing computers, the slick technology that masks the underlying corruption, the multiple TV monitors that obscure rather than reveal truth. "Power" has an eerie, bluish, lit-from-below look to it that suggests more evil than the script itself.

The horror is that the gadgets, the tools, the machines seem so benign and innocent. Like movies themselves, they are limited by the qualities of mind and spirit of those who send and receive their messages.

(Political cautionary tale with good intentions but mixed results; language, sex situations; satisfactory for mature viewers.)

USCC classification: Not rated.

Recent USCC
Film Classifications

Hannah and Her Sisters A-IV
Quicksilver A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Nature' mini-series looks at last great frontier, the Arctic

by Henry Hux

The Arctic, one of the last great frontiers of the world, is the subject of a three-part "Nature" miniseries, "Kingdom of the Ice Bear," airing Sundays, Feb. 16 and 23 and March 2, 8-9 p.m. EST on PBS.

The premiere, "The Frozen North," introduces viewers to the harsh conditions of life for the animal world on and under the ice of the Arctic Ocean. The grandest of these creatures is the powerful polar bear, and a memorable portion of the film is devoted to the nurturing and training of three bear cubs by their mother.

The natural history of Arctic wildlife also includes the chain of life consisting of predators and their prey. Although there are no gory details, younger members of the family may get upset by such scenes as a fox killing birds or a bear stalking a seal.

The second episode, "The Land Beyond," focuses on the animals dwelling on the Arctic tundra beyond the treeline. The film follows the migrations of caribou herds and the wolves which prey on them, the lemmings who live underground and feed on the area's sparse vegetation, and varieties of exotic birds and their strange nesting habits.

Lastly, "The Final Challenge" examines how the traditional hunting culture of the Eskimo was in harmony with the ecological needs of this frozen world. A region rich in natural resources, the Arctic is rapidly being changed by industry and mining operations.

These three programs, filmed by BBC's Hugh Miles ("The Flight of the Condor"), convey magnificently the natural spectacle of a stark but beautiful world of snow and ice. It is the ultimate experience for the vicarious world traveler.

Now in its fourth year, the "Nature" series has shown us the marvels of life in the wild around the globe. This journey to the far north was obviously one of the most difficult to make but the result ranks among the best achievements of the award-winning series.



NATURE SERIES—Award-winning cinematographer Hugh Miles follows a mother polar bear and her cub in "Kingdom of the Ice Bear," a three-part "Nature" exploration of the Arctic ecosystems beginning Feb. 16 on PBS. (NC photos)

'Divorce Wars,' PBS, Feb. 25

Five years ago there were 700 lawyers in the United States specializing in divorce cases. Today the number is over 11,000. That is but one of many statistics illustrating the scale of the problem examined in "Divorce Wars," airing Tuesday, Feb. 25, 9-10 p.m. EST on PBS.

Filmed mainly in Wilmington, Del., the program focuses on how children of divorce are victimized by the push and pull between parents in custody cases. Children often become the means by which battling spouses try to hurt each other.

Several psychologists point out that children feel the trauma of divorce very directly and pay the price all their lives. Many try to be strong for their parents' sake during divorce proceedings, only to fall apart afterward.

Delaware is one of four states that mandate mediation in an effort to avoid long courtroom fights. The reasoning is that when a judge decides questions of custody and child support, there are no winners and losers and no one benefits.

The efforts of mediators to help divorcing parents think through their differences are successful in about 70 percent of the cases. The reality, said one mediator, is that "some people work harder at their divorce than they ever did at their marriage."

The program ends by stressing the fact that most children of divorce have difficulty establishing other relationships and are more likely to continue the cycle of divorce in their marriages.

With half the marriages in the United States ending in divorce, and with a growing number of children who are damaged by the trauma of split parents, it is obvious that this is a national problem that harms all of society.

The documentary, produced by Sherry Jones, is sensitive and compassionate but does not shy away from showing how the bitterness and anger of a divorce can make parents forget the effect on their offspring.

'Welcome Home, Bobby,' CBS, Feb. 22

"Welcome Home, Bobby," a drama about a teen-ager trying to come to terms with his sexual identity, airs Saturday, Feb. 22, 9-11 p.m. EST on CBS.

Bobby (Timothy Williams) has been arrested in a drug bust in a part of town frequented by homosexuals.

Returned to his home, he is suspected of being homosexual by his hostile father (Tony Lo Bianco), insensitive schoolmates and prejudiced teachers.

Bobby has, in fact, had a brief homosexual relationship with an older man but has broken it off. The program explores Bobby's ambivalent feelings about this experience and his determined attempts to find guidance and direction.

Because his parents fail to help, he seeks counsel from others, among them a high school dropout who takes him in. But only in the final scene, when his father comes to bring



WELCOME HOME—In a wild confrontation with his father, Bobby Cavallero (Timothy Williams) dresses in drag in "Welcome Home, Bobby," a Feb. 22 CBS movie about a teen-ager who must face his ashamed father and abusive classmates after having a homosexual relationship.

him home, does there seem any possibility that Bobby will have the parental support necessary to resolve his conflicts.

Tony Lo Bianco portrays the kind of father who is more concerned about what it means to be a man than about what it means to be a father. His performance is filled with macho bluster, much gesture, little sensitivity.

This Titus Productions presentation, directed by Herbert Wise, struggles with the problems of a troubled adolescent who lacks parental guidance and understanding in dealing with the pressures and sources of conflict in his young life.

The program avoids making any judgments regarding homosexuality, treating it instead as a developmental issue, of which the home is an important factor. The result may sensitize parents to the needs of their teen-agers in grappling with this period of physical and psychological development. Whether viewing this program would be helpful for youngsters is another matter best left to parental discretion.

TO THE EDITOR

Tribute to Fr. Eugene Weidman

A friend of Father Eugene Weidman wrote a moving tribute to him which was read at his funeral Mass on Feb. 4. It put into words the things his friends remember from his well-lived life. The text of the eulogy is being reprinted here with her permission, that its message might reach out and comfort Father Eugene's friends who were not able to be there to hear it. I believe the message is also one of the hope for the world, that there was such a man.

The author said that she'd prefer not to have her name mentioned, because she wishes the focus to be only on him.

"Today we gather to bid farewell to a special friend to us all, a person who has touched us all, in so many ways. He was with us in our joys and in our sorrows—a priest who served us all, a man whom we loved so much.

"We will remember his pride in Perry County—his love of the countryside. He touched all of us over the years—some through parish work, and others, by joining our families. He was a priest, a friend, a man with a love for trains and pine trees.

He supported a county he believed in, he backed a fire department. And to some, he was even like a father.

"Now that he is gone, we hold onto all our memories, to help us through our sorrow. The past few months have been long and hard. He continued to show us his strengths with each day, in facing what the tomorrows would bring for him. He continued to fight, from his times in therapy, to coping with hospita! food. He enjoyed our visits so much and waited each day for the mail that kept him in touch with home. He missed Perry County, but with all our visits, notes and clippings from home, it helped him stay in touch.

"Even when he started losing his ability to speak, he never quit. A new method of language was developed between us all and we just kept on going. Even in the end, he still had his strong left-handed grip. He gave us so much these last few months—love—faith—hope—strengthening us to face today.

"Father, we will miss you . . . your Christmas wreaths, your love for trains,

your woodworking, your love of nature. How proud you were of the pines you planted so many years ago, and of the land you loved to walk about. How you enjoyed the spring and dogwood trees in bloom. How you shared your beautiful countryside with so many of us, especially through the CYO. How you enjoyed the fall, when sorghum time came. How you were always with us at Christmas, enjoying the holiday meals and goodies.

"We say goodbye to you today but in our hearts, you will live forever, along with the memories you have filled us with—with

pine trees, the dogwoods, love of trains, the birds and the deer, red pickup trucks, sorghum, Christmas wreaths with red bows, jelly beans and chocolate candy, turtle soup and chili, red roses, your dog "Buster," your bib overalls and denim caps. These are just a few things that will make us think of you.

"We give you today our love and our prayers. Finally you are at peace. You will be in our hearts forever. Farewell to our friend. We love you."

Peg Hall

Derby

The bishops' deterrence committee

"Cardinal Bernardin heads deterrence committee" (The Criterion, Feb. 7) is another cop out. Anyone who has read the pastoral on war and peace, and observed the arms build-up of the last five years, and doesn't know that we have far exceeded any "strictly conditioned moral acceptance of nuclear deterrence" has a Rocky IV mentality.

I have never heard any bishop or anyone else mention the pastoral relative to a specific weapon. The MX missiles and Star Wars certainly don't meet the pastoral's

conditions for moral acceptance. Star Wars is anti-deterrence, if there is such a word.

I think the bishops are maintaining their reputation—"for acting as if their job was over once they had issued a public statement on some burning issue." Of course, their silence on the "option for the poor" of the pastoral on the economy is also deafening. I suppose next week the bishops will announce that they will work with the president to study welfare.

Bob Twitchell

Indianapolis

Help for the handicapped and sick

are in great need.

For a long time now I have tried to get a Day of Recollection for us who could attend with the help of friends. The need for improved spiritual help is great.

Maybe you in your article have awakened the clergy and laity to the needs of the handicapped and sick. Thanks from the bottom of my heart for taking time to prepare such a wonderful article. May God richly bless you.

Delores Acton

Indianapolis

Call them native Americans

I read with interest your article on women in the Feb. 7 issue. So why does the author who obviously does not want to be treated as a second-class citizen use a term to denigrate another ethnic group?

That great (supposedly) Catholic, Christopher Columbus, was wrong in 1492 when he thought he had reached India, so why do we insist on calling them American Indians? My late brother-in-law tried to expunge that term from the English language. Most other ethnic groups have tried to eliminate their derogatory terms from the English language and have succeeded for the most part. The native Americans were here long before the rest of us immigrants. True, anyone born in America can be considered an American. But it is also true that those in the service of this country may take his or her spouse along to a foreign country during the tour of

that service. If that couple should be blessed with a child while abroad, that child is still considered to be a citizen of this country with all rights and privileges.

While we are native immigrant Americans, they are native Americans. And we should be ashamed of the way they were and are treated.

Charles J. Waltermann

Richmond

No pope's column

"The pope teaches" column does not appear today. It is taken from remarks made at his weekly general audiences and he did not continue his catechetical remarks at his audience on Ash Wednesday, the day after his return from India.



EARLY MARDI GRAS—"Fat Tuesday," the English meaning of Mardi Gras, was celebrated a little early at St. Augustine Parish, Leopold, on Feb. 9. Mardi Gras is one final fling before Ash Wednesday begins the season of Lent, traditionally a time of penance for Christians in preparation for Easter. Here, Unecda and Paul East are in the proper mood at the parish celebration. (Photo by Peg Hall)

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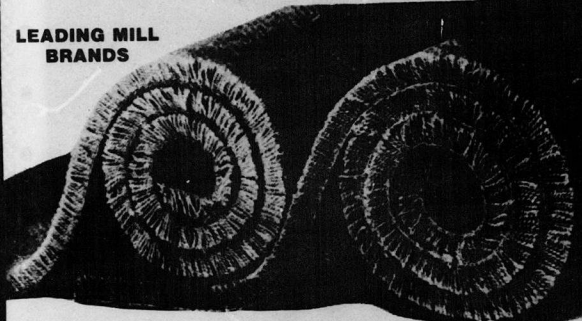
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CORNUCOPIA

'Oh, if I had only kissed him . . .'

by Alice Dailey

Probing one's ancestry may open fascinating doors but it also reopens windows of memories perhaps better left closed. Mere mention of a relative's name, such as that of Ed, my drinkin' uncle, brings a whole poignant scenario back to life.

A tall man, with coal-black hair parted in the middle, hand-diebar mustache and soft brown eyes, Ed was, as my father observed, "not a bad sort when he lets the drink alone."

"He's just grieving for his wife," Mom snapped. Ed was her brother.

"Oh, hell," Dad drawled, "he was on the juice long before that."

Ed apparently never held a job, at least he was apt to turn up at our house any time of day. Come to think of it, many of Mom's relatives were always dropping by. And always with a sob story.

They couldn't have been coming for drink; both my parents were teetotalers. It certainly wasn't for money; we had none. Whether it was for Mom's good strong coffee, the second-day rolls she got from the bakery, or just for her sympathetic ear, I don't know.

Ed started dropping by on Sunday about noontime. Each time he walked a little more unsteadily, talked a little more loudly, and smelled a little boozier.

My father stood for this a couple of times, then issued a warning.

"Now listen, Ed. You're welcome here when you're sober but not when you're tanked up like this. We've got four girls starting to grow up, we've got a good name and a respectable neighborhood and we want to keep it that way. Understand?"

Ed's glazed eyes crinkled. "Why, Will, you talk like I'm drunk or somethin'." But if I'll make you any happier, I promise." He grinned broadly.

"I'm not kidding!"

Two more Sundays passed but one hot noon, just as were trying to relax, the same familiar voice boomed.

"That's it. The one with the girls on the porch. That's my sister's house."

Ed was being bolstered, rather, dragged up the street, by two men. We slipped inside to tell Dad. He tore out the front door.

"Hold it! Hold it right there! You're not bringing him here!"

Ed whined. "Aw, Will, for God's sake."

Dad shouted over the porch railing. "I said don't come any closer. Stop right where you are!"

The two men laughed foolishly. "What'll we do with him?"

Dad was livid. "I don't care what you do with him. Take him back where you found him!"

As they paused by our shade tree Ed's legs gave out so they dropped him and departed. My uncle made a little pillow of his hands and promptly went to sleep.

Our good Baptist neighbors from across the street were just returning from their Sunday service. The Danish Lutherans to our left were just pulling into their driveway. Both families stopped short. The only Catholic family on our block and a drunk under the tree yet.

Poor Mom, beside herself with hurt and humiliation, implored, "Oh Will, let's get him into the house!"

