



## Use Easter to fight death, pope says



EASTER IN THE SQUARE—Secretary of State George Shultz and his wife, Helena, top right, attend the Easter Mass celebrated by Pope John Paul II in St. Peter's Square. At left are William Wilson, U.S. ambassador to the Vatican, and his wife, Elizabeth. (NC photo from UPI-Reuters)

*He calls on Catholics to meet the challenge of peace: 'To choose peace means to choose life,' he says in annual Easter message*

by Agostino Bone

VATICAN CITY (NC)—Easter is the time to join "God's great uprising" against death in the form of abortion, torture, terrorism, war and human rights violations, Pope John Paul II said March 30 in his annual Easter message.

"Man not only resigns himself to death, but he has often made death the method of his existence on earth," the pope said, reading his message to about 200,000 people in St. Peter's Square.

"Men continually inflict death upon others, people who are often unknown, innocent people, people not yet born," he said.

The pope asked for an end to violence "in the regions bloodied by guerrilla warfare and conflicts, where there arise temptations to use terrorism and reprisals, in nations where the dignity of the person, his rights and his freedoms are trampled upon."

The message capped a busy Easter weekend for the pope, which included a March 29 meeting with U.S. Secretary of State George Shultz. The Vatican announced the 40-minute meeting but did not say what was discussed.

The pope read his Easter message, called "Orti et Ori," Latin for "To the City and to the World," after celebrating an outdoor Easter Mass in St. Peter's Square.

"This is the day of God's great uprising: his uprising against death," the pope said. "Is not the method of death found in the method of violence, the method of the

bloody conquest of power, the method of the selfish accumulation of wealth, the method of the struggle against poverty that thrives on hatred and the longing for revenge, the method of intimidation and the abuse of power, the method of torture and terror?" he asked.

The pope called on Catholics to meet "the great challenge of peace. To choose peace means to choose life."

He reiterated his call to world religious leaders to join him later this year in the Italian city of Assisi for a day of prayer for world peace. No date has been announced for the Assisi event.

"Christ rose at a particular moment of history, but he is still waiting to rise in the history of innumerable men and women, in the history of individuals and the history of peoples," the pope said.

"Wherever in active commitment for justice a true desire for peace emerges, there death gives way and the life of Christ is reaffirmed," he added.

At the end of the Easter message, the pope extended season's greetings in 40 languages, including Albanian, Bulgarian, Russian, Arabic, Hebrew, Swahili, Tamil, Chinese, Vietnamese and the Philippine language of Tagalog.

The Polish-born pope also added a short message in Polish, saying that God offers special comfort to the "afflicted and oppressed."

Human suffering forms part of Christ's suffering on the cross "and carries with it the seed of love and of ultimate victory," the pope said.

## 'Pastoral response' to women now being written

Will confront issues of sexism, women's ordination, abortion, birth control, and sexual preference

by Jerry Filteen

WASHINGTON (NC)—A committee of U.S. bishops has begun writing the first draft of a "pastoral response" to the concerns of Catholic women, the National Conference of Catholic Bishops announced March 27.

The project, organized in 1983, has 200

as its target date for completion. It has already been the subject of one of the widest grassroots consultations ever held in the Catholic Church in the United States.

The planned document will have to confront such controversial issues as sexism, women's ordination, abortion, birth control and sexual preference, said Sister Mariella Frye, staff aide to the bishops' drafting committee.

Bishop Joseph L. Innesch of Joliet, Ill., head of the committee, said in a status report to the NCCB Administrative Committee in March that the first draft of the document should be finished next year. His report was not made public, but the NCCB issued a news release March 27 on the committee's progress.

SISTER MARIELLA, a member of the Mission Helpers of the Sacred Heart, said the document was originally planned as a national pastoral letter but is now being called unofficially a "pastoral response" to the concerns of women. "Many women objected to writing a pastoral on women," she said.

She told National Catholic News Service that when committee members met last November, they "had to get a handle on the issues they had heard" from national hearings and diocesan listening sessions all across the country.

They came up with "personhood, ec-

clesiology, justice, marriage and family, and sexuality and reproduction" as headings or topics, she said.

Under personhood, she said, the bishops plan to treat issues such as sexism, or "whatever affirms women as persons and whatever negates them as persons."

Ecclesiology would treat women in the church as baptized persons, she said. Some issues of church treatment of women fall under that heading, while others might fall under the heading of justice, she added. Asked if the committee would deal with controversial issues such as the ordination of women, she said they "would have to address it."

SISTER MARIELLA said the committee started "fleshing out" its treatment of personhood and ecclesiology at a meeting in February, and it planned to develop the topics of justice and marriage and family at a meeting in June.

When it meets in November it will work on the topic of sexuality and reproduction, she said. Concerns raised to the committee in that area, she said, include abortion, birth control, sexual preference, celibacy, chastity, and the relation between sexuality and sexual activity.

With Bishop Innesch on the drafting committee are Bishops Matthew Clark of Rochester, N.Y., and Thomas Grady of Orlando, Fla., and Auxiliary Bishops

Alfred Hughes of Boston, William J. Levada of Los Angeles and Amedee Froulx of Portland, Maine.

According to Sister Mariella, 83 dioceses across the country (including the Archdiocese of Indianapolis), 62 college campuses, and 40 military installations in the United States and abroad have submitted reports on hearings held locally.

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the CRITERION

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## FROM THE EDITOR

# Military aid to the contras would be immoral

by John F. Fink

President Reagan's and his administration have waged one of their most aggressive campaigns ever to try to get military aid to the rebels (the contras) who are fighting the Sandinista government of Nicaragua. Although the aid was denied in the House, it was approved in the Senate and now the House must deal with the issue again. It's expected that the president will prevail—despite opinion polls that show that most people oppose the aid.

Articles and letters in *The Criterion* have presented both sides of this controversy. One of the letters stated that, since the Nicaraguan bishops and the Vatican have criticized the harassment of the Catholic Church in Nicaragua, we should be supporting the contras. I'm sorry, but that just doesn't follow.

I urge the House again to reject aid to the contras because I believe that the guerrilla war the contras are fighting is immoral.

Yes, there is harassment of the church in Nicaragua and, frankly, I thought Bishop Thomas Gumbleton and others looked pretty silly saying that there isn't. Cardinal Miguel Obando Bravo, Archbishop of Managua, spelled out the pressures against the church in a recent visit to the United Nations. They included the closing of the publication *Iglesia* and of *Radio Catolica*, the expulsion of priests serving in Nicaragua, and many other restrictions placed on the church's freedom to preach the Gospel.

Cardinal Joseph Bernardin of Chicago said, "My visit to Nicaragua last year confirmed the fact that the church

is harassed in many ways. Pope John Paul has also expressed his concern about certain developments which have taken place." He and Cardinals John O'Connor and Bernard Law have all pledged their solidarity with Cardinal Obando.

Nevertheless, the American bishops and the Nicaraguan bishops are united in opposing aid to the contras, because such aid will not bring peace. Military aid cannot mean anything other than that fighting will escalate. More innocent people (women and children) will be killed. And we will be responsible.

I DON'T LIKE some of the rhetoric used by President Reagan in arguing in favor of aid to the contras. His characterizing the contras as "freedom fighters" and comparing them with our founding fathers is far off the mark. Most of these people are not fighting for democracy for the people; they only want control of the government for themselves. The human rights record of the contras is abominable.

The issue in Nicaragua is not a "fight for democracy," as the president has said. "Democracy" implies the will of the people. There is no evidence that the Nicaraguan people favor the contras, even after nearly four years of CIA entreaties. Quite the opposite.

The president tried to liken the situation in Nicaragua with that in the Philippines where a dictator was toppled. It's not the same at all. In the Philippines the people rose up against Ferdinand Marcos, and the United States had very little to do with the revolution. In Nicaragua there is every evidence that the people prefer the present government, as bad and repressive as it is, to whatever would be imposed on them by the contras.

The president has asked for \$100 million, but that is not enough to topple the Nicaraguan government, which is

really the president's objective. Reagan says this is the minimum needed, which means that he is sure to ask for more. The \$100 million would keep the war going, and that's about all it would do.

The disagreement here in the United States is not over the desired end. We would all like to see a step to persecution of the church and a halt to the expansion of communism. The disagreement is over the means to the end, and military means in this case are immoral.

From the time of Augustine, and later Aquinas, the church has taught that a just war must be declared by competent authority—by those responsible for public order, not by private groups or individuals. The contras don't meet the definition. The bishops' pastoral "The Challenge of Peace" says, "The mere possession of sufficient weaponry does not legitimize the initiation of war by 'insurgents' against an established government."

A JUST WAR also must be a last resort, after all peaceful alternatives have been exhausted. They have not been in the case of Nicaragua. The United States should be cooperating with the Contadora group (named for the site where the original group of countries involved in the peace process met in 1983) in their efforts to achieve a diplomatic settlement within countries of Central America.

The countries of Mexico, Panama, Venezuela, Colombia, Argentina, Brazil, Peru and Uruguay are the members of the Contadora group—all opposed to trying for a military solution in Nicaragua. The United States is quite alone in trying to impose such a solution.

The Reagan administration has given only half-hearted attention to a possible diplomatic solution. But no other solution can be considered moral under the present circumstances. Congress should insist on that approach.

## Court releases six in papal shooting plot

by John Thavis

ROME (NC)—An Italian court has released three Bulgarians and three Turks accused of complicity in the 1981 shooting of Pope John Paul II, saying there was "insufficient proof" of their involvement.

The March 29 verdict of "not proven," an Italian legal formula that falls short of full acquittal, left some doubt about whether or not there was an international plot to shoot the pope. The decision meant that the two judges and six jurors believed the evidence presented in the 10-month-long trial was not strong enough to convict the defendants.

The prosecutor, Antonio Marini, said he would appeal the verdict in the case of the Turks, but would not contest the acquittals for the Bulgarians. Attorneys for all the defendants said they would appeal for full acquittals.

Only three of the defendants released March 29 were present for the trial. They were Sergei Antonov, 37, a former Bulgarian airlines official, and two Turks—Omer Bagci, accused of furnishing the gun used in the shooting; and Musa Celebi, 34, accused of providing logistical support for the alleged plot.

As the verdict was read aloud in a packed Rome courtroom, the three defendants smiled from their courtroom cells and embraced friends and relatives. The court ordered the immediate release of

the defendants. Antonov had been under arrest in Italy since November 1982.

On a separate charge, the court found Mehmet Ali Agca, 28, already serving a life term for shooting the pope, and Bagci guilty of smuggling into Italy the gun used in the shooting. Agca was given an additional year's sentence, which was changed to two months in solitary confinement.

THE TRIAL IS unlikely to be the last word on the papal shooting. Three Italian magistrates began another investigation into the shooting midway through the trial. Legal sources expect it to center on the alleged involvement of several Turks who knew Agca.

Agca, who had turned state's evidence against his alleged accomplices, flashed a "V" for victory sign when the court's decision was read. Later, he was dragged from the courtroom shouting, "I am Jesus Christ, an angel in human form." Agca was expected to be the prosecution's key witness, but during the trial he made wild claims, contradicted himself and frequently refused to testify.

Marini blamed Agca for the acquittals. "His behavior affected the jury—he got what he wanted," Marini said. He added that he thought Agca's ultimate goal had been to free himself from the life sentence, at the same time protecting his accomplices by ruining his credibility.

The case was built on what Agca told investigators during a 1983-84 probe. Agca convinced authorities he was telling the truth by his sometimes-accurate descriptions of the defendants and their personal lives.

During the trial, Agca stuck to his main contention that there was a plot to shoot the pope, orchestrated by Bulgarian government officials. But he repeatedly changed the particulars in his story, saying at one point that he could not remember which version was true.

The prosecution did not introduce any other direct evidence of the defendants' alleged role in the shooting, and in the end Marini requested the "not proven" verdict for the Bulgarians. For the Turks, however, he asked for convictions, based on the weight of circumstantial evidence presented.

Bagci, who admitted to bringing Agca the gun but denied any knowledge of a plan to shoot the pope, was sentenced to three years and two months on the gun charge, but the sentence could not be applied because Bagci was extradited from Switzerland only in connection with the papal shooting. Bagci, like the others, was cleared of complicity in the shooting. The prosecutor had asked for his conviction and a 34-year sentence.

Another Turk, Musa Celebi, 34, who faced possible life imprisonment if convicted, told reporters after the verdict, "Justice has come, but it arrived too late." Celebi, who Agca said provided him with logistical support for the shooting, spent nearly four years in prison before and during the trial.

Oral Celik, 26, a suspected Turkish terrorist who is at large, was believed by investigators to have been armed and in St. Peter's Square when the pope was shot on May 13, 1981. During the trial, witnesses could not definitely identify Celik in photographs taken in the square.

Another Turk, Bekir Celenk, died of a heart attack in a Turkish prison while the trial was in session. Agca had said Celenk introduced him to the Bulgarians who proposed the papal shooting.

Antonov and two Bulgarian diplomats who worked in Rome at the time of the shooting, Jelio Vassilev, 44, and Todor Ayvazov, 42, were accused of helping Agca plan the shooting and of preparing his escape in a diplomatic truck procured by the Bulgarian Embassy. But no witness during the trial could corroborate Agca's claim of frequent, public meetings with the Bulgarians, and Agca modified their alleged role in his testimony.

VASSILEV AND Ayvazov returned to Bulgaria in 1982 before warrants for their arrest were issued. Italy and Bulgaria have no extradition treaty.

Antonov, whose arrest caused a temporary diplomatic break between Italy and Bulgaria, was expected to return soon to Bulgaria.

The Vatican had no comment on the verdicts. Its newspaper, *L'Osservatore Romano*, ran a short article—without comment—on the trial's conclusion.

The pope, who in 1983 visited Agca in his prison cell, told a Bulgarian government delegation three days before the trial began that he hoped the trial's outcome would be "one that doesn't weigh heavily on the Slavic people." Since then, no Vatican official has commented publicly on the case.



RELEASED IN ROME—Bulgarian Sergei Antonov is embraced by his sister Tania in the garden of the Bulgarian Embassy in Rome after Antonov was freed by an Italian court. Antonov was one of the three defendants accused of conspiring to kill Pope John Paul II. The judge and jury in the 10-month-long trial felt that evidence was lacking to convict the three accused Bulgarians and three Turks. (NC photo from UPI-Reuters)



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# Father Curran told to give Vatican 'final' answer

by Jerry Pittman

WASHINGTON (NC)—The Vatican's doctrinal congregation has called for Father Charles E. Curran's "definitive... final written reply" on whether he retracts his views on some church teachings.

Father Curran promised to reply right after Easter, but indicated March 25 there would be no retraction.

In the meantime, more than 600 U.S. and Canadian Catholic theologians have signed a statement supporting Father Curran and opposing the Vatican threat to remove his mandate to teach as a Catholic theologian.

Father Curran, a moral theology professor at The Catholic University of America, announced the new developments in a press conference at the university March 25.

He said he saw no reason to change his position on the controversial issues, but said in his final reply he would again suggest to the doctrinal congregation a compromise under which he would be allowed to retain his teaching post in return for agreeing not to teach on sexual ethics, the main area of his theological dissent from church teachings.

CARDINAL JOSEPH Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, made the request for the "final" reply from Father Curran in a 180-word letter, dated March 10, to Archbishop James A. Hickey of Washington, who is chancellor of Catholic University. The



Father Charles Curran

letter said Father Curran's reply was needed so that the case could be brought back to the membership of the congregation "as soon as possible."

Father Curran released the letter at the press conference.

Francis Schuster Florenza, a member of Catholic University's theology faculty and president of the Catholic Theological Society of America, appeared with Father Curran at the press conference and said most of the university's theology faculty had joined in sending an earlier letter to Cardinal Ratzinger expressing their support for Father Curran as a Catholic

theologian and their concern at the direction of the congregation's actions.

He also said Catholic theology faculties around the country will be urged to make the week of April 21 a time for special seminars and public discussions on issues of academic freedom and responsible dissent from church teaching authority raised by the Curran case.

Florenza said that a response from 600 theologians, out of about 1,800 who were sent letters two weeks earlier asking them to sign the statement supporting Father Curran, was "very good at this stage."

Asked if they had received any negative responses as well, Mary Heltzel, a theology student at Catholic University and coordinator of the support campaign, said that so far they had received "12 negative answers," or about two for every 100 positive replies.

She said another five had written expressing support privately but declining to add their names to the statement because they did not yet have tenure and were afraid Rome might block it if they signed.

Father Curran stressed that "my dissent concerns issues which do not belong to the core of the faith."

Defending the rights of dissent, he said there have been a number of cases in which the church has changed its official but non-infalible teaching as a result of new understandings or insights. "The best known examples of such change include the meaning and purpose of human sexuality, religious liberty, interest-taking in slavery," he said.

By their nature, theological development and church teaching authority live in a certain tension, he said. "By definition the theological function is often expected to be on the cutting edge, whereas the hierarchical magisterium will tend to emphasize the importance of stability and the danger of uncritically accepting proposed changes," he said.

Asked if he would be open to a "counter-compromise" from the doctrinal congregation if it should offer one, Father Curran said he would "cross that bridge when it comes."

## Indiana DRE associations planning 1986 convention

Indiana diocesan religious education offices and DRE associations are co-sponsoring the second annual Indiana DRE Convention. The 1986 convention, entitled "Stayin' Alive: The Wholeness and Wellness of the DRE," will be held Oct. 8-9 at the Benedictine Center in Bosch Grove. The conference will begin at 9 a.m. on Oct. 8 and conclude at 5:30 p.m. on Oct. 9.

The conference, planned jointly by the Indiana DREs and diocesan religious education staff members, will feature authors Evelyn Eaton Whitehead and James Whitehead. They will focus upon the interweaving of the lifestyle of the DRE and the expectations of the community about its ministers in a wholistic and healthy manner. The conference will also include small group sessions presented by skilled leaders. Topics will address the many aspects of wholeness and wellness and will focus upon specific skills and



**Stayin' Alive:**  
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techniques for developing wholeness and wellness as a DRE.

The conference will give DREs and CREs a chance to develop strategies for wellness in their ministry, continue to develop supportive networks with other DREs and CREs, and experience space and time for rest and relaxation.

Registration forms for the 1986 DRE convention will be available through the Office of Catholic Education, Department of Religious Education, beginning this month.

## Brebeuf to dedicate library, computer, athletic facilities

Brebeuf Preparatory School in Indianapolis will dedicate its new Edward A. Block Memorial Library, computer center and athletic facility on April 13. The dedication begins at 2 p.m., followed by an open house until 4:30.

The library is named in honor of a former vice president and secretary of the William H. Block Company, who established a trust to be used for educational and charitable purposes by the school. The new facility houses 13,000 volumes and provides individual carrels for private study, open stacks for browsing, and a lounge area for reading.

The micro-computer center is designed to provide a maximum of flexibility and availability for the students to use the 30 IBM personal computers, 6 printers and one IBM XT computer.

The Physical Education and Athletic Center consists of new and renovated

dressing, shower and locker areas, a weightroom and coaches' offices.

The \$1.3 million facility covers 14,000 square feet and was designed by the Indianapolis architectural firm Archimedes, a division of Howard, Needles, Tammen & Bergendoff. It was built by Construction Planning Management, Indianapolis.

Present at the dedication will be Jesuit Father M. Joseph Casey, president of Brebeuf; Harry Block Jr., nephew of Edward A. Block; and Magr. Francis R. Tushy, vicar general of the Archdiocese of Indianapolis, who will give the prayer of blessing.

Alumni, friends and the general public are invited to attend the ceremonies.

Brebeuf, located on the city's northwest side, is a college preparatory high school established by the Jesuits as an interfaith school open to qualified students of any race, creed or financial status.