"Nope." He grabbed his stiff straw hat and headed for the back door. "He's been

warned. Needs to be taught a lesson or he'll do it over and over." The door slammed.

The rest of us had scattered all over the house but when Dad was safely out of sight Mom spied me and whispered, "Alice, come help me wake up Ed so we can get him inside before the whole neighborhood comes out."

She shook one arm while I shook the other, all the while she was whispering, "Ed, wake up. Ed, wake up. Oh God help us." After all the tugging he finally opened his eyes. How she ever got that gaunt, stumbling man inside is a mystery.

Inside, I hid on the stairway and listened while Mom talked, pleaded, and poured cup after cup of coffee. After a while I ventured a peek around the corner.

Mom said, "Why, look who's here, Ed."

Sobered up and shamefaced, he opened his arms. "Well, if it ain't Mag's baby. Come here and give your old uncle a kiss."

Mag's "baby" eyed him coldly and dodged around a corner. Even if he hadn't humiliated my poor parents to death I wouldn't have kissed that wet mustache with coffee dripping off it.

Mom said earnestly, "Ed, Dad will be coming back soon so you'd better leave. But I want your solemn promise you won't ever do this to us again. Promise me?"

He raised his right hand. "Mag, I swear to God. I give you my promise."

This time he kept it. They found him some weeks later, kidneys and stomach "eaten away" and his poor heart worn out.

It was Dad who dug deep in his own pockets to help with funeral expenses. It was Mom who walked three anguished miles to beg Ed's parish priest for Christian burial, and it was I who thought over and over, "Oh, if I had only kissed him, wet mustache or not."

vips...

✓ Melvin and Margaret (Alerding) Winzenread will celebrate their 50th Wedding Anniversary on Saturday, Feb. 22 at a reception hosted by their children from 2 to 5 p.m. at Lake Shore Country Club, 4301 Carson Ave., Indianapolis. A Mass will follow at 6 p.m. in St. Roch Church, of which they are members. The Winzenreads were married February 22, 1936 in St. Patrick Church. Their nine children include three sons: Melvin (Mickey) J., Michael A. and Mark Leo; and six daughters: Marjorie Thomas, Marleen A., Mary Gracie-Dale, Marcia Sauer, Melissa Brown and Madonna Kasting. They have 25 grandchildren and three great-grandsons.

✓ Mike Fulton, a member of St. Bernadette Parish, recently received the Boy Scout rank of Eagle. The Eagle Scout award is the highest honor given to Boy Scouts.

✓ Five seminarians from the Archdiocese of Indianapolis were among the approximately 70 theology students at St. Meinrad Seminary who received the Ministries of Acolyte and Lector from Archbishop Edward T. O'Meara on Feb. 3. Receiving the Ministry of Acolyte were: Daniel Atkins, Floyd Knobs, whose home parish is Sacred Heart; and Michael O'Mara, St. Mary, Greensburg. Receiving the Ministry of Lector were: Vincent Lampert, Holy Trinity, Indianapolis; Raymond Schafer, St. Patrick, Madison; and Thomas Schlessmann, St. Luke, Indianapolis.

check it out...

✓ A Tobit Day for Marriage Preparation will be held from 8:30 a.m. to 5:30 p.m. on Sunday, May 4 at the Oldenburg Convent. \$10 per person/\$20 per couple. Limited to 20 couples. Call 812-934-3204 to register.

✓ The Allison Mansion at Marian College welcomes bookings for wedding receptions and other events from people not directly related to the college.

Reservations should be made as far in advance as possible. For information call Janet Padgett at 317-929-0123, ext. 299.

✓ Anton Braun and Pat Sheehan will present a Workshop entitled "Beyond Loneliness to Intimacy" from 9 a.m. to 5 p.m. on Saturday, April 5 at Beech Grove Benedictine Center. \$15 fee. Lunch available for \$4.25 extra. Lunch reservations must be made one week in advance. Contact Pat Sheehan at P.O. Box 68020, Indianapolis, Ind. 46268, 317-872-6646, or call Anton Braun 255-7483.

✓ On Feb. 12 a German delegation led by West German Bundestag member Klaus Dawke and hosted by U.S. Representative Lee Hamilton visited Oldenburg, the German-founded "Village of Spires" and home of the Sisters of St. Francis of Oldenburg. The delegation was in the U.S. to visit German exchange students.

✓ Immaculate Conception Academy in Oldenburg will present a Rite of Spring Madrigal Dinner at 6:30 p.m. on Thursday, March 20 in Merry Olde England (ICA gym). Tickets are by reservation only, beginning Feb. 24, at \$10 for adults and \$7 for children ages 10 and under. Call 812-934-4440 for reservations.

✓ A Festival of Marriage-VI will be held from 1 to 6:15 p.m. on Sunday, March 2 at the Christian Theological Seminary, 1000 W. 42nd St. Thirty workshops on far-ranging topics such as "Becoming Oneself While Remaining a Partner: Personal Growth and Marital Distance" or "The Blended Family: A Possible Dream?" will be offered. Advance registration is \$7 per person; limited registration at \$8 per person at the door. Festival of Marriage-VI,

Raines Pastoral Counseling Center, 921 E. 66th St., Indianapolis, Ind. 46220.

✓ The 42nd Annual Triad Concert by the Columbians of the Knights of Columbus, the Murat Shrine Chanters and the Indianapolis Maennerchor will be held at 8 p.m. on Friday and Saturday, Feb. 28-March 1 in the Murat Theatre. There is no admission charge. Reserved seat tickets may be obtained from members of the performing choruses or by calling the Murat Shrine Office at 635-2433, ext. 33.



✓ Pirate Apprentice Frederick (Steve Striby, right) displays his piratical charm to one of Major General Stanley's maids (Katie Eades) under the watchful eye of the Policeman (Ben Glen) in Marian College's production of the "Pirates of Penzance" being presented Friday, Saturday and Sunday Feb. 21, 22 and 23 in the auditorium. Admission \$3; students \$2. A dinner theatre production of the musical will be presented on Saturday, Feb. 22 in the James A. Allison Mansion, 3200 Cold Spring Rd. beginning with dinner at 6:30 p.m. \$12.50; reservations required. Call 939-0224.

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Penance service at
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The first penance service during Lent in the archdiocese will be held at St. Anne Parish, New Castle, on Feb. 27 at 7 p.m.

Other penance services are being scheduled and dates will be announced in The Criterion as they become available.

QUESTION CORNER

The Ten Commandments

by Fr. John Dietzen

Q I would like to know what the original words of the Ten Commandments are, without all the additions by the church and by other preachers. (Louisiana)

A The Ten Commandments appear twice in the Bible, in Exodus (20:1-17) and Deuteronomy (5:6-21).

A much looser and less comprehensive set of "Ten Commandments" is found later in Deuteronomy (34:10-28).

I'm not sure what you mean by "all the additions." We know, in fact, that the form of these commandments now in Scripture is considerably longer than the early (original?) Hebrew versions.

To the Jews the Ten Commandments were known as the Ten Words. The very word, "decalogue," which we frequently use for them, would be loosely translated as the Ten Words.

In the more primitive form, each commandment was two words. In English they would be something like "No stealing," "No adultery," "No killing." So even when the biblical books took their present form a lot of expansion had already taken place."

FAMILY TALK

Dealing with torn family, need to set realistic goals

by Dr. James and Mary Kenny

Dear Mary: When I was growing up, my family was constantly torn by division and arguments. I promised myself that this would not take place in my life with my brothers and sisters.

Because of our youth, my brothers and sisters and I do not have a naturally affectionate relationship. Yet I determined that every holiday would be an occasion for the family to come together and celebrate. These affairs were always held in my home because no one else offered.

Lately, however, I have become discouraged since the propensity for disagreement is ever present. As a result, I let nearly everything slide so as not to cause division. However, as I get older, the tendency to say "the hell with it" is growing. I know this would be disastrous. (Pennsylvania)

Answer: Clearly you have thought about the problems in your family and have done your best to create an atmosphere that you would like to have, all with little success.

You have devoted time to seeking insights, trying to figure out what caused the problems.

Furthermore, you seem to measure your family against some ideal standard where relatives have only positive feelings toward one another and always experience happy family gatherings. Believe me, your idealized concept of family gatherings does not exist.

Insights and ideals are fine, but have they helped solve your problem?

Instead of insights, try to state the goals you desire in family relationships. This focuses on outcomes or results. For example, your goal might be: "I would like to have happy family relationships where we enjoy each other's company when we get together for holidays."

Now break down your overall goals into small specific steps. A "happy family" is too vague a goal to achieve. Forget for the moment about lasting changes. For a starter, you might ask yourself: "What family member would I most enjoy being with?" Choose only one brother or sister, the one you most enjoy.

Next, limit time spent together. Perhaps

Perhaps you mean we have, in Christian times at least, added on to the things prohibited by the Ten Commandments. That seems quite true.

The last seven commandments (as Lutherans and Roman Catholics generally number them) were understood by the Jews to deal particularly with essential civil law matters, which is not to deny, of course, that they were still commandments of God.

Thus, the commandment "Thou shalt not bear false witness against thy neighbor" was intended to protect the integrity of the judicial system. One must speak the truth as a witness in any trial or procedure involving one's neighbor.

The explicit connection of this commandment with malicious gossip, for example, or personal insult, came later. Obviously this larger meaning fits well our understanding of Our Lord's supreme commandment, total love of God and of our neighbor.

Similar things might be said of some other commandments.

Q I have two questions about Communion. The priest who comes to see me told me to ask you.

Is there a rule any more about what to

have ready when he comes to my home for Communion? Also, can I go to Communion on Holy Thursday and Good Friday? (Ohio)

A The official ritual of the church for Communion outside of Mass says that when Communion is given anywhere outside of a church "a suitable table is to be prepared and covered with a cloth; candles

are also to be provided" (No. 19). This would, of course, include at home.

The same ritual says that people who are sick may receive Communion any time on Holy Thursday and Good Friday. On Holy Saturday it may be received only as viaticum, that is, if the person is dying (No. 16).

This is indicated also in the Sacramentary for the liturgy of those days.

(A free brochure "Infant Baptism: Catholic Practice Today" is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions may be sent to Father Dietzen at the same address)

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Consultation on pastoral on women

This is a continuation of the report submitted by the Archdiocese of Indianapolis to the committee preparing the bishops' pastoral letter on women. It is the result of a consultation of more than 1,500 women throughout the archdiocese.

Because of the length of the document, it is being serialized over several weeks. A news story summarizing the report was in the Feb. 7 issue.

Question 3B: In what ways do you feel oppressed/discriminated against in society?

A Male Dominated Society

Women are forced to abide by laws written and enforced almost entirely by men.

Women often are not considered for positions in the work force because they are women, even though they might be equally qualified.

Women's gifts, talents, and abilities are not respected and are often feared by men, i.e., bosses, husbands.

Women are considered too emotional and incapable of making good business and administrative decisions.

There is a general and subtle lack of respect permeating society.

Sexuality

Women are considered as sex objects or seductresses.

Women are often considered to be an extension of men or below the status of men.

There is still resistance in society toward women who are victims of rape, incest, and sexual harassment. There still exists a double moral standard for men and women in this society.

The media portray women as sex objects, second class citizens, substandard people. Pornography's portrayal of women is dehumanizing.

Economics

Women are forced to work for less pay even when performing the same tasks as their male counterparts. "Comparable worth" should be recognized throughout this society.

Homemakers are not recognized for their economic worth. They are looked down upon by society. Raising a family and keeping a home are not considered valuable in comparison with "men's work."

Through unfair divorce laws and welfare laws, women are frequently forced into poverty.

Women are discriminated against with respect to borrowing money.

Women are often relegated to very menial jobs.

Minority women, of course, still feel discriminated against not only because they are women but because of their background. This is a flaw which is deeply woven in the United States.

No Discrimination Felt

Throughout the reporting areas, there were women who felt that they had never been discriminated against in their lifetimes. Their experiences in this country suggest to them that things should remain the same.

Question 4A: As you reflect upon your personal experiences, what do you find contributes the most to the reconciliation (harmony, dignity, healing) of women in the church?

There was great accord throughout the archdiocese, in both rural and urban areas and in parishes of various sizes, on the following:

1. There was deep appreciation for service as cantor, lector, eucharistic minister, and parish council member. Congregational singing was noted as a positive experience.

2. The seeking out of the opinions of women, such as for the pastoral on women's concerns as well as other matters, was cited.

3. Women of all ages appreciate the

dignity they receive from having Mary as a role model.

There was some mention of the following:

1. The sensitivity of some or many clergy to women's concerns and their willingness to really listen and be open to the opinions of women contributes much to affirmation and healing.

2. Many women find strength in personal and group prayer and in Scripture study.

Noted less frequently were:

1. The church recognizes leadership capabilities of women.

2. The church seems more flexible (as in regard to divorce and birth control), and this brings comfort to some.

3. Adult religious education, such as Marriage Encounter and Christ Renews His Parish, is helpful.

4. Seminaries are opening their doors to women, and opportunities are growing in spiritual direction and in parish and hospital ministries.

5. The Sign of Peace was mentioned as a means of reconciliation.

Question 4B: As you reflect upon your personal experiences, what do you find contributes the most to the reconciliation (harmony, dignity, healing) of women in society?

In this section, many women reflected a future orientation, describing what they believe should happen. Greatest emphasis was given to equality under the law, especially concerning employment. Important attitudinal changes concerned appreciation of the wife/mother role and recognition of women's talents and capabilities. A third theme was the healing they have experienced from sharing and supporting each other.

Equality and Protection of the Law

Equality under the law in seeking jobs. Equal pay for women when they do the same work as men.

Affirmative action to insure access to jobs previously unavailable to women.

Legislation recognizing women's particular needs, i.e., Aid to Dependent Children, property and ownership rights, and justice for rape victims.