## Vatican lifts silencing of Brazilian liberation theologian

by Agostino Bone

VATICAN CITY (NC)—The Vatican's silencing of Franciscan Father Leonardo Boff, a controversial Brazilian liberation theologian, has been lifted, said a Franciscan official in Rome April 1.

The disciplinary action had prohibited Father Boff from lecturing and writing on theology.

The official, Father Angelo Stelline, spoke to National Catholic News Service

after press reports from Brazil quoted Father Boff as saying his Franciscan superiors had removed the penalties March 28.

"I can confirm Father Boff's statement," said Father Stelline, acting head of Franciscan headquarters in the absence of the order's superior general, U.S. Father John Vaughn, who was visiting the United States.

The lifting of the disciplinary action also was confirmed April 1 by Joaquin Navarro-Valls, Vatican press spokesman, who said the Franciscans had been given permission by the Vatican Congregation for the Doctrine of the Faith and the Vatican Congregation for Religious and Secular Institutes to remove the penalties.

In a joint letter sent April 26, 1985, the congregations imposed the penalties and told the Franciscans to communicate the penalties to Father Boff.

The disciplinary action came about two months after the doctrinal congregation criticized Father Boff's book, "Church: Charism and Power," as dangerous to the faith because of its views on the church's hierarchical structure, dogma, exercise of power and prophetic role.

The doctrinal congregation criticism of Father Boff and the disciplinary action were controversial in Brazil, where Father Boff is a leading liberation theologian. The Franciscan's writings are popular with Brazilian Catholic social activists.

He was defended by such Brazilian church leaders as Cardinals Paulo Evaristo Arns of Sao Paulo and Aloisio Lorscheider of Fortaleza, both Franciscans.

Other Brazilians took the Vatican action as justification for their criticism that Father Boff's works were too heavily influenced by Marxist concepts.

The doctrinal congregation criticism, however, did not mention liberation theology or Father Boff's use of Marxist concepts in analyzing church structures and modes of operation.

The lifting of the penalties came two weeks after a March 13-15 Vatican meeting of key Brazilian bishops, Pope John Paul II and high-ranking Vatican officials. The church officials discussed a variety of Brazilian church issues, including liberation theology and the Father Boff case.

### Archbishop O'Meara's Schedule

#### Week of April 6

SUNDAY, April 6—Nativity Mass, St. Pius X Church, Indianapolis, 4 p.m. with reception following.

MONDAY, April 7—Meeting with the clergy of the Indianapolis West Diocese, Westside Knights of Columbus, 11 noon.

—Confirmation, Immaculate Heart of Mary Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

TUESDAY, April 8—Indianapolis Serra Club Clergy Night, Athletic Club, 6:40 p.m.

WEDNESDAY, April 9—Conference on Church Environment and Art, St. Elizabeth Ann Seton Church, Carmel, Vespera, 8:30 p.m.

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

THURSDAY, April 10—Confirmation, St. Louis Parish, Indianapolis, Eucharistic Liturgy at 7:30 p.m. with reception following.

FRIDAY, April 11—Catholic Relief Services Diocesan Directors meeting, St. Louis, Mo., 9:30 a.m.

—Annual Gains of Providence High School, Charlottesville, 8:30 p.m.

SATURDAY, April 12—Indiana Catholic Conference Advisory Council meeting, Catholic Center, 10 a.m.

## This For By Faith schedule for April 1986

Following is the schedule for "This For By Faith: The Black Catholic Church of the 1980s." The program will be held from 10:00 a.m. to 12:00 p.m. on Saturday, April 12, 1986.

Topic	Speaker
10:00-10:15	Dr. Eugene Dennis
10:15-10:30	Dr. Martin Luther King Jr.
10:30-10:45	Dr. James Bevel
10:45-11:00	Dr. Martin Luther King Jr.
11:00-11:15	Dr. Martin Luther King Jr.
11:15-11:30	Dr. Martin Luther King Jr.
11:30-11:45	Dr. Martin Luther King Jr.
11:45-12:00	Dr. Martin Luther King Jr.

# COMMENTARY

View From the Pew

## For those who fear the church is falling apart

by Richard B. Schellner

Do you ever get the uneasy feeling that all is not quite right with the Roman Catholic Church? Are you sometimes tempted to think that maybe things are falling apart in the House of God, that we Catholics are beginning to lose our sense of oneness, our unique identity as the Body of Christ?



Does it bother you when small groups of priests and Religious, along with larger numbers of lay people who insist that they are Catholics, take out ads in the New York Times, in which they publicly question the church's off-

icial teaching? Do you wonder whether because of the "united front" Catholics used to show when confronted by great moral questions of the day? Do the many apparent divisions among Catholics today bother you, as they must scandalize the rest of the world?

If all this is true, I have a suggestion you might find helpful. In fact, I have three questions.

**Suggestion number one:** Relax. These times, while they may not be the best of times, are certainly not the worst. We are not forced to worship in underground graveyards as were the early Christians in Rome, nor are we faced with the official defection of half the Christian world from the See of Peter as happened in the 11th century, when the Eastern Orthodox walked out.

Neither is the church riddled with the

same struggles among its leaders that led to the Protestant Reformation. That struggle was easily overruled by the church's officers, and it would be foolish to pretend it did not exist. Besides, where is the end? It was more likely to be political than religious in nature. It should be obvious to anyone what a valuable religious culture and politics can be when the church is strong.

**Suggestion number two:** Take some time to do a serious study of the history of the Roman Catholic Church. It's better reading than most news of the day, more enlightening, and certainly more enlightening than any nation picture or television news.

The church, made up of human beings, has its history populated by fascinating individuals and even some fascinating events. The more you know the more often they will, at least in the end, which is why this church we love is still around. Not only will you find yourself in some gripping good stories in your study of church history, you'll also gain a little perspective, which will help ease your mind, because you will begin to realize we've been in worse moments before and survived.

In fact, all this should make you feel pretty good about our church's present status for human rights, for economic justice, for peace and for the poor. It was not always thus in justice, even though the basic teachings have been constant.

**Suggestion number three:** Be hopeful. It helps to remember that we human beings have been trying for some two millennia to mess up the church Jesus started and we



haven't got the job done yet. It's not that we have been trying intentionally to dismember the Mystical Body. The things we've done wrong are out of our natural pure intentions, known officially as original sin. The basis for hope is the Lord's promise to be with us always, and that promise is stronger than any sin any of us might commit.

With that hope comes a vital faith, a faith that will breed charity, that most powerful of virtues, toward all our brothers and sisters under the divine fatherhood.

## The Human Side

## Curran case will rally axe-grinders to action

by Fr. Eugene Henrich

When Father Charles Curran, professor of moral theology at The Catholic University of America, announced that Rome had disapproved of a number of his ethical views and urgently requested that he retract them, he argued that not only does he not dissent from any infallible teachings of the church, but that he could not retract.



Father Curran, accompanied by his former teacher, Father Bernard Haring, and with the backing of Chicago's Cardinal Joseph Bernardini, proposed a compromise to the Vatican's Con-

gregation for the Doctrine of the Faith that could resolve the matter quickly, with the church, the university and the faithful profiting from it. This, however, was refused.

Because of that, I have the feeling that this case will produce the kind of fallout that will make it a no-win situation for everyone concerned, increasing distrust, bringing negative feelings to the surface and setting people on both sides of the issue on edge.

As with any case like this one, there are hangers-on—people who have their own personal axe to grind and who would not welcome a prompt solution. They are another's dissent as justifying their own dissent.

A case like this becomes a rallying point for expressing their own dissatisfactions. As a result, people come out of

the woodwork who should have remained in it.

Then there are the glaciators. These are the self-righteous who see enemies everywhere and who think we need to "whip people into line." Their greatest satisfaction is in hearing that signs of cowardice are being met with stiff authority, rather than what they term a weak conciliatory approach to the problem.

I believe that all of the above will be seen in this case. There will be self-righteous agony. Law will be used as the first choice of weapons for each side. It will become heavy, mechanical, twisted and its spirit will evaporate.

Sentiments will atrophy, rather than soften. Prayer will be used and phoned, with each side saying it has prayed over the matter.

After the authority of law has been exhausted, we will see both sides resorting to absolute authority, with each side laying claim to it. All of this will be a far cry from the refrain, "See how these Christians love one another."

Unless there is true agony on the part of all concerned parties, not just Rome and Father Curran, but the entire theological community, faculty members from other disciplines, bishops and interest groups, all will suffer. The agony I speak of is that in which we recognize how easy it is to spread distrust, to malign, to gloat over another's misfortune, to label and to commit character defamation.

Most of all we need more Cardinal Bernardini and Father Haring whose wisdom in seeking amicable solutions will keep the hanger-on and the glaciator in all of us from raising its ugly head.

## Behind the Headlines

## Not the time for a pastoral letter on women

by Dick Dowd

The U.S. bishops—single, celibate, average age 68—have been getting a good deal of advice about women these last few months.

As you know, they have established a special writing committee to draft a pastoral on women in the church and in the United States. They have been given a one-woman staff, a tiny budget and a lot of conflicting advice.



Their purposes are noble indeed: to speak to and about women in the church and American society in the post-council years. Their procedure was tested on the economics and peace pastorate: form a committee, conduct hearings, listen to all sides.

The best advice, I thought, came from a group of top women Religious in the United States who said: "Drop the project for now. Everything is in an upsurge. Don't issue anything until the landscape clears."

The bishops' timing is unfortunate. Somebody should pull a page out of 11th Street Blues and have Oliver North read

them their rights: "You have a right to remain silent. Remember anything you say can and may be used against you in the court of public opinion."

Two quick examples will demonstrate how confused the landscape is.

**First, marriage:** Look at today's young couple planning their future. Church weddings are back. Everything is done in proper order. Because of the rising level of education in our society, both are a little older and both are likely to be professionals. Future plans, living, working? What I hear most often is: "Her career is as important as his. They'll have to work it out between themselves."

Perhaps so, but that isn't my reading of the present state of marriage in the church. Everything I've seen of marriage and the family indicates there is more to it than the mere joining of two careers. Or exchanging two addresses for one.

**Neither Vatican II nor John Paul II's 1981 charter document on "The Christian Family in the Modern World" (Familiaris Consortio) discusses marriage in that light.**

It is impossible to encapsulate the longest document this pope ever wrote into a few pungent words but the intent is clear: men and women are persons of great dignity because each is made in the image of God. They are intimately involved in God's plan for the future of the world:

marriage and the family. But (and this is a big but) it is God's plan which the church is speaking about.

Often, in today's modern marriages, God's plan and their plan don't seem to be in sync. The women's movement, in seeking to enfranchise women from the home, the pope points out, has come close to enjoining them to the marketplace. There is little agreement even on principles and role responsibilities.

**Second, infidelity:** The representative quality of the advice being given to the bishops is questionable.

In our society, we seem to know exactly what everybody thinks about everything. We are able to instantly find out with sophisticated polling procedures whether folks are wanting "Only" or "The London Palladium" or "The House of S."

Yet for this extraordinarily important issue, the first-over document from the bishops on women, we are trusting to a few theological experts and some public hearings in a number of dioceses.

Who will come to the hearings? Protestant women, organized women's groups, some church workers. Who will be underrepresented? The vast majority of single, married and religious women in the church.

What to do, so as not to waste all the efforts already put into the work? Take the

advice of those women Religious leaders. Put the pastoral on hold. Consider, instead, writing one first on women, then a second on the family, then two more: one on women and another on men. And use the material already gathered as input for all four pastorals as well as for the World Synod on the Laity which is coming up next year.

That's what I think should be done. Why don't you tell the editor what you think?

the criterion

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## ENTERTAINMENT

VIEWING WITH ARNOLD

Woody Allen's new film  
is comedy of manners

by James W. Arnold

"Hannah and Her Sisters" finds Woody Allen back in contemporary Manhattan after a brief sojourn in '30s New Jersey ("Purple Rose of Cairo"), and it's a step down and back into familiar Allen territory: spoofing the romantic foibles of the city's sophisticated upper-middle class.

It's a "step down" because "Cairo" was an instant classic, original and, in its way, perfect. "Hannah" is more of a romp for Woody, a romantic comedy that flies just high and far enough. It's more for audiences than critics.

Since he entered his Mia Farrow period, Allen had edged away from his previous self-kidding comic concentration on his own hangups—the content that really made his fortune. You know: Woody as the over-gloomy Jewish intellectual, a wimp adrift in a world of macho males, anti-Semites and beautiful women. Farrow has inspired him toward a sympathetic focus on the problems of women. "Hannah" fluidly combines both themes, but makes no real advance in wit or wisdom.

What the movie does have is a marvelous cast of seasoned movie talent (the principal roles alone go 10 deep) performing a bright script with just a dash of moral comment to give it body. Add also a delightful soundtrack score that ranges from Harry James trumpet classics to Bach, Puccini, Porter, Kern and Rodgers.



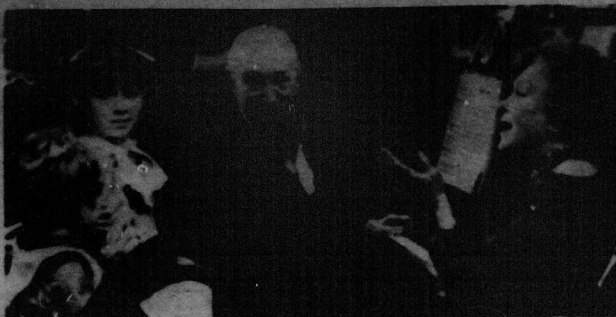
It's not a total compliment to a movie to say it is more pleasurable to the ear than to the eye. The people in "Hannah" do talk too much (in dialogue and voice-overs) by several thousand words. But the wit is as good enough often enough, and the music so filling and warm, like a good cheese sauce, that the film could be enjoyed if you were wearing a blindfold.

Mom and dad (Maureen O'Sullivan, the late Lloyd Nolan) are retired stars and they seem nice enough. We see them mostly at parties, where dad plays pretty old tunes on the piano while mom looks on in a wistful haze. But they battle a lot over petty jealousies and past affairs; real and imagined, and alcoholic mom has a penchant for falling off the wagon. Hannah is perennial peacekeeper.

Her husband Elliott (Michael Caine) thinks he's in love with Hannah's attractive sister, Lee (Barbara Hershey), who at the moment is living with an older, possessive, fiercely idealistic artist (Max Von Sydow). They carry on a guilty affair, until Lee falls for a literature prof at Columbia, and Elliott comes to his senses at just the right time to salvage Hannah's spirits (she never suspects his infidelity).

Meanwhile, the youngest sister, Holly (Dianne Wiest), soothing her insecurity with cocaine, runs a high-class catering service to support a struggling acting career that consists mainly of failed auditions. She's interested in an architect (Sam Waterston) but seems to be leeching out to her best friend (Carrie Fisher). Desperate, she decides to become a writer, and asks Hannah's financial help.

Rounding out the menu is Allen, as Hannah's ex-husband, essentially playing



**DRIFTING AWAY**—Lloyd Nolan and Maureen O'Sullivan play two aged Broadway stars in Woody Allen's "Hannah and Her Sisters," an Orion release. The story tells of three sisters who are drifting away from each other as they attempt to improve their own lives. Due to a failure to establish a moral perspective and the remanifestation of adultery, the USBC classifies it A-IV. (NC photo)

his familiar role as neurotic artist (a TV producer), haunted by fears of disease, death, meaninglessness and the non-existence of God. Eventually, he falls in love, in order, with Holly's script and Holly.

All these complications are interwoven in episodes extending over two years, and the main joke is that all the foolish plunges in the wrong direction somehow work out with an ironic moral correctness as well as happiness. Nothing is taken very seriously; the men, especially, are demented, satirical figures of fun. E.g., no sooner does Elliott succeed in bedding Lee, than he is overcome with guilt and decides he really loves Hannah. But he can't extricate himself because Lee is now infatuated with him and painfully ditched her artist, etc.

The funniest stuff is left to Allen, especially as he slowly panics undergoing medical tests and becomes convinced he has a brain tumor. Later, he searches for meaning in religion—Catholicism and Hare Krishna (I'm not crazy about that pairing)—before undergoing an epiphany during a Marx Brothers movie (no surprise there). His conclusion is much the same as that of his ensoulng Jewish father in the film: since we can't really know this God exists and that there is something after death, let's be satisfied with "maybe" and enjoy life, not endure it in agony.

It's not something I'd enjoy hearing from a holy man after climbing a Himalayan mountain. But Woody keeps asking the right questions.

The best things in "Hannah" are moments. A comically disastrous date, where Holly takes Allen to a punk rock joint and he takes her to hear Bobby Short singing Cole Porter. The women trying to impress Waterston with comments as he takes them on a tour of New York architecture. Or simply panning the faces at the party while Dad says "Bewitched, Bothered and Bewildered" on the piano.

Somebody has said there are no great wholes in art anymore, just great parts. That's not entirely true. But Allen's films continue to have better parts than most.

(Well-crafted satire of manners, in good taste, at least most of the time; satisfactory for mature viewers.)

USBC classification: A-IV—adults, with reservations.

Recent USBC  
Film Classifications

April Fool's Day .....	O
Echo Park .....	A-IV
Hamburger, The Motion Picture .....	O
The Money Pit .....	A-II
On Valentine's Day .....	A-II
Police Academy III .....	O
The Quiet Earth .....	A-III
Trouble in Mind .....	O

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

## James Cagney is eulogized

by Joe Michael Feist  
NC News Service

Actor James Cagney, who died March 30 at his home in Dutchess County, N.Y., was remembered as "a kind of national treasure" by Father John Catoir, head of The Christophers.



**CAGNEY DIES**—Actor James Cagney, remembered for his roles as a scrappy, fast-talking gangster, died on Easter Sunday at his farm in Stamfordville, N.Y., at age 68. He won an Academy Award in 1936 for his portrayal of George M. Cohan in "Yankee Doodle Dandy." (NC photos)

Father Catoir delivered the homily at Cagney's funeral Mass at St. Francis de Sales Church in New York, April 1.

Cagney, 68, created memorable roles as gangsters in numerous films in the 1930s and 1940s. But his greatest triumph was his 1932 performance as George M. Cohan in "Yankee Doodle Dandy." Cagney won an Academy Award as best actor for that role.

In 1964 he received critical acclaim for his portrayal of a crusty Navy captain in the film version of "Mr. Roberts." His last film appearance was in the 1981 movie "Ragtime."

Cagney received a special Christopher Award in 1982 for "lifetime service affirming the highest values of the human spirit."

The Christophers, an organization that promotes Christian values primarily in the communications field, "honored (Cagney) because of his character," Father Catoir said.

Cagney avoided the hoopla associated with Hollywood, rarely attending parties, Father Catoir said.

"I asked him why once," Father Catoir added, "and he said, 'Some people go to those things to be seen. I don't need to be seen.'"

Father Catoir noted a "longstanding relationship" between Cagney and the Christophers. Cagney made his first TV appearance in a 1964 program produced by the Christophers, Father Catoir said, and his last television interview was for "Christopher Close-Ups" in 1984.

"He was a major film star who managed to remain untouched by the glitter of Hollywood and the burden of fame," Father Catoir said. "He remained faithful to his wife, Willie, for 64 years as a devoted husband and friend. He was a very kind man, modest, generous and sensitive to the feelings of others."

"In the end," Father Catoir said, "we will all be judged on love. In that department, Jim was a real star."



**LAST FILM**—Cagney in his last film, "Terrible Joe Moran," a 1984 TV movie.

## TV programs of interest

by Henry Herz

"American Playhouse" offers a realistic movie about the juvenile justice system in "The Little Sister," airing Monday, April 7, 9-10:30 p.m. EST on PBS.

An idealistic probation officer (John Savage) tries to help a troubled adolescent girl (Tracy Pollan) whose wealthy father works for a big city agency. When the father tries to get him off his daughter's case, the probation officer suspects he has something to hide.