Laws which require men to carry equal financial responsibility for pregnancy and child care.

Recognition

Appreciation of the wife and mother roles.

Acknowledgement of women's insight, talents and capabilities, not seeing them as sex symbols.

Appreciation of women's contribution to society and greater cooperation between men and women.

Opportunity to hold leadership positions and equal decision making opportunities.

Greater use of non-sexist language.

Education of children to respect the dignity of all persons.

Increased availability of educational options and opportunities.

Support and Assistance

More opportunities for women to share with and support one another.

Support groups for the widowed, single parents, working mothers, and others with particular needs.

The women's movement to give visibility to women's issues.

Agencies and organizations to assist women, i.e., battered spouse shelters, pregnancy hotlines, family planning, day care, and Birthline.

More equal sharing of roles and responsibilities in the home, especially for women working outside the home.

Question 5A: As you reflect upon your experience, what do you find contributes most to the alienation (abuse, divisiveness, dehumanization) of women in the church?

Women felt strong alienation in several areas: attitudes about and toward women in the church; church laws regarding marriage, divorce, and birth control; and

decision making. Other responses surfaced regarding exclusion, insensitivity of some priests, and alienation between and among women themselves.

Attitudes About Women/Attitudes Toward Women

Women are treated like second class citizens or like children.

Women are stereotyped in domestic roles and experience a sense of subservience and an attitude of male chauvinism.

Some sense an automatic assumption of ignorance and at the same time an attitude of fear that women will take over.

Women are relegated to menial jobs while men hold the key roles.

There is a closed mindedness on the part of the hierarchy and an ignoring of women's ideas, administrative abilities, and talents.

The notion that celibacy is necessary because women are viewed as temptresses is alienating.

Marriage/Divorce/Birth Control

Alienation is felt because of the treatment given to separated, divorced and remarried Catholics, e.g., the painful denial of the sacraments.

There is "sluggishness" in the process of dealing with marriage problems and there is conflicting information regarding annulments.

Women feel the major burden of birth control, abortion, and divorce.

The church looks down on the non-Catholic spouse.

Religious and priests seem to be dispensed from vows with comparative ease.

The emphasis on Mary's virginity as the most important aspect of her spirituality rather than on her "Yes" leaves married women without a role model.

There is a lack of support in the church for motherhood and single parents, for women suffering from abuse, alcoholism, and birth control.

Decision Making in the Church

Women are left out of the decision making process; men are the policy makers.

The lines of authority/power in the church are male dominated.

Unrealistic expectations are set by men with no recourse.

Authorities want things done their way, not allowing for input.

The hierarchy uses Tradition and literal interpretation of the Scriptures to retain power and authority.

There is a lack of confidence in church leadership (cardinals and Curia).

It is difficult to have to ask a man for permission, or to think you have to

Exclusion

Exclusion from ministry simply because of being a woman is alienating for some.

(See CONSULTATION on page 17)

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Pilgrimage to National Shrine planned in April

by John F. Fink

The third annual pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C., will be from Tuesday, April 15, to Sunday, April 20.

The first two pilgrimages were during July, but the planners for this year's trip said that it is being planned during "cherry blossom time" in Washington.

The pilgrimage is sponsored by the Archdiocese of Indianapolis and will be led for the third year by Father John Beitans, pastor of St. Ann Church, Indianapolis.

The tour will leave the Catholic Center in Indianapolis at 9 a.m. April 15 by bus, will stay overnight in Washington, Pa., and arrive in Washington, D.C., Wednesday afternoon, April 16. Participants will stay at the Sheraton-Carlton Hotel, 16th and K Streets.

Mass and a full day of activity at the shrine will be on Thursday, a tour of Washington will be on Friday, morning Mass and a departure ceremony at the shrine will be on Saturday, and the group will arrive back in Indianapolis on Sunday after again spending the night in Washington, Pa.

THE NATIONAL Shrine is a spectacular landmark in Washington because of its size, its belltower and its colorful dome with its brilliant symbols of Mary in polychromatic tile. It is the largest Catholic church in America and the seventh largest church, of any denomination, in the world. At 77,500 square feet, it is 19,732 square feet larger than New York's St. Patrick's Cathedral.

The shrine is particularly noted for its huge mosaics, including the largest single mosaic in the world. It is "The Descent of the Holy Spirit" on the inside of the dome. It is composed of 1,250,000 tesserae and measures 3,950 square feet. However, since it is so high from the floor of the shrine, it is

not as dominant as the heroic mosaic of "Christ in Majesty" located behind the main altar. It is the largest mosaic of Christ in the world.

There are 61 chapels in the shrine, 34 on the main floor and 27 in the Crypt Church below. All the chapels contain more mosaics, paintings, sculptures and tapestries.

BUILDING OF the National Shrine started in 1922 and continued till 1931. By that time the Crypt Church was completed at a cost of more than \$3,000,000. Then construction came to a halt for nearly a quarter of a century because the country was in a depression and no funds were available.

After World War II, Archbishop John F. Noll, Bishop of Fort Wayne and editor of Our Sunday Visitor, started a campaign to raise the money needed to complete the church. He managed to raise more than \$7,000,000 from the readers of Our Sunday Visitor. A bust of Archbishop Noll is included among the sculptures in the shrine's memorial hall in the crypt of the church.

After a lapse of 24 years, work on the shrine resumed in the summer of 1955. Four years later, it was dedicated. However, further construction has continued to the present time.

Today the shrine is used for events important to American Catholics. Each year, during their annual meeting in November, all the bishops of the United States concelebrate Mass there. Pope John Paul II visited the shrine on Oct. 7, 1979 during his visit to the United States.

Those interested in obtaining more information about the Indianapolis pilgrimage to the shrine may contact Father Beitans at St. Ann Church, 2850 S. Holt Rd., Indianapolis 46241. Tel. 317-244-3750. The cost is \$400 per person based on double occupancy. Full payment is due by March 28.



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25

Stepping Out

By Monica Clark
NC News Service

I first met Olga Morris two years ago. We both had joined a delegation of Northern California Catholics taking the U.S. bishops' pastoral letter on peace to the Soviet Union. We met again last summer in Nairobi, Kenya, while attending the U.N. Forum on Women.

Both times the 58-year-old widow told me she was trying to find her "way in the world. I come right out of the kitchen, always a homemaker, and I haven't fully found where I fit in it."

Her uncertainty, however, has not held the mother of four down.

□ □ □

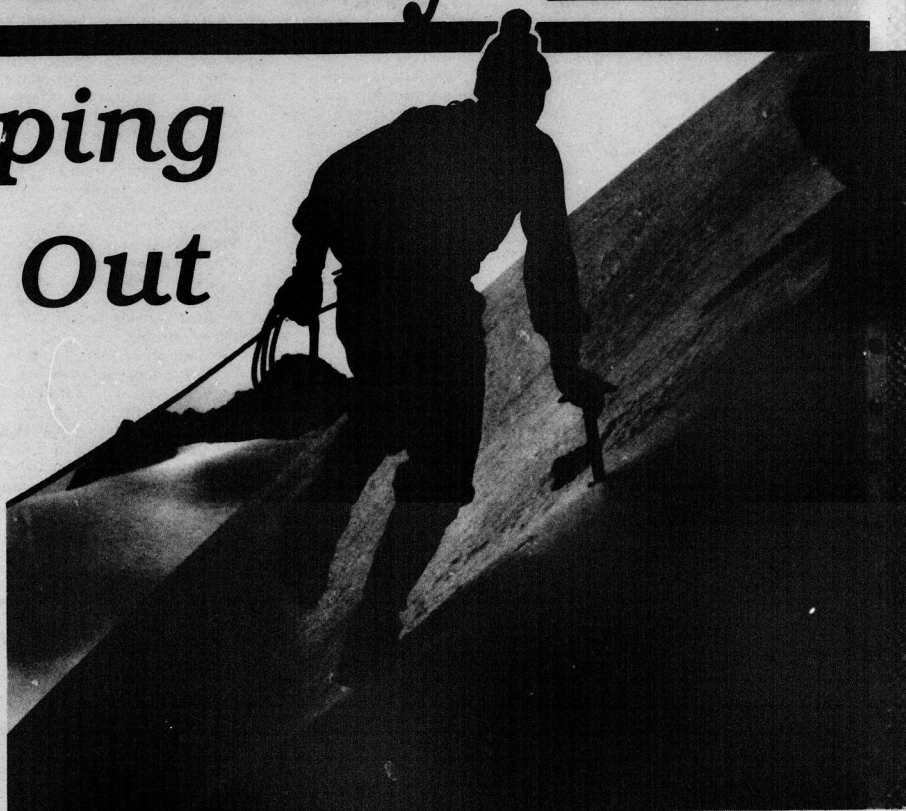
Recently Mrs. Morris and I met again. This time we talked about the risks of venturing into unknown territories — be they foreign countries or at-home opportunities for new experiences.

One of the challenges, we agreed, is remaining open to a change in attitudes toward other people. Long-held notions sometimes have to be renounced in order to take new steps in personal growth.

"After I met Soviet citizens on a personal basis, how could I view them solely as the enemy?" she said of her two-week visit to the Soviet Union. She recalled that the U.S. peace pastoral reminds American Catholics that "the Soviet people and their leaders are human beings created in the image and likeness of God."

"When I heard from Kenyan women of their struggles to feed and clothe their families, how could I forget them when I returned to the security of my own home?" she said of her weeks in East Africa.

Mrs. Morris believes these experiences expanded her understanding of the church. "I saw the crucifixion still taking place and became linked with those who are suffering," she said. "Now I see the Mystical Body as a spiritual relationship among people which transcends culture, history, politics and binds us all together in the family of God."



To help others expand their understanding, Mrs. Morris presents slide lectures on her Soviet and African experiences to school children, college students, senior citizens.

These presentations are part of a second risk Mrs. Morris identifies as part of the growth process: taking personal responsibility for making faith visible in the world.

That concept became a conviction for her when she made a Cursillo nearly 20 years ago. "I realized I was in charge of my life. I accepted responsibility for making Christianity my way of life."

She credits her daughter Theresa with challenging that principle into action. "We were in the back bedroom and I told her I'd been asked to serve on the district board of the St. Vincent de Paul Society and that I'd be the only woman."

Theresa said, "Mom, you've got to do it."

Mrs. Morris accepted the post along with her husband Nick, who died two years ago.

Now district president, she is spearheading the society's guest

home for single, pregnant women, called Casa Vincentia.

"As a society and a church we need to address the concerns of our time," she said, noting the lack of housing and other support services for single, pregnant women. "If we're to be pro-life we have to offer concrete, caring alternatives to abortion."

□ □ □

It was during that same Cursillo that Mrs. Morris had another insight which helped propel her into Christian action. "I saw that there could be a lot of love in a Catholic experience."

This enabled her to take another risk — relinquishing some pain, hurt and anger from past church experiences. "As a child I'd always felt I was treated as a

second-class Catholic citizen because of my ethnic background (Mexican-Ukrainian) and my attendance in public schools," she said.

Mrs. Morris wrestled with those memories and now finds herself with a sense of peace.

She also began to wonder how she might become part of efforts for international peace. Going to Russia was one response.

In addition, she says: "I came to realize peace begins with the way I think and respond in all my dealings with people. Before I can work for global peace, I have to be able to resolve personal conflicts peacefully."

"Being a peacemaker starts here at home," she concluded.

(Ms. Clark is associate editor of *The Catholic Voice* in Oakland, Calif.)

Change and growth in adults often require venturing into uncharted territories, writes Monica Clark. She tells of a woman whose steps into the world around her led to some unexpected new attitudes and insights.

Night shelter Who's really serving whom?

By Father Peter Henriot, SJ
NC News Service

People live and die on the streets of Washington, D.C.

One might believe this to be true of Calcutta, India. But of Washington?

Unfortunately, it is true, especially when cold winter weather moves into the city. Thousands of homeless people, men, women and children, search for a place to spend the night in abandoned buildings, parked cars, public shelters, under bridges and on heating grates outside government buildings.

One inner-city parish, close to the grounds of the Capitol, recently decided to do something to help at least a few of the less fortunate. After considerable discussion and prayer, the parish agreed to set up a small night shelter from December to April. A committee was formed and a part-time coordinator hired.

Space was found in the back of the church basement for 10 mattresses. Fresh paint brightened the area. A shower was put into the bathroom, along with a clothes washer and dryer. Lockers and a few tables were set up, and a small stove installed.

Simple surroundings but clean, warm, safe and quiet. Real luxury for people accustomed to life on the streets.

Members of the parish respond in a variety of ways. Some sign up to spend a night staffing the shelter. Others prepare soup for the evening meal. Some help keep the area clean.

Others offer financial and administrative help. No one is overburdened because jobs are shared. Volunteers make the effort possible.

How are the guests chosen? A nearby drop-in center for "street people" recommends several older men who for reasons of health or temperament have great difficulty living in one of the large public shelters. The men must agree to a few simple rules — punctuality, no drinking in the shelter, cooperation in keeping the place clean — in exchange for a guaranteed spot each evening.

Occasionally some hard decisions have to be made about asking a guest to leave. But everyone respects the need to provide a friendly, orderly environment.

The guests arrive each evening about 7 to be greeted with a simple meal of soup and bread. Conversation, television and playing cards help the men to wind down from a wearying day. A hot shower and a warm bed with clean sheets bring welcome sleep. Morning coffee sends the men out by 7 heading for a nearby soup kitchen for breakfast.

This shelter is easy to describe because it is easy to set up and maintain. But its most important ingredient is the clear message sent to the guests by the atmosphere and the attitude of the

volunteers: You have dignity and we respect you.

That message does much to restore a sense of self-worth to persons burdened with alcohol problems, mental illnesses and feelings of rejection by society.

But the guests aren't the only ones affected. The parish is too. Those who get involved communicate to others a sense of the rightness of the parish commitment to offer hospitality to the homeless.

People coming to early Mass notice the men leaving the shelter — and come to realize that the church is truly home for a few of "the least" in our midst.

Other parishes interested in something similar have found the model of this parish — small, simple, cooperative — attractive. Of course, as the homeless are offered shelter, deeper questions come up: about tax policies, welfare programs, job opportunities, care for the elderly and the mentally ill.

Some parishioners became involved in local political issues as a result of their work with the shelter.

A familiar growth pattern occurs: Concern for charity leads to concern for justice.

(Father Henriot is director of the Center of Concern in Washington, D.C.)



Getting mo

By Cindy Liebhart
NC News Service

The two women — one quite elderly, the other a professional woman, wife and mother — had been friends for some time.

In the course of conversation one day, the older woman began to tell the younger one about all of the people in her life she could not forgive. It seemed there were many old wounds that had never healed, even though many of the people who had caused them were now dead.

Seeing the worry in the older woman's eyes, sensing the hidden pain which gnawed at her, the younger woman decided to do what she could to help.

She embarked on a yearlong journey with the older woman, helping her uncover and examine the reasons behind her inability to forgive. Eventually, the older woman was able to achieve peace with herself and the people she felt had hurt her.

But the younger woman discovered that as she listened to her friend, she was beginning to confront the instances in her own life when she had been hurt, the people she couldn't understand or had difficulty forgiving.

In helping a friend come to terms with the past, the younger woman found herself achieving a new level of self-understanding

Paul: a lea

By Father John Castelot
NC News Service

St. Paul is often called the first Christian theologian. No other New Testament author has had greater influence on the development of Christian thought.

But labels can be misleading.

When we hear the word "theologian," we often think of people like St. Thomas Aquinas and Fathers Karl Rahner and Bernard Lonergan. All came before the public as theologians who professionally study revelation, the writings of their predecessors and the lives of Christians here and now.

Reflecting on this, they publish the results in professional periodicals, weighty tomes or more popular articles and books. Their life is study, reflection, publication.

St. Paul was not that type of theologian. To begin with, he had only the books of the Old Testament as written sources of revelation to rely on. For the first Gospel was not written until almost 10 years after his death. There were no Christian theo-

More than you bargained for

and reconciliation.

Jane Wolford Hughes, former director of adult education for the Archdiocese of Detroit who now serves as a consultant to several archdiocesan departments, related that story to me.

It illustrates a reality: Serving others can lead to one's own transformation.

Often when people get involved in service projects or parish ministries, it is because a person or a group has asked for some help. The parish's confirmation program needs group leaders; the liturgy commission needs lectors or eucharistic ministers; the social action committee needs help serving meals to the poor; a family with a disabled father needs ongoing help with home repairs.

And so they volunteer time and talents to help someone out.

But how often do you hear people say they "got more out of" doing something for another person than they actually gave?

In the process of serving others, people find themselves learning not only the skills necessary to perform the task or ministry, but coming to new insights about other people, themselves, God.

These new insights can compel people to change, motivate them to new ways of thinking and acting, spur them to further action, lead them to deeper experiences of God and community.

Mrs. Hughes believes that much growth takes place in "people who become a sponsor of another person during a critical moment or passage in the person's life."

Human beings are "very vulnerable to the in-breaking of God during moments of passage and travail" in their lives. When another person shares in those moments, there is a great opportunity for growth in both people as they "begin to understand some of the mysteries of human life, human emotions."

For example, she said, an individual who sponsors a person entering the church through the Rite of Christian Initiation of Adults often "gains as much as the person being sponsored."

Mrs. Hughes believes action or service, combined with prayer and reflection, is essential for growth as a Christian.

"You can't really achieve the kind of wholeness God has intended for us without serving others," she said.

"As you go beyond sharing inside yourself and begin to share in the life of other people, you become more like the Lord, who shared in the lives of others," she said. "The more you become like the Lord, the more the beauty of life unfolds before you."

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

Learn-by-doing theologian

logical writings for him to consult, no official documents.

In other words, Paul had none of the tools professional theologians find indispensable today.

What did he have? He had his own experience of the risen Lord in his life and in the lives of fellow Christians. Paul's primary concern was preaching.

As Paul wrote to the Corinthians (1 Cor. 2:1-2): "When I came to you I did not come proclaiming God's testimony with any particular eloquence or wisdom. No, I determined that when I was with you, I would speak of nothing but Jesus Christ and him crucified."

How did Paul get to be Christianity's first theologian? He learned by doing.

In his far-flung ministry he encountered problems which cried out for answers. The communities he founded ran into difficulties they couldn't solve.

They turned to Paul — the man who had prepared them to accept God's gift of faith. If he could not answer in person, he sent letters.

But he was not a professional letter-writer either. He was much

too busy, always on the go. But, again, he learned by doing.

Paul was pre-eminently a pastoral theologian. His theology grew out of his pastoral work — his ministry — with people wrestling with the practical implications of their new-found faith in daily life.

As a result, his theology is realistic, down-to-earth, rooted in the everyday lives of Christians.

His ministry as a pastor led him into an even fuller awareness of his faith.

Sometimes people shy away from ministry, feeling they are unworthy or unequipped for it.

But keep in mind Paul's words: "You are among those called."

Consider your situation. Not many of you are wise, as men account wisdom; not many are influential, and surely not many are well-born. God chose those whom the world considers absurd to shame the wise. He singled out the weak of this world to shame the strong" (1 Corinthians 1:26-27).

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

FOOD...

...for thought

"Direct service to others remains one of the tested and true ways for growth in the spirit," Dolores Leckey wrote recently in Church magazine. Mrs. Leckey is executive director of the U.S. bishops' laity secretariat.

This means there is a noteworthy side-effect to the increasing involvement of lay people in the work of the church. Through the work done on behalf of others they change; they grow. Their vision expands.

Why is this true? For one thing because their action puts them in a position to hear others' voices — to discover what others have to say of themselves, their world, their faith. By listening to others, one discovers more about life as it is, not as one imagines it to be.

And as a person comes to see how the world looks through the eyes of others, some of the empty spaces in that person's own view of the world get filled in.

This is not really surprising. And the results of this insight are seen often today:

□ In education, it is common for students to serve actively in some sort of internship in their chosen field before graduation — to learn by doing.

□ In the church, it is recog-

nized that those who hope to design a youth ministry program must first serve actively among the young. They must take time to listen to the voices of youth, learning through them and enabling them to contribute to the program's development.

□ Similarly, programs to serve the elderly are developed through active involvement with the elderly.

□ Before becoming priests, today's seminarians first carry out an active internship in a parish, working and learning among the church's people.

So what's the big deal? What difference does all this make?

No, it doesn't mean that books and study and quiet reflection and spiritual direction are out as tools of learning and means to personal development.

But might it not mean that those who are searching for a means to further develop their faith should consider participating in a church ministry or a service project? For through that action — and the interaction it entails — they may find that they themselves have benefited positively.

One doesn't volunteer for a parish ministry asking, "What's in it for me?" However, that doesn't mean there's nothing in it for you.

...for discussion

What were some of the key characteristics of the night shelter established in a Washington, D.C., parish and discussed in the article by Jesuit Father Peter Henriot?

What did the volunteers provide for the parish night shelter in Father Henriot's article? What impact did work in the night shelter have on the volunteers?

Why is it, or is it not, true to say that direct service of others remains one of the tested and true ways for growth in the spirit?

What are some of the forms of service — within a parish or outside a parish — that are helping those who serve to see the implications of their faith more deeply?

SECOND HELPINGS

"From Victim to Decision Maker: Keys to Personal Growth," by Marilyn Norquist. "A very basic choice every adult makes is whether to be a victim or to take responsibility for the quality of his or her own life," writes Ms. Norquist. "The power to choose is not the power to determine everything that happens to us," for some of the choices others make will affect us. But, the writer adds, what is within our reach is the attitude we will take toward events, people, experiences and mysteries. This is a booklet about transformations — how people step out of paralysis and into action; how people move from anger to creative energy, from dejection to good-humored realism, from loneliness to sharing. In each chapter the writer suggests specific steps to use in confronting one's own attitudes, as well as specific suggestions for prayer. (Liguori Publications, One Liguori Drive, Liguori, Mo. 63057. Paperback, \$1.50.)

CHILDREN'S STORY HOUR

The Portuguese Queen and the poor

By Janaan Manternach
NC News Service

On a battlefield near Lisbon, Portugal, in 1323, King Denis stood fully armed with bow and arrows. A servant stood at his side holding his spear. Prince Alfonso faced his father across the battlefield. He too had bow, arrows and a spear-carrying servant.

For a few minutes they shouted angrily at one another. Then the king drew his bow and shot an arrow at Alfonso. The prince shot back. Between arrows they threw big rocks at each other.

Slowly they moved closer to one another. They put down their bows. Each took his spear from his servant. They stood ready to charge each other with the spears.

Before either could move a shout rang out: "Stop!" Queen Elizabeth was racing across the field on a mule. "Stop! Put down your spears!" she shouted. She stopped the mule between her husband, the king, and her son, Prince Alfonso.

The two were so moved by Elizabeth's courage that they

threw down their spears and hugged one another.

Elizabeth was not always such a brave woman. She grew up in a family that was torn by fighting. Her great-grandfather was a murderous emperor. Her grandfather was murdered by a French prince. Her other grandfather, King James, threw his whole family except for Elizabeth out of his palace.

When Elizabeth was 12, her father arranged for her to marry King Denis of Portugal. Denis was a handsome young man who loved to write poetry.

On their honeymoon Elizabeth invited some poor people to join them at the dances and plays the king had arranged. Denis was surprised but touched by his queen's concern for the poor.

By the time she was 19, the young queen of Portugal was helping her husband govern the country. They set up an agricultural school for orphan girls and gave small farms to poor couples as wedding presents. Elizabeth also set up a hospital, an orphanage and shelters for travelers.

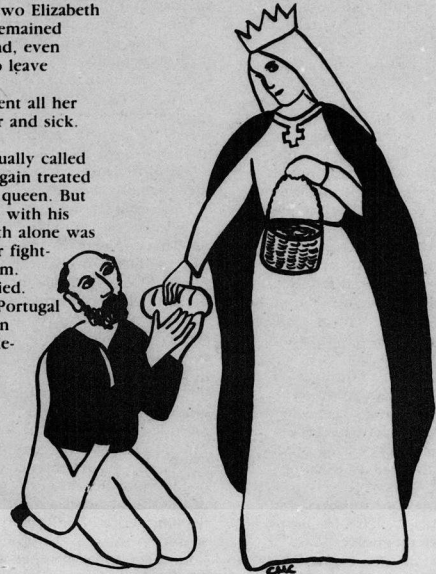
Her husband lived a wild life. He was unfaithful and had seven children besides the two Elizabeth bore him. Elizabeth remained faithful to her husband, even after he forced her to leave Portugal.

Then the queen spent all her time serving the poor and sick. They loved her.

Her husband eventually called her back home and again treated her like his wife and queen. But he continued to fight with his son, Alfonso. Elizabeth alone was able to break up their fighting and reconcile them.

In 1325 the king died. Elizabeth now ruled Portugal alone until she died in 1336. The church celebrates the feast of St. Elizabeth of Portugal July 4.

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



Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: enque

QUEEN

1. gtuorlpa

□ □ □ □ □ □ □ □

2. orpo

□ □ □ □

3. bleezhtai

□ □ □ □ □ □ □ □ □ □

4. enhgarpao

□ □ □ □ □ □ □ □ □ □

5. indes

□ □ □ □ □

Answers: 1. Portugal, 2. poor, 3. Elizabeth, 4. orphanage, 5. Denis

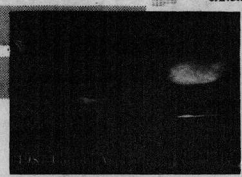
HOW ABOUT YOU?

☐ Are you surprised that a queen, like Portugal's Elizabeth, would take so much time to serve the poor? Are you surprised that she did so much for the poor while she was still a teen-ager?

Children's Reading Corner

Perhaps the best times of our lives are when we are united in achieving something together for the happiness of another family member. These are special times of involvement with families or classmates or with neighbors. In the story "A Chair for My Mother," by Vera Williams, everyone in the family puts money in a jar to buy a comfortable chair after all the furniture is burned up in a fire. It is an exquisite story of caring, concern and generosity. It won a Caldecott Honor Medal. (Greenwillow Books, William Morrow and Co., 105 Madison Ave., New York, N.Y. 10016. 1982. Paperback. \$3.95.)

Do You Know The Difference?



In America many fine calendars are available. Yet there is one that is unique. The Catholic Church Extension Society Calendar performs a special service for the Church in America. Funds generated through the distribution of calendars to U.S. parishes help extend the Faith to rural and impoverished communities across America.

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The SUNDAY READINGS

SECOND SUNDAY OF LENT

FEBRUARY 23, 1986

by
Richard
Cain
Genesis 15:5-12, 17-18
Psalm 27
Phil. 3:17-4:1
Luke 9:28-36

It was an oddly compelling gesture. I remember reading about it in one of the national news magazines. John Paul II had just been elected pope. He was taking a stroll in the private garden near his residence at the Vatican. He came upon a gardener who quickly scurried away. John Paul called the gardener back. But the gardener was obviously uncomfortable in the presence of a pope. So he took the gardener's soiled hands and wiped them on the front of his immaculate white cassock.

The gesture might seem funny. But I imagine John Paul was trying to identify more with the gardener and close the gap in their positions that made the gardener feel so uncomfortable. In this Sunday's first reading we see God make a similar gesture that is oddly touching to close the infinitely greater gap between himself and us.

God had promised Abram (his name will be changed to Abraham and his chapters later) many descendants and the land of Canaan. But after many years and no action, these promises must have been hard at times for Abram to take seriously.