Rather than taking graft, however, the father turns out to have been sexually abusing his daughter and is the cause of her anti-social behavior.

Written and directed by Jan Eggleston, the movie pays less attention to the plot or characters than to the depiction of the darker side of city life, looking into its bars, strip joints and tenements. It has a gritty realism that conveys the unhealthy environment in which kids can go wrong.

In keeping with this style, the movie suggests more than it actually shows. That is sometimes an advantage, such as in describing the father's molestation. At other times, however, scenes seem unfinished or just don't add up, perhaps because this is a low-budget production.

Savage's performance is quite good as the young probation officer who may not be too smart but who really cares about helping the youngsters in his charge.

Obviously not a program for youngsters, adults may find its picture of an officer trying to cope with the seamy side of city life meaningful enough to overlook its shortcomings.

## "Miracle of the Heart" (syndicated)

Art Carney stars in a contemporary drama about Boys Town, the Nebraska home for troubled boys, in "Miracle of the Heart," to be syndicated to 125 stations at the end of March. (Check local listings.)

As *St. Casey (Carney)* is the troubled youth sent to Boys Town and Carney portrays the wise old priest who helps him change his life.

Giving personal attention to his new arrival, Father O'Halloran (Carney) leads Andy through a period of rehabilitation of the heart, teaching discipline and responsibility.

# TO THE EDITOR

## 1985 voting records

Two organizations that lobby on social issues have published the 1985 voting records of all senators and congresspersons and I thought your readers should know how the representatives in the Archdiocese of Indianapolis voted on these issues.

Network, a Catholic social justice lobby, published the voting records on the following issues: domestic policy; human needs, balanced budget, and immunization; arms control; foreign policy: Central America, South Africa, and Angola.

Network's vision of society is based on the values of participation, integration, mutuality, stewardship, and empowerment of the poor. The vision arises from reflection on the Scriptures, the long and rich tradition of Catholic social teaching, and the experience of Network's nationwide membership. There are approximately 300 members in Indiana.

The following record is for recorded votes on the 19 bills or amended bills that came under the issues mentioned above. The numbers after each name indicate the number of times the congressman voted with Network's position.

Senators: Lugar, 1 and Quayle, 1. Representatives: Sharp, 14; Burton, 6; Myers, 3; McCloskey, 11; Hamilton, 13; and Jacobs, 17.

Bread for the World, an interdenominational lobby on hunger issues, has also published the following 1985 record of recorded votes in which the congressman voted with Bread for the World's position:

Senators (out of eight votes): Lugar, 2 and Quayle, 2. Representatives (out of nine votes): Sharp, 7; Burton, 1; Myers, 4; McCloskey, 6; Hamilton, 8; and Jacobs, 7.

Both Network and Bread for the World caution that the voting record is only one piece of the picture. A person with an average voting record may be extremely effective in committee work. Also, members of congress whose voting records seem less positive may face constituencies which are less supportive of Bread for the World or Network views, and, consequently, may already be risking quite a bit.

For more information on the details of the particular bills included in these surveys, write: Network, 805 Rhode Island Ave. N.E., Washington, D.C. 20018; or Bread for the World, 802 Rhode Island Ave. N.E., Washington, D.C. 20018.

Osgood

St. Nancy Brennan, S.P.

## No negotiating

Your Feb. 26 column on lowering the budget reveals naivete on your part and greatly disturbs me. Very simply, there is no such thing as negotiating with the communists, our enemy, who fall into the category of thugs, mass murderers and hardened criminals. You must not know the purpose behind communism and the principles upon which it is based. It is apparent you fail to see their aim of world power and control, that they'll stop at nothing to achieve that goal. Two-thirds of the world today is under their rule. A nation has the right to defend itself and the strategic defense initiative is necessary.

You mention playing the game by the rules. Since when have the Soviets ever played by the rules? Freedom must be preserved at any price and President Reagan deserves American support on this issue.

Indianapolis

J. A. Jones

## Disagreement not new

The headline of the article on the front page of The Criterion (March 21 issue) concerning Father Charles Curran irritated me. The words, "Priest defies Vatican order to retract" were used. This greatly prejudiced the reader in reading the article.

Father Curran does disagree with some NON-INFALLIBLE matters of theology. This is not something new. The bishops and theologians of the Second Vatican Council did too. This brought about great growth in theology and liturgy.

Then, too, it is appalling to realize that the "Holy Office"

once approved of the castration of young boys with beautiful soprano voices so that their voices could be preserved for singing in the Sistine Choir (women are not allowed to sing in this choir). The "Holy Office" also once approved of slavery. Only theological discussion led to the change of thinking in these matters and others.

In the process of theological thinking and discussion at times compromise is necessary. We see this in the documents of Vatican II. Some very conservative statements had to be included to keep peace.

Cardinal Bernardin has wisely suggested following the compromise suggested by Father Curran, namely that he be permitted to continue to teach at Catholic University, where he is a tenured teacher, but that he not teach sexual ethics (he has not done so for 15 years). This would seem very wise from many angles.

I have read the books and articles written by Father Curran and in years past have attended his lectures on sexuality. He is not a radical theologian.

Rev. Magr. Joseph D. Brokhage, S.T.D.

Napoleon

## A two-class church

The March 7 issue carries a letter from Elaine Berninger, "Women not in decision-making roles."

I was not a participant in parish discussions regarding women's roles in the church as she was.

It is obvious that E.B. and others (we) are appreciative of the progress made to date in accepting women as equals on the parish level.

Their problem is they also want to be accepted as co-equal decision-makers and teachers at the synod and council level and fully participate with the bishops and the pope at that level. I don't agree but will accept her opinion as hers.

My contention is with her statement: "If women and laymen with the necessary educational requirements were permitted to fully participate at synods and councils... then we would feel accepted as equal partners." What about the million of Catholics who sit in the pews Sunday after Sunday that do not have the necessary educational requirements? Hey! I know I don't have the necessary educational requirements—I've been told to my face that fact. But I, too, and thousands like me, want to feel accepted as equal partners. Can we fully participate as co-equal decision makers on the synod and council level?

Again: "When men and women feel that those qualified by experience and education can be full partners in church policy-making, then we will remove many of the barriers of inequality that are left in the wider church community." This may well be so, but lady, you are creating a monster in the church. The persons with necessary educational requirements over and against the vast majority of Catholics, who lack the necessary educational requirements. You are creating a two-class church—the educated and the uneducated. Even in today's church only the educated are given the opportunity to gain the experience of which you speak.

I have a degree in life that E.B. and thousands of others would have never survived—as do many others. We are the church—not you. You are an infinitesimal part of the church just like me. We are co-equals!

To attempt to quote St. Augustine: "Some who belong to the church do not belong to God and some who belong to God do not belong to the church." And I'm certain that the educational requirements necessary or the lack thereof will make no difference to God.

Finally, I wonder where Jesus and the apostles got their degrees (necessary educational requirements).

Howard Kuhn

Shelbyville

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## CORNUCOPIA

# The play's the thing no longer

by Cynthia Downs

The minute we notice the word "enchanting" we know we're in trouble. Our third class mail tells us we'll be told of "enchanting" vacation opportunities at a shared time resort sales meeting. The TV premises we'll be "enchanted" by tomorrow evening's segment of "Dynasty." And the newspaper describes the "enchanting" floats gracing the 500 Festival Parade. Cringe.



When a play is advertised as "enchanting" we might as well get out the barf bags. It usually means that a) the leading man is effeminate; b) the story is too whimsical to bear description; or c) the set designer is having a nervous breakdown.

Whatever the cause, it's the effect that's objectionable. We're sick of plays which make us sorrow for the actors than we are for the audience. We're tired of straining to extract meaning from thin material.

It's boring to listen to playgoers at intermission getting mental hernias trying to wrest profundities from sketchy plots and skeleton characters. I'm too mean and too old to suffer fools who think that cuteness is the same as heart and that slick means elegant.

There is a certain lack of originality afoot, also. Established or classical works of literature and drama are raided mercilessly for their characters, plots, insights. Huck and Tom are presented in middle age, a serious contradiction in point-of-view it would seem, and Peter Pan is trotted out as an aging fairy, on several levels of meaning.

Musicals have fallen on such hard times that desperate critics and audiences laud mediocre work like "A Chorus Line." The play boasts only one really sensational song and dance number at the finale. This is preceded interminably by one-dimensional characters dangled on a strung-out cliché of a story line (stage direction: audience yawns).

Perhaps movies and television have spoiled play-makers and playgoers alike. The "willing suspension of disbelief" is no longer necessary when murder, rape, torture and seduction are presented for us on-screen in meticulous and sweaty detail.

We don't need to use imagination when we view the pre-packaged dramas, so we forget how to react when we're in the presence of live action. Too bad. It was pleasant to go to the theater and be kept awake by threading a clever mystery plot, or by following witty repartee in a kind of intellectual tennis match.

It was thrilling to hear noble characters proclaim noble thoughts which rooted in our minds and helped us to form judgments and flesh out opinions. We miss the fun of musicals which took their names seriously, presenting us with witty spectacles we could keep time to.

As a matter of fact, we miss "enchantment."

## check it out...

✓ The Catholic Committee on Scouting will sponsor a Workshop for persons interested in Religious Awards Counseling at 7 p.m. on Wednesday, Apr. 9 in St. Catherine of Siena Parish Hall, Shelby and Taber streets.

✓ The Adult Catechetical Team of Our Lady of the Greenwood will sponsor a day of recollection for married couples on the theme "Communication Between Couples" from 9 a.m. to 4:30 p.m. on Saturday, April 12 at Beech Grove Benedictine Center. Presenters Father Clem Davis and Mr. and Mrs. Joseph Danah will speak on "Effective Communication During Conflict." \$12 fee per couple. Registration deadline is

April 9, and is limited to 50 couples. Call David Beltram at 632-3282.