One time when Abram questioned God's promise of children, God had Abram go outside and meditate on the stars. If God could create so many of them, could not his creative power be sufficient to deliver on his promise of a human child?

When Abram then asked God about his promise to give him the land of Canaan, God responded with an even more touching gesture. In the ancient Mideast when two people made a solemn agreement, they would kill an animal, cut it in half and lay the two halves of the carcass down side by side with enough room to walk between them. Then they would stand in the middle and repeat their agreement. The implication was that they should die like the animal if they broke the agreement.

This is what God did in order to reassure Abram! He had Abram prepare a carcass. Then as night fell, God appeared in the form of a charcoal burner and a torch which passed between the two halves of the

carcass. But breaking with the normal way of making a covenant, God alone stood between the halves. This signified that God's agreement with Abram was unconditional.

That image of God passing between the halves of the dead animal was prophetic. For in Jesus God would pay the penalty of humanity's broken agreement with God.

In the gospel reading we encounter the incident called the transfiguration of Jesus. This incident has several things in common with the incident in the first reading. Both involve an unusual vision or experience of God. In both, the witnesses of the vision fall into a trance. This trance is called in Hebrew "tardemah" and is the same word used in the Genesis account when God put the man asleep in order to make the woman. It signifies a special activity or revelation by God.

Matthew, Mark and Luke each place the transfiguration as the last in a sequence of three incidents which mark a turning point in Jesus' ministry. Up to this point the big question had been "Who is Jesus?" Then Peter made his big statement recognizing that Jesus was the Messiah.

Now the big question became "What kind of Messiah would Jesus be?" Jesus immediately began to answer this question, saying he would suffer, die and rise again to life. Since this was the opposite of what everyone expected, it was hard to take. So Jesus took three of his closest disciples to the top of a mountain for a special experience.

There on the mountain, Jesus appeared in blinding glory with Moses and Elijah talking with him about his coming "passage" in Jerusalem—meaning his death and resurrection. The Greek word used here is "exodus," the same word used to describe the Israelites' passage from slavery in Egypt to new life in the promised land.

Then God's voice was heard assuring the disciples that Jesus was God's son and urging them to listen to his difficult teaching. The transfiguration, then was

the Saints

ST. ANNE LINE

BORN AT DUNMOW, ESSEX, ENGLAND, ANNE WAS THE DAUGHTER OF WILLIAM HEIGHAM, WHO DISOWNED HER WHEN SHE BECAME A CATHOLIC. LATER, SHE MARRIED ROGER LINE. HE WAS ARRESTED FOR HIS CATHOLIC RELIGION BUT WAS PERMITTED TO GO TO FLANDERS, WHERE HE DIED IN 1594.

ANNE SPENT THE REST OF HER LIFE AIDING FUGITIVE PRIESTS AT HER HOME AND LATER IN A HOUSE IN LONDON THAT HAD BEEN SET UP TO PROVIDE SHELTER FOR CATHOLIC PRIESTS BY JESUIT FATHER JOHN GERARD. SHE WAS ARRESTED THERE AND HANGED FOR HARBORING CATHOLIC PRIESTS, ALONG WITH HER CONFESSOR, FATHER ROGER FILCOCK, A JESUIT AT TYBURN ON FEB. 27, 1601.

ANNE WAS CANONIZED BY POPE PAUL VI IN 1970 AS ONE OF THE 40 MARTYRS OF ENGLAND AND WALES. HER FEAST IS FEB. 27.



intended as an encouragement. Because the disciples were understandably confused and discouraged by what Jesus had said, he offered them a brief glimpse of how it all fit together.

The second reading is taken from Paul's letter to the Philippians. The Philippian church, like most of the other churches Paul founded, had problems with a vocal group of troublemakers called "Judaizers." These Jewish converts to Christianity held on to the past too much. They argued that all Christians—even those who had never been Jews—should return to the laws and customs of Judaism.

In response Paul pointed out that the

purpose of most of the laws and customs of Judaism were to prepare people to understand Christ. Their purpose was finished once Christ died on the cross.

In particular Paul singled out the Judaizers' insistence that circumcision and keeping the dietary laws were necessary for salvation: "their god is their belly and their glory (circumcision) is their shame (placing their faith in their bodies rather than in Christ)." To underscore his point, Paul pointed out that things done to the body like circumcision and dietary practices had no saving value because God would give everyone new transfigured bodies at death.

ALLERGY TO AIR-BORNE SUBSTANCES and FOODS



A one-stop facility for continuing medical evaluation, testing and treatment, according to accepted Ear, Nose, and Throat allergy national peer (leaders) standards, for symptoms of persistent (1 month or more) or repeated asthma, cough, phlegm, post-nasal drip, hoarseness, difficult breathing, hay fever, sneezing, head colds, sinus infection, headache, dizziness, blocked ears, fluid in the ears, ear infections, upset stomach and intestines, food intolerance, hives, tonsillitis, sore throat, general body weakness, and hyperactivity.

Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable.

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Spring Cleaning Time

Starts March 1, 1986

Families, please take home all of your winter decorations that you are wanting to save. The cemetery does not have enough space to store these items.

We will be using the first 3 weeks of March to groom the cemetery. The week of Easter, March 22-31, you may use any type of decoration.

April 1st, starts our growing season, so please use fresh flowers in all of the outside locations. You may use fresh flowers in vases on the outside of the mausoleum; on the inside, please continue to use the flower holders for your artificial flowers.

Cemetery Visiting Hours: 8:00 a.m. to 5:00 p.m. Daily
Effective April 1, 1986: 8:00 a.m. to 7:00 p.m. Daily

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Pope caught in snowstorm; takes a train

by John Thavis

ITALY (NC)—On his way back from a 10-day trip to tropical India, Pope John Paul II got caught in a snowstorm. And that explains what he was doing at 3 a.m. in a Naples, Italy, train station—surrounded by journalists, an impromptu knot of cheering well-wishers and a few street people who were trying to get a good night's sleep.

A freak winter storm that dropped eight inches of snow on Rome forced the closing of both airports there while the papal plane was on its return flight late Feb. 10. The plane circled Rome's Leonardo da Vinci Airport, was advised not to land and flew on to Naples.

On the Naples tarmac, Vatican advisers held a hurried strategy session. Should they send the pope to the archbishop's residence and the 75 journalists who flew with him to a Naples hotel or put together a three-car "papal express" to glide through the white hills of southern Italy at dawn?

"We had to do it in a train—it was the most beautiful



SIDE TRIP—Pope John Paul II looks up from his book (left) as he rides a train from Naples to Rome. Snow at the Rome airport forced his plane from India to be diverted to Naples.

solution," said Archbishop Eduardo Martinez Somalo, assistant secretary of state.

It was the pope's first train trip in Italy since he helped inaugurate a new railway line in a symbolic gesture several years ago. This time, it was for real—complete with ice on the rails, snow on the hills and tiny towns waking up as an unknown guest rolled by.

How much of that was seen by the pope is uncertain. Vatican aides who shuffled back and forth between cars reported that the pontiff was covered in a blanket, fast



Following the 100-mile train ride to Rome the pope is greeted on arrival at the suburban Trastevere station (right) by Vatican officials. (NC photos from UPI-Reuters)

asleep. Then he woke and read some Hindu philosophy, they said.

Journalists, frantically phoning ahead to Rome with the news, managed to get the word of the change in the papal travel plans out. At the city's tiny Trastevere train station, a group of shivering Romans cheered the pope as he stepped carefully onto the icy platform.

The pope said he "never imagined" he would return to "this white panorama in Italy." He added: "That's the way things go."



A 365-DAY LENT?

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WHERE LENT LASTS ALL YEAR Yes, we know people who voluntarily keep the old Lenten laws 365 days a year. (In fact, I think most of us feel our parents sacrificed daily for us.) But I refer to Priests, Sisters, and Lay Missioners by the hundreds who have committed their lives to others. This Lent, will you share with them what you have?

FEED A DEAF-MUTE BOY Over 50 deaf-mute Arab boys in Lebanon need to be fed. In the Father Roberts Home, these boys are becoming self-supporting watchmakers, tailors, and barbers—thanks to the missionaries in that war-torn land. To feed this "family" for a day costs less than \$100. Your gift—\$100, \$50, \$25, \$10, or whatever you can offer—will nourish these boys... boys nobody wanted.

NEEDED: CHILDREN'S HOME IN JAGDALPUR The Bishop of Jagdalpur, India, writes: "Education of the children is the last priority of the tribals in the Bastar District. For them, the fields, crops, and cattle are important. But their uplift depends on the education of the growing generation. If their children stay at home to work in the fields, they will receive no education. We have persuaded villagers to send their children to the bala-bhavas from where they can attend the nearby schools." CNEWA is helping these people construct a children's home located where the children can reach a school. For \$6,000 you can complete this project as a Memorial for someone you love... but your gift in any amount will be a Godsend.

LIGHT THEIR LIVES Father Augustine asks: "The Franciscan Training Institute is the study house for the seminarians here in Bihar, India. Due to shortage of electricity production in this state, we do not get a regular power supply in the evening study time of the students." Please, would you give \$2,000 to install a generator for this house of studies at Ranchi. Help light their way!

HELP THEM, HELP YOURSELF Offer your Masses during Lent for your loved ones, especially deceased friends and relatives. The Masses are celebrated promptly, please send your intentions today... In addition, why not enroll your family and friends in our Association? (Family membership: \$100 for life, \$10 a year. Single membership: \$25 for life, \$5 a year.) The persons you enroll share in the Masses, prayers, and works of all our missionaries. Your offering serves Christ's poor.

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Vatican letter on U.S. seminaries coming

by Jerry Fliteau

WASHINGTON (NC)—A Vatican letter on the state of U.S. Catholic theological seminaries is likely to be sent out this spring or summer, according to Bishop John A. Marshall of Burlington, Vt.

Bishop Marshall, who heads a study of all U.S. seminaries for the Vatican's Congregation for Catholic Education, announced the planned letter in a report to the U.S. bishops' Committee on Priestly Formation.

His report was not publicized when it was first given last November, but the text was run in the February issue of Seminary News, quarterly newsletter of the seminary department of the National Catholic Educational Association.

Bishop Marshall said the last of the visits to free-standing theologates—seminaries at the theology level that combine academic, spiritual and pastoral formation in a single in-

stitution—had been completed in October, and most of the reports on them had already gone to Rome.

With that phase of the study nearly over, he said, "the Congregation for Catholic Education is preparing a letter for the conference of bishops containing the congregation's reflections on this model of seminary. . . . It probably will be ready by next spring or early summer."

The bishop said that visits to "collaborative theologates"—programs in which separate institutions take responsibility for the academic program and the other aspects of formation—should be completed by the end of 1986.

Many of the visits to college seminaries should be finished in 1986, with the rest done by the end of 1987, he said. The analysis of college-level programs is the final phase of the study.

The U.S. seminary study, requested by Pope John Paul II, was announced in 1981.

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Philippine bishops back struggle against Marcos

(Continued from page 1)

victory and announced a program of strikes and boycotts designed to topple Marcos' government.

To formulate the statement of the Philippines' bishops, about 50 of the 102 bishops met in Manila for two days. Auxiliary Bishop Teodoro Bacani of Manila said there was a "diversity of opinion" among the bishops, so they "went to prayer before the Blessed Sacrament for divine guidance."

First Lady Imelda Marcos visited the conference to plead the side of the government, and Mrs. Aquino also made a brief visit. For the first time since the election, Mrs. Aquino traveled in a bullet-proof car with U.S. military license plates and with several heavily armed security guards.

In a message to Cardinal Vidal after the bishops' statement was released, Marcos

told the cardinal to "remember that we are not talking of ecclesiastical issues, but of political matters." He said the bishops' statement had "dangerous implications" for the country's law and order.

At a press conference following the release of the bishops' statement, Bishop Nestor Carino of Borongan was asked if those "involved in the forcible seizure of power" were entitled to receive Communion. "Obviously not," Bishop Carino replied. The bishops later said it would be the decision of individual priests whether or not to administer the sacraments.

Bishop Antonio Fortich of Bacolod in the troubled Negros province said the statement would "really inspire our people in Negros to bring about a non-violent solution to our problem."

Richard Powell, a Manila businessman and a leader of a church-sponsored non-

violence movement, said the bishops "couldn't have made it any stronger. We had decided to go ahead with the program of civil disobedience anyway, but this beautiful statement has given us the support and the power of the church."

Rene Saguisag, a campaign aide to Mrs. Aquino, said the bishops' statement was significant because "it comes from a highly respected institution that has its ears to the ground."

About 84 percent of the 52 million Filipinos are Catholic.

But Philippine Deputy Minister of Justice Manuel Garcia said the bishops' statement will "divide the people and the nation." Garcia, also a member of Parliament for Marcos' New Society Movement, the majority party, said his party has evidence to prove clergy and Religious committed illegal acts during the elections.

U.S. bishop says church in Philippines can be healer

by Nancy Barthel

GREEN BAY, Wis. (NC)—The role of the Catholic Church in the Philippines following the presidential election there will be as reconciler and healer, said Bishop Adam J. Maida of Green Bay.

Bishop Maida was the only clergyman named to a 20-member U.S. delegation that went to the Philippines to observe the Feb. 7 voting in the contest between President Ferdinand Marcos and challenger Corazon Aquino.

The outcome of the election was not clear when the delegation left the Philippines Feb. 10. The Philippine National Assembly declared itself a National Board of Canvassers, in accordance with the constitution, to tally results and proclaim a winner within 15 days of the start of canvassing.

Leaders of the U.S. delegation, headed by Sen. Richard Lugar, R-Ind., pointed to irregularities in the election, such as instances of violence and fraud, but refused to go so far as to declare the election invalid.

In an interview Feb. 11 with the Green Bay Catholic Compass, the diocesan newspaper, Bishop Maida emphasized that he was part of the delegation as a private citizen but said he had the opportunity to observe the Catholic Church's role in the election process and in the lives of the Filipino people.