✓ The Alumnae Association of Marian High School, formerly Academy Immaculate Conception in Fort Howard, will hold its sixty-first annual reunion at the Academy on Sunday, Apr. 6 beginning with registration in Madonna Hall at 9 a.m. Five-year anniversary classes from 1936 through 1981 will receive special recognition during the day which includes Mass, a noon meal and short business meeting. Husbands and other companions are invited. Make reservations by calling alumnae director Sister Mary Claude Croteau at 812-357-1431.

✓ The annual RCIA Interview Day will be held from 8:45 a.m. to 3:15 p.m. on Thursday, May 1 at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. The keynote address will be given by Dr. Ernie Callanetti on "Back to the Future: Is There Church After RCIA?" followed by small group sessions. Fees are \$5 for 1-4 persons; \$25 for groups of 5 or more; and \$4.25 per person for lunch. Send check payable to Office of Catholic Education BY APRIL 17 to: Ann McGuire, OCE, P.O. Box 1416, Indianapolis, Ind. 46205.

✓ The 1986 Renaissance Faire sponsored by St. Mary of the Woods College will be held Saturday, April 26 from 10 a.m. to 5 p.m. Entertainers are needed to participate, and artists, craftsmen and food vendors are being sought to exhibit and sell their wares at the Faire. For information on requirements, space fees etc. call Linda Cross Godfrey, Faire director, at 812-435-5212.



✓ Actors Repertory Theatre, Inc. (formerly Actors for Africa) appear here in a dramatic adaptation of the children's classic story "The Little Prince" by Antoine de Saint Exupéry, which they will perform at 2 p.m. at Marian College on Sunday, Apr. 6. Profits from the performance will benefit the suffering in Africa via the Benedictine missions; they will also help the family of Marian College student and leukemia patient Jennice Casney. Tickets at \$3 for adults and \$2 for students and children will be available at the door.

✓ An Easter cantata entitled "Then Came Sunday" will be presented at 8 p.m. on Friday and Saturday, Apr. 11 & 12 by Our Lady of Mt. Carmel Choir and others in the Mount Theater, 302 N. New Jersey St. Proceeds benefit Birthright and other charities. Tickets at \$5 are available by calling Barb Mills 644-0775 or Gail Sharkey 940-1466.

✓ The annual Mount St. Francis fund-raising evening of Derby Dinner Playhouse will feature "Hello Dolly" on Wednesday, April 23. \$18.50 per person. For reservations call 612-353-0851.

✓ Fourth, fifth and sixth graders from six Catholic schools will participate in the 10th Annual Children's Folk Dance Festival to be held at 2 p.m. on Saturday, Apr. 12 at the Indiana Convention Center. Students from St. Simon, Holy Spirit, St. Bernadine, St. Mark, St. Roch and St. Christopher schools will be among 1,200 children performing national dances from around the world. Admission at the door: \$1; students under age 10 free.

## vips...



✓ Providence Sister Mary Imballe Walsh will celebrate her Golden Jubilee in religion at a public reception in her honor on Sunday, April 13 from 2 to 4 p.m. at Fatima Retreat House, 5263 E. 38th St. where she is now serving. Sister Imballe is

a native of England who emigrated on a ship to Peru, Ind., with her family, and later became a United States citizen in 1924. She entered the Congregation of the Sisters of Providence in 1928 and made final vows in January, 1934. She served as a teacher for 61 years and as a house mother at Elizabeth's Home two years before coming to Fatima.

✓ New officers of the Catholic Committee on Scouting were elected at the Catholic scouting retreat held in March. They are: Father Mark Swearingen, chaplain; Leo Murphy, chairman; Greg Schmidt, vice-chairman; and Lucy Price, secretary.

✓ Two Sisters of St. Joseph currently serving in the Indianapolis Archdiocese have been elected to the Administrative Council of their community in Tipton. They are: Sister Jane Frances Menden, pastoral associate at Immaculate Heart of Mary Parish; and Sister Karen Van De Walle, director of the Potter's House, both in Indianapolis.

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QUESTION CORNER

# Polygamy and church law

by Fr. John Dietzen

**Q** Recently I read that it was not until the late Middle Ages that a papal encyclical banned the practice of polygamy in the church. Would you comment on the history of polygamous practices in the church prior to its being officially prohibited? (Florida)



**A** There is no evidence that the Catholic Church, either in its theologians or (even more so) in its official teachings, ever approved the practice of polygamy, that is, one husband having more than one wife at the same time.

From earliest Christian times up to the present, the position that the nature of marriage and the fulfillment of its purposes demands one husband united to one wife has been central to Christian teaching about the union of marriage, including the sacrament of marriage itself—the marital union of two Christians.

Several reasons may explain the confusion you apparently encountered. One is the obvious divine approval of polygamous marriages in the Old Testament. Christian

theologians through the centuries have speculated on how that could be.

Some said polygamy is only illicit because of an explicit command by God. A more common position is that having several wives is against the natural law but was permitted in the Old Testament by God for special reasons. In either case, none have defended polygamy as a morally lawful option since Christ.

It is true that several hundred years ago the church made some strong statements against polygamy that might seem to imply this teaching was something new. These Catholic declarations, however, were to repudiate a position held by some of the major Protestant reformers that at very least leaned heavily toward occasional permission to have more than one wife.

The political leader, Philip of Hesse, for example, consulted Martin Luther and Philip Melancthon about his desire to take a second wife. They gave their approval since "what was permitted in marriage in the law of Moses, the Gospel does not take away." The Council of Trent in 1563 strongly opposed that position.

Even into this century some writers unfriendly toward the Catholic Church have claimed that certain popes permitted bigamous unions for some royal officials.

The allegation was repeated several times, for example, that Pope Clement VII

declared himself prepared to grant a dispensation to King Henry VIII for bigamy. To my knowledge, however, no historian today seriously embraces that position.

**Q** I have a colleague and friend who is Jewish, born in Hungary. He told me that in World War II in Nazi Hungary he was baptized by the Eastern Rite Catholic Church with the sole purpose of obtaining a baptism certificate in order to escape persecution. He said he was not sure whether the priest was aware of his intentions.

Is the rite of baptism valid in his case or not? (New York)

**A** In many parts of Europe during the Nazi era, baptism certificates frequently were given to Jewish men and women by Catholics and other Christians for the purpose your friend indicates.

To my knowledge, usually the certificates were given without an actual baptismal rite taking place, as apparently happened with your friend.

According to your letter, he had no desire to be baptized a Christian. The baptism of any adult with such an intention would certainly be invalid.

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

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## FAMILY TALK

# Setting realistic goals is key to losing weight

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Every year I make a New Year's resolution to lose weight. And every year I do well for a few weeks; then I start to put the pounds back on. So I make the same resolution again in February and again in March, with the same results. I've tried all kinds of recommended diets with the same brief success and then back to overeating. Other people seem able to stick to their diets. Why can't I? I am 200 pounds, and I want to lose at least 100. Please give me some suggestions. (Indiana)

**Answer:** The reason why most weight-loss plans fail is incredibly simple. We humans love to eat. Above and beyond its necessity for survival, eating is one of our major and elemental pleasures.

Complicating the matter further, no matter how much we cut back, we cannot stop eating. Other addictions are not like that. We can stop drinking alcohol entirely or cut out cigarettes. But not food. A certain amount is required for life.

New Year's Day may be a poor time to resolve to lose weight. So many factors are working against you at that time. Holiday eating is part of the celebration. Leftovers of all varieties remain in the refrigerator to tempt you.

The postholiday blues usually hit around mid-January. Indulging in good eating is a common way to respond to the midwinter depression.

Winter itself is a deterrent. When weather is unpleasant, people are apt to stay indoors, between the cold and out.

Further, with bad weather, aerobic exercise becomes more difficult. Modern research into weight loss tells us that aerobic exercise must be a part of any serious weight-loss program.

A good time to make a resolution to lose weight would be March 21, the first day of spring. Think of all the imagery you can use to enhance your motivation. Nature surrounds you with new beginnings. Easter celebrates resurrection, a rising from the "dead" of old habits to a new lifestyle and a new body. Use these images to visualize your new plan.



Remember too that weight loss is not a behavior. Some people set weight-loss goals of so many pounds and then are discouraged when they don't lose fast enough.

Dieting and exercise are behaviors. Do not resolve to lose weight. Instead, promise that you will follow a certain diet (a 1,200 to 1,500 calorie exchange diet should be fine) and that you will do 20 minutes of aerobic exercise each day.

Set very short-term goals: one day at a time. Keep track nightly of how well you have done, just as a basketball coach counts points, free throws, assists and rebounds. Use a chart to record your success at dieting and exercising. Nightly charting allows you to assess your behavior one day at a time and is a much better motivator than a long-range goal.

Reward yourself for daily success. If it was a bad day, start fresh tomorrow. Let a friend or family member monitor your daily progress.

From your letter, your problem with weight loss sounds mostly motivational. You will do better to focus on the behaviors of successful dieting and exercising rather than the hoped-for result of weight loss. Keep a nightly chart of your success: one day at a time.

Good luck. Cutting back on eating is difficult. But spring is a season of hope.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Editors, Box 672, St. Joseph's College, Westerville, Ind. 47381.)

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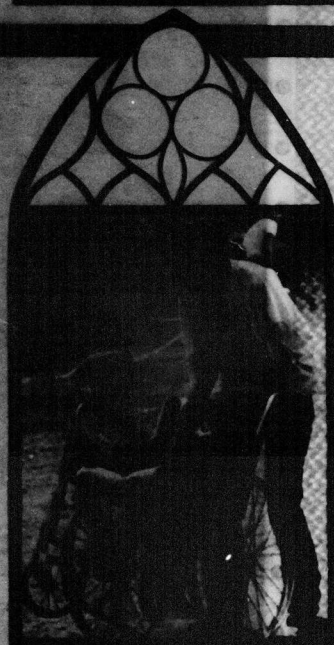
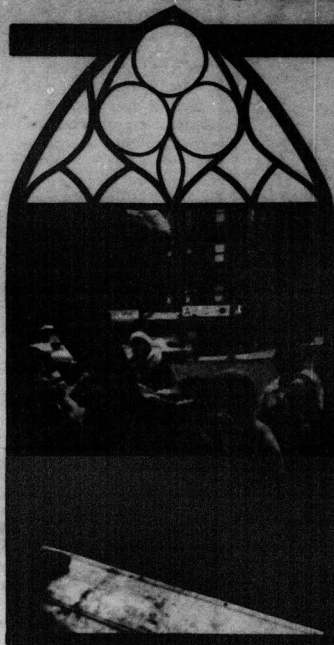
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# Faith Today

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## The Saint in the Next Pew

By Lawrence Cunningham  
NC News Service

There is an inclination to see the saints as otherworldly figures, haloed in a golden world of art and stained glass. The saints are part of tradition but they are, at the same time, beyond us. Even those contemporary figures often thought of as saints — one thinks instinctively of Mother Teresa of Calcutta — seem beyond what we are or would even dare to be.