When the results are final, Bishop Maida said, the work of Filipino bishops and priests "will be one of helping the people accept what is the will of the people."

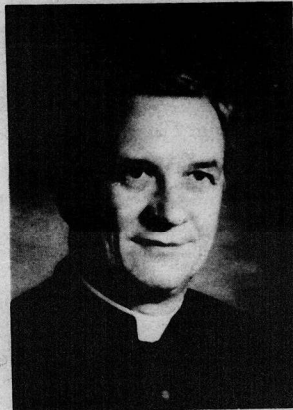
He described Cardinal Jaime Sin of Manila as a "real pastor" for his encouragement of the people to "pray for peace and this election."

"The faith," said Bishop Maida, "is a source of great hope for the people."

Bishop Maida said he found his work with the delegation "a rich experience."

On election day, Bishop Maida said, he visited about a dozen polling places in the rural areas outside of Cebu City, the second largest city.

He traveled with Cardinal Ricardo Vidal of Cebu City. He said they stopped at the parish in each community to pray with and



Bishop Adam Maida

encourage the people and to meet with the priest.

Bishop Maida said that at only one polling place was he concerned about his safety. He said they arrived during an argument between election officials.

The bishop said he shook hands with everyone there, including eight guards armed with sub-machine guns.

"It was very definitely Marcos' country," Bishop Maida said.

He did not see armed guards at other polling places, he said, adding that he and Cardinal Vidal were always accompanied by security people.

Bishop Maida said he didn't "want to whitewash" the fact there have been irregularities in the election, but said he wished Americans could have seen the Filipino people as they stood peacefully in line for hours in order to vote.

It is a poor country, he added, but the people are "very proud of the democratic process. They were anxious to express this franchise."

Marcos invited the U.S. delegation to the Philippines to witness the process, according to Bishop Maida, but, he said, "in my opinion he underestimated the support that Cory Aquino had and it came down to a very close race."



MANILA FUNERAL—Philippine presidential candidate Corazon Aquino, right, weeps during a funeral Mass at a Manila church for one of her campaign organizers, Evello Javier, who was killed by a sniper Feb. 11. About 3,000 people jammed the church and thousands more joined the funeral procession along a Manila freeway. (NC photo from UPI-Reuters)

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Consultation on pastoral on women

(Continued from page 9)

There is a feeling that women are not needed or wanted.

The use of exclusive language is a source of alienation.

There is an unwillingness to ordain women or admit them to the hierarchical structure.

Insensitivity of Some Priests

There is a lack of recognition of women as persons with competent talents and skills.

Priests often do not listen to women,

disregard women, and expect too much volunteerism.

Since priests are not women and cannot marry women, they cannot sympathetically and realistically counsel women.

Cause of Alienation Between and Among Women Themselves

Women who are willing to accept the status quo are a source of alienation to those who desire a more active role, and the converse is also a source of alienation.

(Continued next week)

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 21

A Lenten Fish Dinner will be served by the athletic department of Secunia Memorial High School from 4:30 to 7 p.m.

The Home-School Assoc. and Booster Club of St. Mary Parish, New Albany, will sponsor a "For the Good Times" Dance from 8 p.m. to 12 midnight in the school cafeteria. 50s and 60s music by WAMZ DJ Preston Slaughter.

February 21-22-23

Gilbert and Sullivan's operetta "The Pirates of Penzance" will be held at 8 p.m. each night in Marian College auditorium. Call 929-0292 or 929-0125 for ticket information.

A Tobit Weekend for engaged

couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Father James Farrell will conduct a Women's Weekend on "Conversion" at Fatima Retreat House, 5353 E. 50th St. Call 545-7681 for information.

A Vocation Retreat Weekend for women ages high school senior and older will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For information call Sister Marie Yohe at 317-787-3287.

February 22

A Valentine Dance for the benefit of All Saints School will be held from 8 p.m. to midnight at Ryan Hall, St. Anthony Parish. Music by Sassy Brass. \$13 per

couple. For reservations or tickets call Debbie Dotson at 638-0182.

A Funeral Planning Workshop will be held from 10 a.m. to 12 noon in Kasper Hall, St. Lawrence Parish, Lawrenceburg.

A Beef Stew Dinner and Mid-Winter Monte Carlo will be held from 7 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. Call 356-5067 for information.

St. Simon Parish will sponsor a Monte Carlo Night in honor of its 25th Anniversary at 8 p.m. in Feltman Hall, 9400 Roy Rd. Admission \$1. Adults only.

St. Rita P.T.O. will sponsor a Skating Party at the school gym, 1800 N. Arsenal from 2 to 5 p.m. Admission 75 cents. Bring your own skates.

February 23

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 "Preparing for Adolescence" at St. Thomas More Parish, Mooresville.

St. John Bosco Guild South will hold a Reverse Raffle and Italian Spaghetti Dinner beginning at 6 p.m. at Roncalli High School. Tickets \$15. Call Hank Kuntz 786-7958 for tickets and information.

Little Flower Church will hold

a Lenten Gathering for adults and teens after 5 p.m. Mass. Call 357-8352 for information.

February 24

Swim classes begin this week at Beech Grove Benedictine Center. Call 788-7581 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St., for a shared dinner, games and conversation. Bring a covered dish. For more information call 238-1506 days or 250-4140 or 255-3121 evenings.

February 24-25

Part II of the film series by Jesuit Father James J. DiGiacomo on "Understanding Teens" will be held from 7 to 8 p.m. each evening at St. Andrew Parish, 240 S. 6th St., Richmond.

February 25-26

A 24-hour specialized retreat for Physicians and Dentists will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

February 25-26-27

Marriage Enrichment Evenings will be held from 7:30 to 10 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

February 26

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.

"Searching for the Real Jesus," Session II of An Ascending View—A Contemporary Look at Scripture will be held at 7:30 p.m. in Our Lady of the Greenwood parish hall.

St. John's Lenten Series continues from 12 noon to 1 p.m. at LaScala Restaurant, 110 S. Meridian St. with "Prayer and Spiritual Growth," presented by Father Stineman. Bring sack lunch or buy.

February 27

A Hope Circle will be held from 7:30 to 9 p.m. at Alverna



Retreat Center, 8140 Spring Mill Rd. \$5 donation. Call 257-7338 for information.

ment of Secunia Memorial High School from 4:30 to 7 p.m.

Feb. 28-March 1

The 42nd Annual Triad Concert by the Columbians, Murat Shrine Chanters and Indianapolis Maennerchor will be held at 8 p.m. each evening in the Murat Theatre. No charge. Reserved seats available from chorus members or by calling 635-2435, ext. 33.

Feb. 28-March 1-2

A Women's Weekend on the theme "Answer His Call: Come in Holiness, Seek and Study, Walk in Action" will be conducted by Rev. Mr. and Mrs. Norman Beabout at Fatima Retreat House, 5353 E. 50th St. Call 545-7681 for information.

A Franciscan Vocation Retreat for single men will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Marriage Encounter will be presented at the Sisters of St. Joseph motherhouse in Tipton. For information call George and (Continued on next page)

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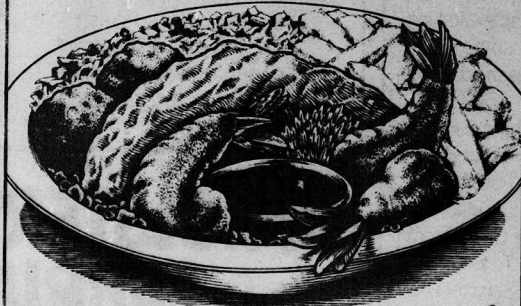
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Ninety-foot statue of Mary put on mountaintop

by Cathy Tilley

BUTTE, Mont. (NC)—When Butte O'Bill's wife, Joyce, recovered from a serious illness in 1979, O'Bill promised to put up a small statue in honor of Mary "and mothers everywhere."

The Butte resident's pledge turned into a five-year project and resulted in a 90-foot statue, Our Lady of the Rockies, which now sits on a mountaintop at 8,510 feet above sea level overlooking Butte.

The steel structure, made in six sections and painted white, was put in place with the help of members of the Nevada Army National Guard and a helicopter which airlifted the sections onto a concrete base.

Completion of the project was "the greatest day in my life," O'Bill told The Montana Catholic, newspaper of the Diocese of Helena in western Montana.

O'Bill said he had wanted a five-foot statue placed in a Butte park but that two friends came up with the idea for a 90-foot version.

A group of people of all faiths, he said, formed a non-profit foundation to raise money for construction of the statue and for a site and a road to reach it.

The owners of the site agreed to a permanent lease at no cost.

A local company, Anaconda Minerals, donated equipment to build the road, which was completed in 1981.

Leroy Lee, an ironworker, began the statue in 1981. The owner of a local equipment yard, Joe Roberts, provided space for the project.

Lee used a 10-inch ceramic figurine of Mary as his model and began by making a hand out of exhaust pipes from heavy trucks.

He said he felt if he couldn't make the hand then he couldn't build a statue. He completed the hand, but the rest of the project seemed impossible, he added.

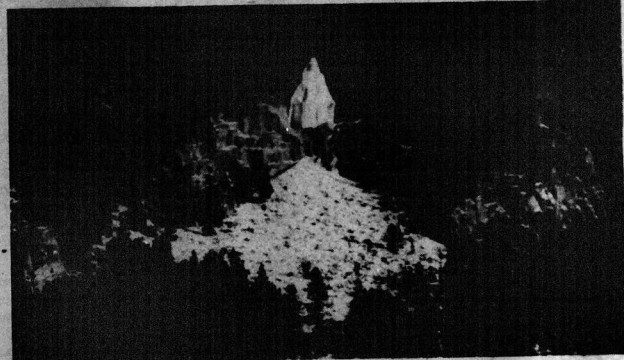
"I took the iron and I just heaved it in a pile," he recalled. "I said to myself, 'Monday I'm going to tell Joe (Roberts) to find someone else to do it. I'm no sculptor.'"

But, he said, he went to Mass and prayed to Mary to show him how to build

the statue. Then, he recalled, the design "just flowed."

Leroy and a team of volunteers, including O'Bill, completed the 60-ton structure in 1985. With an engineer's guidance, they built internal supports.

"None of these guys had any idea of how to build the statue," Roberts said. "They just stepped out in faith, believing that building the statue was the thing to do. They have accomplished great things."



MOUNTAIN LADY—Fully assembled, the 90-foot steel statue of Our Lady of the Rockies stands on the Continental Divide near Butte, Mont. (NC photo by Cathy Tilley)

The Active List

(Continued from page 18)
Ann Miller, 788-0274, or Andy and Dolly Anderson, 545-0496.

March 1

"Puttin' on the Ritz," the Cathedral High School Shamrauction, will be held beginning at 5 p.m. at the school, 5225 E. 56th St.

The World Apostolate of Fatima (Blue Army) will hold its First Saturday Holy Hour at 2:30 p.m. in the chapel of Little Flower parish center, 13th and Bosart. Everyone is welcome.

The Knights of St. John, Greensburg, will sponsor a Melody Riders Band Dance at their Hall from 8:30 p.m. to 12:30 a.m. following a fish dinner at 6:30 p.m. \$5 per couple. For dinner reservations (free will offering) call 812-663-5253.

March 1-2

A 24-hour Women's Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd.

Suggested donation \$45, including \$15 deposit. Call 257-7338.

A Men's Cursillo will be held at Mount St. Francis Retreat Center. Call 812-623-9817 for information.

March 2

The Adult Catechetical Team of St. Roch Parish will sponsor the first session of a three-part workshop conducted by Dr. Henry L. Gerner on "Effective Management of Stress" from 7 to 9 p.m. in the rectory meeting room. \$10 per person, \$15 per couple. Registration limited. Call 784-9144 or 784-7383 for information.

The Focus on the Family film series sponsored by the Adult Catechetical Teams of St. Susanna and St. Thomas More Parishes continues with "Peer Pressure and Sexuality" from 3 to 5 p.m. at St. Susanna Parish, Plainfield.

The Chataud Athletic Club will sponsor a Spaghetti Dinner from 3 to 7 p.m. in the school cafeteria, 5885 N. Crittenden Ave. Adults

\$3.75; children \$1.50. Spaghetti by Dave Page, Italian bread by Joe Leone.

The St. Vincent Calix Unit will meet at St. Vincent Hospital for 8:30 a.m. Mass in the chapel followed by a 9:15 a.m. meeting in the cafeteria.

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Fri. Aug. 22-Sept. 5	\$899	\$899	\$1099	\$599
Fri. Sept. 5-Sept. 19	\$899	\$899	\$1099	\$599
Fri. Sept. 19-Oct. 3	\$899	\$899	\$1099	\$599
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YOUTH CORNER

How to say no when asked out on date

by Tom Lennon

Question: When somebody asks you to go out, how do you say no to them without hurting their feelings? (Indiana)

Answer: That you are sensitive enough to be concerned about not hurting someone's feelings indicates that you would handle such a situation tactfully.

But when you refuse an invitation, you are bound to cause some disappointment. That is almost unavoidable.

You can lessen the pain if you make it clear that you are not refusing because of some defect in the person who invited you.

This, for example, would be crude and snobbish: "Mike, all you're interested in is sports, and I think you're dumb. You'd never be able to talk to me about the painting I do, so I don't want to go out with you."

Better to say something like this: "Mike, for some reason that I don't understand, I've never been able to develop an interest in sports, and I know they mean a lot to you. Also, I'm afraid I'd bore you with my talk of painting." Then add, "I'm just afraid we'd be mismatched on a date, so I think I'd better not accept your kind invitation."

Sometimes it's better not to be specific. This may be especially true when you are dealing with someone you think you'll never want to go out with. In such a case, be a bit vague: "My love life is pretty well filled up right now, Jean. Sorry."