Do we, perhaps, restrict our gaze too much?

If the saints are thought of as those whose lives are so formed by the Gospel that they become models for others — and serving as models is surely one way of defining a saint — then in searching for them we might look a little closer at ordinary experience, since it is our own immediate circumstances that most influence our character and outlook on life. For a Catholic, that includes a consideration of parish life.

Every Sunday, in every parish in America, people gather for the liturgy. Some attend from habit, others come out of compassion, some from a genuine felt need, still others out of an intense long-

microcosm of the great church.

It is to the particular parish community that I would direct your attention. When we look closely at "our" parish we can find many ordinary people who live extraordinary lives.

The great undiscovered resource of Christian spirituality in contemporary Catholic life is to be found in the hidden, unacknowledged sanctity of the people of God.

□ Who does not know of parents who care for a mentally or physically afflicted child not only out of a sense of parental duty but out of a deep and abiding love?

□ How many people around us care for an elderly parent or nurture an addicted spouse?

□ How many single parents live heroically as they sustain their families in an atmosphere of prayer and devotion?

□ Does not every parish have people who are always ready to

go the extra mile not only for the needs of the parish but for the larger community in need?

These are the people who edify. That word, "edify," has a sort of pious ring to it. But recall that its Latin root, "edificare," means to build up. I would argue that they are the persons who give credibility to the Gospel, they encourage us in our own faltering efforts, just as they judge us for our own lacks and deficiencies.

While we still look to the great official saints of the church, I think we should also turn to these saints. They are close to us and, in their closeness, they demonstrate that the Gospel enriches, deepens and magnifies our lives. It is for that reason that they, like the great saints, are a sign of God's presence in the world.

The saint does what is ordinary in an extraordinary manner. Robert Coles, Studs Terkel,

Ronald Blythe and other writers have provided brilliant chronicles of ordinary people in all their richness and authenticity. I have long argued that there is a wonderful book to be written by someone with a literary gift and a spiritual sensitivity about those who live out the gospel message with seriousness and love.

That book should start, not with the luminaries who make the magazines and the TV documentaries, but with the people who sit in the adjacent pew to us each Sunday.

In the beautiful Piazzale Michelangelo that overlooks the city of Florence, Italy, there is a small monument to its architect. The inscription reads: "If you seek his true monument, look around you." I would apply the same words to the subject of contemporary sanctity.

If you want to find evidence of it today, simply begin looking around at those who gather with you each week to celebrate the church's liturgy. There you will find, as one could find all over the world, those who build up the body of Christ which is the church.

This week, Faith Today's writers explore how lay people bring their Christianity to bear in a society of constant conflict and change — how faith shapes their work, their interactions with others, their attempts to influence the world around them.

(Cunningham is a professor of religion at Florida State University.)



## Making the world a better place (if he can)

By Katharine Bird  
NC News Service

Myron Kuropas, a third-grade teacher in the DeKalb, Ill., public school system, finds himself taking more than a passing interest in some public issues, especially those he thinks involve justice and injustice. He traces this interest back to growing up a Ukrainian Catholic and to the philosophy and religion courses he took at Loyola University in Chicago in the early 1950s.

"Often it is an unconscious, instinctual response," he said. "I react to certain situations in a certain way. I become angry at injustice and feel the need to do something about it."

That response to injustice has led Kuropas down some intriguing paths. Often the issue involves human rights.

□ A few months ago, a Ukrainian seaman jumped ship and asked for asylum in the United States. Kuropas and others traveled to New Orleans to support him and "to call attention" to what they considered an injustice.

Kuropas felt they failed, since they believe the sailor was forced to rejoin his shipmates. Since then, Kuropas has continued his interest in asylum situations, testifying in the Senate and working to investigate U.S. asylum policy.

□ For 13 months he served as a

special assistant on ethnic affairs in Washington, D.C., for President Gerald Ford.

□ While working for Sen. Robert Dole, Kuropas served as a liaison with the Helsinki Commission, the intergovernmental body which monitored Soviet compliance with the Helsinki Accords.

Kuropas said he thought his knowledge of the Ukrainian Church in the Soviet Union provided Sen. Dole with a perspective he wouldn't have had otherwise.

For Kuropas, what he does with his free time and what he does on the job are ways of making life in the workaday world consistent with his religious values. He thinks the pope is "right on target" in calling on lay Christians to be visible and outspoken in the arena of public affairs.

Kuropas takes a similar attitude into the classroom. "I view my teaching as part of my apostolate," he said. "Third-graders have a strong moral sense and if an adult addresses issues with a value orientation, that person can have a real impact on the future."

"Christ's major message is to love others as he did," Kuropas explained. "So I try in my profession as a teacher to give healthy love to kids. I try to present a tender, loving male model" to students.

He sets high standards for his third-graders but he doesn't expect perfection. "I get upset when they don't perform well," he said, "but I let them know I love them."

In the classroom Kuropas sometimes brings up topics related to TV programs. On television, he noted, "students see broken families, and some of the students themselves are from broken families."

Sometimes, he continued, students "have fears that if parents once loved each other and left, perhaps the parent might leave them too."

Kuropas said that in cases like this it is his aim to lessen youngsters' fears and to help them develop "the sense that it's not a child's fault if parents separate."

As a teacher, he strongly recommends that parents get involved in the education of their children, perhaps by running for a community board of education. He sees this as a way for Christians to practice what they preach. Parents "can play a crucial role" in setting school policy, in hiring superintendents, sometimes even in curriculum matters, he said.

Kuropas believes it is through such activities that people help to humanize the world around them.

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

## Chris

By Suzanne Elisser  
NC News Service

Interstate 95 is a highway that intrigues me. It runs from the southern tip of Florida along the East Coast of the United States until it reaches Canada after passing through the state of Maine.

Imagine the diversity along its path. But none of its diversity has caught my imagination more than that part of the highway stretching between New York's South Bronx and Stamford, Conn.

At the South Bronx end of this 30-mile stretch there are shells of abandoned brick apartment buildings lining the road. A billboard advertises the sale of handguns for protection. Not infrequently the burned-out frames of stolen cars can be seen.

A few miles away in Stamford the opposite is true. New, glass-sheathed office buildings with their garages for employees' cars hug the highway. Billboards advertise luxury hotels for overnight business accommodations and limousines are not rare.

My story is about two Christians in these very diverse locations who live their faith in the day-to-day work they do: One is a nurse, the other a vice president in a multinational corporation.

Virginia Baker goes almost daily as a visiting nurse to housebound patients in the South Bronx. She

## A touch

By Father John Castrol  
NC News Service

It was practically impossible for the first Christians to make a direct contribution to the marketplace or to the political world. According to the law of Rome, they were members of an illicit cult — and outlaws have to lie low.

Still, the first Christians had to live in this very real world. Developing a working relationship with it was not easy.

In fact, there was no uniform policy on this. Different communities sometimes adopted amazingly different stances, depending on time and place.

One solution would have been flight from a hostile society. But St. Paul never suggested that the first Christians go off somewhere to become free of the world.

These Christians had a mission to the world. How they would carry it out only time would tell. For the present they were to influence society by their Christian example (Philippians 2:14).

Writing to the community at Rome, seat of imperial law and order, Paul urged the Christians to



## Christianity along I-95

bathes them, dresses wounds, gives injections and medications — and she listens to the voices of patients and their families who often live in shattering poverty and who many times possess an incredible peace and dignity.

"I choose to work here," she says, "because I feel this is where I should be, working with the poor. I see that I have something good that I can put to use for people."

But what Ms. Baker describes of her work centers not so much on what she is doing, but on what the people she serves are giving back to her!

"I see the power of love and caring in the way people reach out and help each other. For me that's how the Gospel lives and I see it every day. It is a privilege to have the skills to work in this area," she states with quiet sincerity. "I am constantly being gifted by the people I serve."

From his office high in a building overlooking Stamford, a corporate vice president reflects on how fortunate he is to be in a position where his Christian values can help employees both directly and through the company policies he is able to influence.

His beliefs have resulted in a work style that reflects his values. First, he tries to be consistent in his dealings with people. At the same time, he tries to be sensitive,

while emphasizing the dignity of other employees and fostering their self-respect.

Senior, middle- and lower-level management employees, as well as all others, are treated equally.

Even if he thinks someone's work habits need improvement — if, for example, someone must be asked to answer the telephone less abrasively — he tries to discuss the matter in a way that preserves the other person's self-respect. Under the most difficult circumstances — when a manager is being dismissed from the company, for example — he seeks ways to recognize the human dignity of that person.

Policies that provide ways for employees to express their concerns to top management and have their suggestions acted upon in good faith have also been adopted by the company as a result of this man's recommendations.

Dealing with people and their problems is what makes up the workday for this corporate executive. Asked if his faith plays a part in what he must do, he is quick and firm with his answer:

"All the time. Every time there is a problem to solve I revert consciously to my own set of values, which are based on my faith."

*(Ms. Elleanor is a free-lance writer in Larchmont, N.Y.)*

## 1st-century issue

be dutiful citizens. If they are living good lives, they have nothing to fear from the government (Romans 13:7).

The author of the pastoral letters, writing in Paul's name — the letters to Timothy, for example — gave much the same advice. But now the motivation was a bit different.