Or a soft but firm, "I'm sorry, Jean, but I just can't at this time—for personal reasons."

Being able to give a kind refusal is an art well worth developing, for it helps to ease any pain that results.

Some people seem born

with this skill and they seem able to refuse an invitation without causing even mild disappointment.

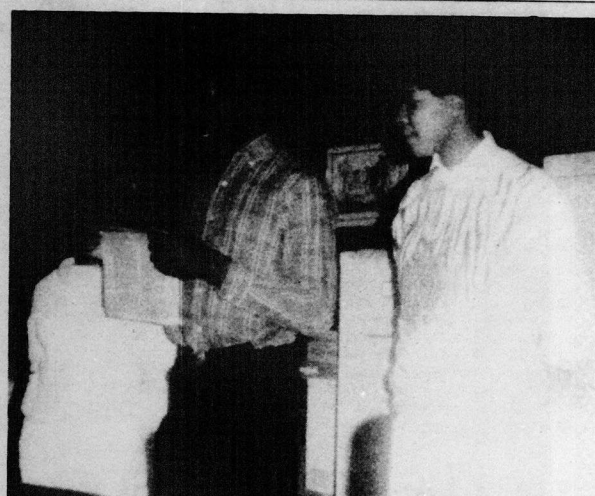
Many people, however, develop this skill only gradually, and often they go through some clumsy experiences as they try to give a polite refusal that is also reasonably truthful.

When a person is making an effort to be kind, the kindness will usually come through, even though the dialogue between the two persons may verge on the awkward and painful at times.

And on occasion, when someone is persistent in asking you to go out, you may have to risk hurting her or his feelings by giving the direct refusal that you think is in the best interest of both of you.

(Questions may be sent to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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KING OBSERVANCE—Dacey Parker, James Faceson and Tanyo Brown (left to right) present a program at the St. Nicholas Youth Center in Indianapolis on Jan. 20. The program was in observance of the first national celebration of the birthday of Dr. Martin Luther King Jr.

Players, others honored at Faith, Family and Football

Around 700 players, coaches, family members, school officials, clergy and supporters attended the third annual Faith, Family and Football awards dinner Monday, Feb. 10, at the Convention Center in Indianapolis.

The dinner honored the 24 All-State Catholic High School football players—11 from the archdiocese. Also honored from the archdiocese were Shirley Richardson Evans as one of two lay

persons of the year and Roncalli High School athletic director William A. Kuntz, one of two coaches in the state so honored.

Evans is a trustee of Marian College and a member of the Archdiocesan Liturgical Commission. She founded Archdiocesan Black Catholics Concerned and also serves as a director of Catholic Charities and the St. Elizabeth Home in Indianapolis.

Kuntz has directed the

Roncalli football program for the past six years, compiling a 56-15 record and guiding the team to a state championship last year.

In addition, the first Thomas R. Keating Memorial Award for academic achievement was given to Charles A. Colligan from Bishop Luers High School in Fort Wayne. The award is named for the late Tom Keating, columnist for the Indianapolis Star, who died last year.

Colts' tight end Tim Sherwin to speak at CYO Leadership and Service Institute March 19

Indianapolis Colts' tight end Tim Sherwin will be the featured speaker at the next CYO Leadership and Service Institute to be held Wednesday, March 19, at the CYO Youth Center from 6:30-10 p.m. Refreshments will be served. The institute is a required certification

program for all adults supervising CYO activities.

In addition to Sherwin, three other guest speakers are on the agenda. Vincent Failla of the Near Eastside Multi-Service Center will talk about counseling the adolescent.

Joe Bozzelli from the Koala

Adolescent Center will talk about substance abuse. And Thomas Crawford of the Indianapolis Sports Complex will talk about sports psychology.

The cost of the institute is \$5. For more information and registration, call the CYO Office at 317-632-9311.

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Locally produced radio program for youth wins another award

"Lifesigns," a locally produced radio program, has won its fourth national award in the last two years. The Freedom Foundation at Valley Forge, Pa., gave its Valley Forge Honor Certificate for Excellence in the category of Electronic Communications to "Lifesigns" for one of its programs entitled, "America: The Pledge of Allegiance." The award will be presented April 15, 1986.

The "Lifesigns" program has incorporated production facilities from St. Meinrad College and Indianapolis for the past two years. The program depends upon the

Catholic Communication Center in Indianapolis for most funding and uses the combined production services of St. Meinrad College and the archdiocesan Catholic Communications Center.

Under the direction of St. Meinrad College junior Don Lilak and a group of college students, the comments of teenagers from the archdiocese are recorded, then edited and combined with contemporary music at St. Meinrad. Bill Gillespie, professor of speech and communication at the college, serves as the faculty advisor to the students.

Lenten Bible study offered for Terre Haute Deanery youth

A bible study for all high school aged youth in the Terre Haute Deanery is being offered during Lent. The time is 7:30-9 p.m. The next sessions will be on March 5, 13 and 20 at the Religious

Education Center, 2831 Ohio Blvd. in Terre Haute. The evenings also include singing, idea sharing, media presentations and prayer. For more information, call Linda Shipp at 812-232-8400.

Fun and fitness night March 5 for Terre Haute Deanery youth

All Terre Haute Deanery youth are invited to an evening of fun and fitness at Court World and Fitness Club, 371 W. 29th Dr. in Terre Haute. The evening will be Saturday, March 1, from

6:30-8:30 p.m. It will include racquetball, wallyball, basketball, whirlpools, saunas and refreshments. The cost is \$2. For more information call Linda Shipp 812-232-8400.

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Cubans are asked to respect religious beliefs

by NC News Service

Cuba's Communist Party has called on Cubans to respect religious believers.

The statement, included in a draft of the party's next five-year plan, marks a further step in the developing relations between the Marxist government and organized religion.

The plan is being discussed before being submitted for approval at a party meeting in December.

Copies of the draft statement were not public as of Feb. 17, but some diplomatic missions in Havana had obtained copies after a recent party conclave.

The statement calls on Cubans to honor "the moral integrity of believers" and to avoid any practice that could "wound religious sentiments."

"Within the party's policy of encouraging national unity, there is no room for discrimination against believers. Instead, they should be encouraged to participate voluntarily and consciously as citizens and patriots in the construction of socialism," the document said.

Word of the document's conciliatory stance toward religious believers closely preceded the Cuban Catholic Church's national "church assembly," which began Feb. 17. The assembly was to be the first held by the island's Catholics since Fidel Castro took power in 1959.

"The bishops of Cuba found it very easy to deal with Castro in arranging this assembly," said Archbishop Patrick F. Flores of San Antonio, Texas, who was scheduled to represent the U.S. bishops at the assembly.

"It was kind of a surprise," said the archbishop. He said Cuban bishops attributed an improvement in church-state relations in part to a meeting between three American bishops—including himself—and Castro in January 1985. The Cuban bishops felt "that our meeting with Castro helped to turn things around," he said.

In the past, Cuban church-state relations had been strained. After the revolution foreign priests were expelled, many church leaders were arrested, and church schools were closed. Church members were purged from the universities and forbidden to join the Communist Party.

In 1982, the director of the U.S. Catholic Mission Association said only 5 percent of Cuban Catholics attend church.

In the past year, however, not only

has Castro met with U.S. bishops, but he has outlined his views on religion in a series of interviews with a liberation theologian from Brazil. A book written from those interviews has been a best-seller since it was published in December.

Not all observers are convinced that the Cuban government's new tolerance is genuine. "Fidel has been working the religion issue for quite awhile," said Douglas Payne, Caribbean specialist for the New York-based human rights organization, Freedom House.

Payne said that Cuba's economic pressures were forcing Castro to improve his relations with Western democracies and Latin America. Castro's new religious tolerance is part of a "strategy to create some kind of legitimacy for Cuba in this hemisphere," Payne said.

New study gives Catholics' views about priest shortage

(Continued from page 1)

of reports on the study's findings was devoted to summarizing and comparing the views on the priest shortage held by the general Catholic adult population and by Catholic students in college. At colleges, separate surveys were conducted among the general Catholic student population and among students identified as campus ministry leaders.

Among views that were revealed by the surveys, Hoge reported that:

► Only a third of Catholic adults said they themselves had been affected in some way by a shortage of priests. Among Catholic student leaders in campus ministry, 37 percent said they had experienced the shortage. Among Catholic students in general, 27 percent reported that experience.

► "Ordination of women was favored by

47 percent of the adults and 49 percent of the student (campus ministry) leaders."

► "Ordination of married men was favored by 63 percent of the adults and 51 percent of the student leaders.

► From a list of possible reductions in priestly activity, both adults and student leaders objected most strongly to not having priests available to visit the sick or dying, having less than one Mass a week, not having a resident priest in a parish, and having only deacons or lay ministers available to officiate at marriages.

► They objected least to the merging of parishes, the reduction of the number of Masses on weekends, baptism only by deacons or lay people, and reduced availability of the sacrament of penance.

► Asked what kind of changes might help or hurt the church, both adults and student leaders indicated especially strong

support—above 70 percent—for more frequent informal relationships between priests and laity, more small groups in parishes, greater lay participation in decision-making, more influential roles for women, and paid lay counselors on parish staffs.

► Ideas that received the least support were greater stress on obedience to priests and letting parish priests live outside rectories. Just over one-third of Catholic adults thought these ideas would be helpful, and only one of every four or five student leaders favored them.

Hoge said the "near-unanimous acclaim" for "more personal and participatory parish life" provided "important information for church leaders."

One group of 14 questions about priestly tasks, which was asked only in the survey of student leaders, began with "the

assumption that priests today have too much work to do," Hoge said.

The "main message" from those responses, he said, "is that apart from marriages, baptisms and preaching in Mass, most of the work currently being done by parish priests could be reassigned to deacons or lay persons. And if priests are overworked, much of the work should be reassigned, beginning with the supervision of buildings and grounds, maintaining financial books, organizing youth ministry and sports programs, organizing CCD (Confraternity of Christian Doctrine) programs, and organizing charitable work."

Although those particular questions were not asked in the general survey of Catholic adults, Hoge said it seemed likely that their answers would have been similar.

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Information-packed book on Vatican

PETER'S KINGDOM, by Jerrold M. Packard. Charles Scribner's Sons (New York, 1985). 281 pp., \$17.95.

Reviewed by
James C. O'Neill
NC News Service

To come across a book about the Vatican these days that has no ax to grind is something of a rarity, possibly even a letdown.

Jerrold Packard's new book, "Peter's Kingdom," takes his readers on a tour of the monuments, palaces, museums, ceremonies and rituals surrounding the popes. At the same time he conducts a brisk walk-through of the Vatican city-state and its offices of curial power, discussing their functions and personnel.

Once past his title, "Peter's Kingdom"—I'd

guess the author used it as a semilogical consequence of his prior book, which was entitled "The Queen and Her Court"—Packard covers a lot of ground inside and out of the papal palace.

As mentioned above, this book evokes other books, such as the late Father Edward Heston's 1960 "The Holy See at Work" or Corrado Pallenberg's 1960 "Inside the Bronze Door." In effect, it is the latest in a long line of what-the-Vatican-is-all-about books. The specific value of this effort is that it brings together in one place many of the changes brought about by Vatican II as they affected the Curia administrative offices and the exercise of ecclesiastical power at the top.

Space is also given to Vatican City's new museums

and other construction sanctioned by the popes in the past 25 years. The brief section dealing with recent construction of a bomb-proof manuscript depository is particularly interesting.

Packard devotes a chapter to the finances of the Vatican. He recaps news reports of the scandals that have beset Vatican bankers and he warns that the church is not invulnerable "to the kind of moral damage such scandals leave in their wake." This mildness of judgment is a characteristic of the book.

The author seems happier in such areas as the chapters on "Splendid Solemnity" or "Pontifical Treasures," and he devotes what seems a lot of space to the minutiae of what popes, cardinals, bishops and other clerics

wear on and off the altar. My guess again is that this attention to costume is dictated by topics treated in the author's previous book on the English court.

For the record it should be stated that the International Theological Commission is not composed of 30 lay men (page 106), a thought that would shake a curialist's soul.

Minor blips aside, "Peter's Kingdom" is a current, information-packed piece of work for those who know little or nothing about the Vatican and an up-to-date reference work for those who do.

(O'Neill served as a reporter and bureau chief in Rome for National Catholic News Service from 1957 to 1975.)

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 it.)

† BAIRD, Robert K., 69, Sacred Heart, Terre Haute, Dec. 7.

Husband of Dorothy Giovannini; father of Peggy Huxford, Penny Moore, Robert D. and Larry E.; brother of Mary Shorter; grandfather of eight.

† BRUBET, Carl F., 86, St. Augustine, Jeffersonville, Feb. 5. Husband of Muriel A. Smith; father of Maria Carney; grandfather of two.

† BOND, Forrest, 76, St. Lawrence, Indianapolis, Jan. 30. Husband of Helen M. Davis; father of Rosemary J. Adkins and Philipp L.; stepfather of John and Steven Cline; grandfather of 12.

† BRUEGGE, Charlotte R., 82, St. Lawrence, Lawrenceburg, Feb. 2. Mother of Vincent; grandmother of seven; great-grandmother of 11.

† BRUNSMAN, Catherine, 68, St. Gabriel, Connerville, Feb. 4. Wife of Benedict M.; mother of David W., Benedict J., John B., and Rosalie Powers; grandmother of nine; great-grandmother of two; sister of Rosemary Emrick and Helen Goldey.

† CLEMENTS, Delpha A., 83, St. Philip Neri, Indianapolis, Feb. 8. Mother of Priscilla Smith, Beverly E. Roseman, Paul E. and H. Leo.

† COURSEN, Diane M., 44, Holy Spirit, Indianapolis, Feb. 4. Wife of James; mother of James N., Daniel W. and Dana M.; daughter of Ann Blair; sister of Linda Zugel.

† HUNT, William M., 89, St. Joseph, Jennings Co., Jan. 31. Husband of Rose Kophhammer; father of Benedictine Sister Joann, Carol Tiedemann and William J.; brother of Emma Richard and Flora Faust; grandfather of five.

† KEETAY, Rebecca, 59, Holy Spirit, Indianapolis, Feb. 2. Wife of Carl R.; mother of Alan I., Carolyn A. Mohr and Victoria M.

† OBERTING, Marie, 91, St. Lawrence, Lawrenceburg, Feb. 3. Mother of Robert, Richard and Leo; sister of Leo, H. W. (Bud) and Sister Ann Regina Steiger-

wald; grandmother of nine; great-grandmother of four.

† PARKER, Agnes M., 79, St. Joseph, Terre Haute, Feb. 3. Sister of Helene Homberg, Mary Moran, Dorothy Burns, Roseann Lord, Catherine Finnerty and Gertrude Berry.

† RILEY, Margaret E., 80, Sacred Heart, Jeffersonville, Feb. 9. Aunt of Mary Frances Kernan, Norene Wessel, Rose Ann Wiebe, Mary Jane Burton, and James and William J. Metzmeier.

† RITTER, Clarence J., 84, St. Lawrence, Lawrenceburg, Feb. 2. Father of George Gardner; grandfather of three.

† SCHOETTNER, Alfred T., 67, St. Mary, Greensburg, Feb. 1. Husband of Isabella; father of Donald B., Thomas C., James L., Suzanne Nicholas, Sharon R. and Deborah M.; brother of Lawrence, Leonard, Robert J., Edward, Anthony, Lorina Krieger and Dorothy Redelman.

† SHINE, Charles M., 85, St. Mark, Indianapolis, Feb. 3. Husband of Thelma Settles; father of Marie Lloyd; grandfather of three; great-grandfather of three; brother of Margaret Campbell; half-brother of Thomas and Pauline Burger.

† SOLLER, David Urban, 49, Nativity, Indianapolis, Feb. 8. Husband of Nancy Ryan; father of Thomas, Robert, Daniel, Patrick and Mary Frances; son of Urban A. and Mary Anna.

† TIDD, Mary E., 46, St. Margaret Mary, Terre Haute, Feb. 7. Wife of James; mother of James, Jess, John, Vicky McPheeters and Teresa; sister of Dorothy Wolcott, Betty Marrs and Carol Barker.

† YETTER, Thomas M., 20, Little Flower, Indianapolis, Feb. 6. Son of Mr. and Mrs. Jerry Yetter; brother of Amy, Maribeth and Michael K.; grandson of Frances, and Mr. and Mrs. Harry K. Whitsett; nephew of Thomas Yetter and Michael K. Whitsett.

Sr. Francis Joseph dies Feb. 11

ST. MARY OF THE WOODS—Providence Sister Francis Joseph Elbreg died here Feb. 11 and was buried from the Church of the Immaculate Conception on Feb. 14. She was 91.

The former Beatrice Elbreg was a native of Indianapolis, where she attended St. Patrick Grade School and St. John Academy. Later she studied at St. Mary of the Woods College and I.U., where she received an M.A. in education administration. She entered the Congregation of the Sisters of Providence in 1911 and took her final vows in 1921.

Sister Francis Joseph was a secondary level teacher as well as Director of Education for the Sisters of Providence from 1923 to 1960.

She also served as vice president of St. Mary of the Woods College, and president from 1954 to 1960. She was an elected member of the congregation's General Council during the same period.

After her retirement Sister Francis Joseph continued to take interest in teacher training and education. She is survived by cousins.

Sr. Frances Marie buried Feb. 14

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated here Feb. 14 for Providence Sister Frances Marie Riordan, who died Feb. 10 at the age of 81. She was buried in the convent cemetery.

Sister Frances Marie, the former Catherine Marie Riordan, was born in Chicago. She attended grade school and part of high school there, completing her high school work at St. Mary of the Woods Academy. She graduated later from St. Mary of the Woods College.

After entering the

Congregation of the Sisters of Providence in 1920, Sister Frances Marie made her final vows in 1928. For 48 years she taught in elementary schools in teaching assignments in the Indianapolis Archdiocese included St. Joan of Arc School in Indianapolis and St. Mary School in Richmond.

Sister Frances Marie is survived by two brothers: Joseph, of Redlands, Calif. and John, of Downers Grove, Ill.; a sister, Barbara Olsen of Chicago; and several nieces and nephews.

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Council members question universal catechism

by Joe Michael Feist

WASHINGTON (NC)—Two U.S. members of the International Catechetical Council, an advisory council to the Vatican Congregation for the Clergy, have expressed opposition to the idea of a universal catechism or compendium of church teachings.

The members also said the council in 1983 unanimously rejected a draft universal catechism presented to them by Cardinal Silvio Oddi, then prefect of the clergy congregation.

The council was established in 1973 by Pope Paul VI as a body of advisers to the clergy congregation on catechetical matters. But the two U.S. members said the council has not met since its 1983 rejection of Cardinal Oddi's draft catechism.

Under the present organization of the Roman Curia, the church's central administration, the clergy congregation has the responsibility for catechetics. The final report of last fall's extraordinary Synod of Bishops endorsed the concept of a universal catechism. The Vatican has not yet announced who will prepare the catechism.

Shortly after the synod, Cardinal Oddi announced that a catechism prepared by his congregation was nearly complete and would be presented to Pope John Paul II. Since then, the pope has accepted Cardinal Oddi's resignation due to age and has

appointed Cardinal Antonio Innocenti as his replacement.

"My first reaction is (a universal catechism) is not necessary," said Msgr. Wilfrid H. Paradis, historian for the Diocese of Manchester, N.H., and a member of the catechetical council.

"We already have the General Catechetical Directory, which is a summary of Christian teachings," said Msgr. Paradis, a former secretary of education at the U.S. Catholic Conference.

The general directory was prepared by the clergy congregation, then headed by U.S. Cardinal John Wright, and approved by Pope Paul VI in 1971.

Msgr. Paradis said that in April 1983, the catechetical council met in Rome and was presented an Italian-language draft of a universal catechism by Cardinal Oddi.

The catechism "was very poorly done," he added, "and there was unanimous opposition to the publication of that or any universal catechism."

The "fear was that if you just put out a catechism without putting it in the context of the whole field of catechetics, it would be abused," said Msgr. Paradis.

After that meeting, he said, the council "has not heard a single word from the (clergy) congregation" and has not met.

Most members, he added, "are very disappointed" at not being consulted.

Another U.S. member of the council, Society of Helper Sister Maria de la Cruz

Aymes, also questioned the need for a universal catechism, especially the draft catechism presented by Cardinal Oddi in 1983.

Sister Aymes, an author of catechetical textbooks and teacher at St. Patrick's Seminary in Menlo Park, Calif., said Cardinal Oddi's catechism "did not come close to anything worth commending." She said she feared the catechism Cardinal Oddi referred to after the synod is basically the same catechism rejected by the catechetical council.

Sister Aymes and Msgr. Paradis agreed that any universal catechism should be prepared with the input and approval of

episcopal conferences from around the world rather than by one congregation.

A French priest who also is a member of the catechetical council, Father Jacques Audinet, currently teaching at The Catholic University of America in Washington, said, "many people, when they hear the word catechism, have something very narrow in mind, such as questions and answers."

Because of cultural differences in regions and nations of the world, he said, "it would be wrong to have too narrow a definition of catechism."

Exactly what the extraordinary synod had in mind, Father Audinet said, remains to be seen.

Group urges protest against show

WASHINGTON (NC)—A national pro-life organization has called on its members to protest the Feb. 17 airing of "Choices," an ABC-TV movie dealing with abortion.

"This movie is extremely unfair to pro-life people and totally misrepresents the arguments of the pro-life movement," said Kay James, director of public affairs for the National Right to Life Committee, which urged the protest. "It is yet another piece of pro-abortion propaganda."

The committee asked its members to protest to their local ABC affiliates and program advertisers.

The movie, starring George C. Scott, depicted the story of a family and a

marriage being torn apart when a man who feels abortion is wrong is confronted with the unwanted pregnancies of his second wife and teen-age daughter.

An NRLC press release said that Scott's character disapproves of his daughter's abortion while advocating abortion for his wife.

"(This) is an example of how little ABC knows about the pro-life movement to suggest that a pro-life position would be dependent upon who is pregnant," Ms. James said. "The very strength of the pro-life position rests with the consistency of our argument that every human life has value and deserves the right to life."

Hickey named to congregation

VATICAN CITY (NC)—Pope John Paul II has named Archbishop James Hickey of Washington as a member of the Vatican Congregation for Catholic Education.

The congregation, which oversees seminaries and other church educational institutions, is headed by Cardinal William Wakefield Baum.



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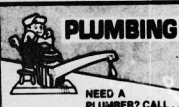
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Christians in Lebanon

Conflict with Moslems an old story

by Sr. Mary Ann Walsh
Third in a six-part series

BEIRUT, Lebanon (NC)—Bloody conflict between Christians and Moslems is an old story in Lebanon. Its history goes back to the Crusades.

Reconciliation has yet to establish such roots in Lebanese society, and some wonder if it ever will.

Interviews with several Christians drew some claim of belief that good relations with Moslems could be established, but also revealed deep mistrust and religious hostility.

Lebanese Moslems and Christians recognize one God and respect his prophets, but they also call upon the prophets, especially the sword-wielding Elie, as they battle one another. Their most recent conflict has left more than 100,000 dead and hundreds of thousands more homeless.

But "this war crisis is transient," said Melkite Archbishop Habib Bacha of Beirut and Gibail. "It is a moment in the history of Lebanon. We hope to go through it and start a new page," he said.

THE HOLY SEE, which has shown a special interest in Lebanon, says that reconciliation is possible. On the political level, it recommends institutionalized co-

existence. On the religious level, it recommends dialogue.

But the Vatican's prescription draws criticism, even from a church representative. "I don't think the Vatican has a clear understanding" of the situation, said Msgr. John Esseff, a priest from Scranton, Pa., who heads the Pontifical Mission for Palestine in Beirut. "The only one who knows is the pope, because he has lived in a land of oppression."

Msgr. Esseff dismissed the possibility of religious dialogue with Moslems. "I see Islam as a false religion based on the word of a false prophet that has a strong appeal to the lower instincts of human nature. Islam," he added, "has a difficult time standing up to any intelligent investigative light. For its preservation it needs to be militarily strong to keep out the forces of light, scientific growth and academic achievement."

Pope John Paul II has generally encouraged Christian-Moslem dialogue. In a speech to young Moroccan Moslems during his August 1985 Africa trip, the pope said dialogue "follows from our fidelity to God." He told members of Morocco's tiny Catholic community that "there are many aspects good and saintly" of Moslem belief.

"In 50 years the Vatican will see that it dealt with Moslems the wrong way," said Charles Malik, a Christian who was

Lebanon's ambassador to the United States from 1946-1956 and president of the 1958 U.N. General Assembly. "Dealing with Moslems is a dead alley. The Vatican has exalted Christian attitudes, but you are not dealing with an open mind."

HOWEVER, DR. George Achkar, a Maronite Catholic, said Lebanon stands as proof that Christians and Moslems can co-exist and said the nation is an example for the world. "There are two big religions in the world," he said. "The Moslems have 800 million people, and there are about the same number of Christians. Lebanon is the only place where they are on equal footing."

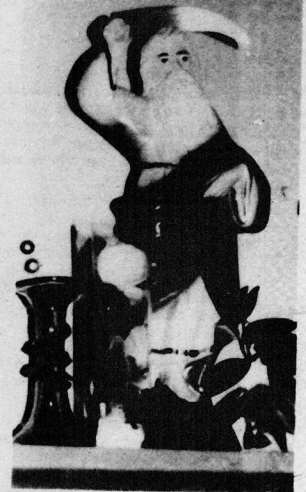
One of the issues of the recent civil war, however, has been this "equal footing." Christians maintain a majority of the positions in the national assembly despite the increasing Moslem population. Moslems, who now form a greater percentage of the population than Christians, want representation based on their numbers.

Hoda Safi, a 33-year-old woman who once fought in the Christian militia, said that the emotions of the war lie deep, and she has changed. She has Moslem friends, such as the woman who visited her house on several weekends to escape the sound of shelling in Moslem-controlled west Beirut.

"I never used to ask what religion a person was," said Ms. Safi, a Maronite Catholic. "Now there is something inside of me. It is almost against my will, but I pay attention to the name of a person now, and if his name is Mohammed I stay away from him."

Ms. Safi, executive secretary of the pontifical mission office in Beirut, said that because of the war, "I am beginning to consider Moslems as bad people and am feeling a hatred for them. I see them as people who want to govern by force, and I wonder how I will live."

JESUIT FATHER Martin McDermott of West Hartford, Conn., an expert on Islamic studies at Beirut's St. Joseph University, said Ms. Safi's fears are not



RELIGIONS CLASH—The sword-wielding St. Elie is the patron saint of Lebanon and both Christians and Moslems call on him as they do battle against each other. (NC photo by Elie Abdallah)

unfounded. "If Moslems get their way," he said, "the religious leaders would impose the Moslem law on Lebanon as they are trying to do in Egypt."

Father Jean Tabet, a Maronite monk, heads Holy Spirit University in Kaslik, Lebanon, considered to be the Maronite church's think tank. Father Tabet said the policy of the Maronite church is not to have religious dialogue with Moslems.

Sunnite Sheikh Jhassan Lakkis of Beirut said dialogue among religious leaders is possible, but efforts so far have been mostly show. "You can see an archbishop and a sheik or a patriarch and a mufti together, but they're not frank," he said. "They meet and show that they are friends and love each other, but nothing good happens once they separate."

But the sheik also said he was confident "frank conversation will happen" eventually.

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