He addressed communities at the turn of the first century. By then Christianity had spread, communities had become settled. Except at times of open persecution, Christians could live untroubled if they kept a low profile.

However, this meant that people knew of the Christians only by rumor. There is evidence that the rumors were vicious.

To allay rumors of wild disorderliness, the Christians were urged to present an orderly image to the world. Family life was to be above reproach. Solid citizens should be selected as their leaders.

If you read the criteria for selecting overseers and elders, you can't help noticing that the criteria have nothing especially "Christian" about them. Candidates must be once-married,

modest, hospitable, sober, gentle, good managers of their households, "well thought of by those outside the church (1 Timothy 3:7). In fact, that seems to be a prime preoccupation: presenting a good, non-threatening image to the world.

At the other extreme is the author of the book of Revelation, named John. In the churches to which he wrote, the trade guilds posed a special problem.

Every craft had its guild, and every guild had its religious ritual. Could a Christian participate? Or must the Christian drop out and face financial ruin?

For John, to compromise with pagan rites, no matter how indifferent some might judge them, was out of the question.

So you see, the question of church-world relations was touchy in New Testament times. No one had a simple answer.

One thing remained clear: Christians had to live in the world — and to influence it.

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

## FOOD...

### ...for thought

The lay person who participates in Mass for an hour on Sunday and who gives two hours during the week to a parish activity still spends less than 2 percent of the time in church.

Ninety-eight percent of that lay person's time is spent at work or at home or in school. Meetings to attend, children to raise, bills to pay, home repairs to attend to, grocery shopping to complete — these constitute the stuff of the lay person's life.

It so happens that plans are under way for a meeting of bishops from throughout the world to discuss precisely this person. But what's to discuss?

What does the lay person's life have to do with the church?

The planned meeting is expected to take place in Rome during the fall of 1987. It is called the world Synod of Bishops. Its theme: "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

This edition of Faith Today is the first of several planned on aspects of the lay person's life in light of the upcoming synod.

When the bishops meet they will discuss the 2 percent of the time that lay people do spend in church. For today, lay people distribute the Eucharist, serve as readers, participate in parish

councils, provide religious education and fulfill many other key tasks in the church.

Moreover, many lay professionals today hold full-time positions in the church. Their roles will be discussed too.

But the 98 percent of the time that most lay people spend apart from church premises will also be a major interest of the synod. If the lay person's Christianity means much, it has to mean something during that time.

Planners of the synod have already noted that the church's lay people have a particular opportunity to humanize the culture around them. They make the world more human through their work, and in their families and friendships. They also do so, for example, when they vote or take some action to change the world.

"The presence of the Christian laity in the world must be courageous and prophetic," the Vatican's Synod Secretariat said in a paper it released. The secretariat invited comments on how this happens — how lay people can make the world more human.

What do you think? How does Christianity come alive in the places where 98 percent of the lay person's time is spent?

### ...for discussion

When the 1987 world Synod of Bishops meets to discuss the roles of lay people, is there anything you would like the participants to understand about your life as a Christian in the world?

Think about your own life. Do you see places in your daily routine where being a Christian makes a difference?

Can you point to a view you hold on a public issue that reflects your religious beliefs?

In Suzanne Elleanor's article, where does the executive she interviews find a connection between his faith and his life?

Why does theologian Lawrence Cunningham turn to ordinary people in ordinary parishes to see what becoming a saint is all about? Do you agree with his view?

### SECOND HELPINGS

"The Catholic Experience" by Lawrence Cunningham. "One of the reasons why the Catholic tradition treasures its saints is because their lives illustrate the many ways in which the story of Jesus the Christ is absorbed into the living fabric of the church," says Cunningham, a theologian. Remembering these stories and looking for others in the community around us today are ways of getting at a basic question of Christian life: "How does one's faith make a difference?" And hearing how another person has responded to Christ's message "can deeply influence the lives of others," Cunningham says. For every Catholic "must ask at one time or another how faith in Jesus Christ either affects or fails to affect the conditions and shape of one's life." (The Crossroad Publishing Co., 370 Lexington Ave., New York, N.Y. 10017. 1986. Hardback, \$19.95.)

## CHILDREN'S STORY HOUR

### A friend of young workers

By Janaan Manternach  
NC News Service

Joseph was tired after a long day in school. He was only 10 and would have liked to play. But his father had a small coal business and needed Joseph's help. "We still have a load of coal to deliver before dark," he told his son many evenings.

Joseph knew how hard his parents worked so that he could go to school. So he willingly helped even when he was tired.

He knew that many other children in Belgium were not so lucky. He could hear their wooden shoes on the cobblestone street before the sun rose in the morning. He heard them walking home in the dark at night.

Workers were dragging children younger than he off to factories, mills and mines to work 12 or more hours every day.

As he grew, Joseph thought often of these working children. As a teen-ager he decided to become a priest. He wanted to spend his life helping workers.

Joseph was ordained a priest in 1906 when he was 24. His bishop

sent him to the university to study the church's social teachings. Later he was sent to a parish in Brussels, Belgium, to serve thousands of poor workers.

He soon realized that the best hope for changing the conditions that kept working men and women in subjection was to help young workers discover their dignity as brothers and sisters of Jesus Christ.

He began by organizing a small group of young working women. Then he organized a group of young working men. Most were still teen-agers.

He taught them to meet in smaller groups or "cells." They were to do three things: "See — Judge — Act."

They would see some painful fact of their lives, like not being paid decent wages.



They would then read the Bible, trying to judge the wages they were paid in the light of Jesus' teachings.

Then they would pray and decide to act to change the unjust situation.

They would gradually begin to realize their own dignity, rights and responsibilities.

Powerful people feared Joseph's, new Young Christian Workers. Rich people who owned the mines, mills and factories were against him. But Pope Pius XI praised his work. Young working men and women loved him.

Father Cardijn helped them work for better wages, better working conditions, better job training. For 60 years he formed YCW "cells" in more than 100 countries.

He even helped Pope John XXIII write a major letter to the church's people on the dignity of workers.

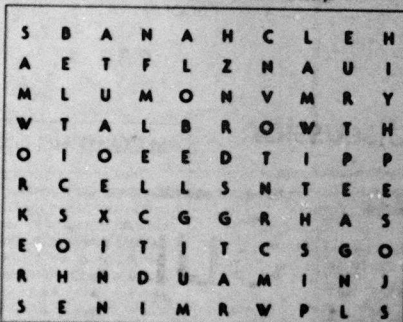
Pope Paul VI named him a cardinal. He was 85 when he died in 1967.

Millions of working people are free and respected today because of Cardinal Joseph Cardijn, who grew up delivering coal after school.

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

### Hidden Words

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



BELGIUM WORKERS DIGNITY CELLS. JOSEPH, MINES

### HOW ABOUT YOU?

Why did Cardinal Cardijn want to help the working children of his country? What problems did they face?

#### Children's Reading Corner

There are many stories of lay people who lived out their vocation as followers of Jesus in special ways. You might enjoy reading about some of them in the "Christian Heroes" books published by Winston-Seabury Press. For example, "Winced's Hospital Ship," by Dolores Ready; "Clara Barton, The Gentle Warrior," by Robert Krasner; "The Secret Task of Nurse Cavell," by Jan Johnson; "Joan, The Brave Soldier," by Jan Johnson; "Mary Bethune and Her Soldiers," by Jan Johnson; "Tom Dooley, Jungle Doctor," by Alice J. Hagh. All are paperback and can be obtained from Winston-Seabury Press, 600 First Ave. N., Minneapolis, Minn. 55403, \$1.95 each.

### Brother Mathias Barrett — A Man With A Mission



To the homeless, sick, and aged, Brother Mathias Barrett is personally the spirit of Christ in the world today. At 85, this nearly blind, untiring man spent his life caring for the homeless and the helpless.

Emigrating from Ireland in 1915 with a dream to help the needy of our country, his accomplishments have become legendary. Brother Mathias founded Little Brothers of the Good Shepherd, and established dozens of shelters for transients, and homes for the

disabled and aged. In a land of plenty he has known poverty and hunger, yet he returned love and hope by his ministry to thousands in dire need.

The inspiring story of his works of mercy reported in the May 1986 issue of EXTENSION Magazine is typical of uplifting articles the whole family can read in every issue.

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# The SUNDAY READINGS

SECOND SUNDAY OF EASTER

APRIL 6, 1986

Rev. 1:1-15, 24-28  
John 8:12-18

Down in our print shop we have a machine that will print a color photograph. But doing it is not as easy as you might think.

First the photograph has to be separated into four plates, one for each of the four basic colors that make up the photograph—yellow, blue, red and black. Then the paper is run through the printer four times. First, the yellow is printed, then the blue on top of it, then the red and finally the black over the other three. As each color is printed, the image gradually becomes more recognizable. But only when the whole process is completed do we have a clear reproduction of the color photograph.

Easter is something like this, like printing a photograph with many, many colors. Like the printing machine, we are limited in how we experience and understand. So God separates his plan for salvation into parts. First came the Old Testament, then the life of Jesus, then the New Testament and the continuing life of the church. As each "color" of Easter is "printed" in history over the others, what God is doing becomes more and more clear.

Seen in this way, Easter isn't just an event that happened once some 1,963 years ago. It is a process still going on in us right now. This is what this Sunday's readings try to make clear.

The first reading is from the Book of Acts. This book might be called the Gospel of the Holy Spirit. It gives us a picture of the resurrection process as manifested through the growth of the early church. The first part of the book describes the growth of the original church in Jerusalem. A

number of pivotal events are described. In between are a number of summary paragraphs that describe in ideal terms the main characteristics of the Jerusalem community. These are intended to be examples of what the church should be like. The reading is taken from the third summary.

In this summary, the resurrection process is manifested in a number of specific ways. The 12 apostles are described as working signs and wonders, especially healing the sick. There is a special unity about the church which regularly gathers at Solomon's portico (a part of the Temple, presumably for prayer and worship) continuously gaining over larger numbers of converts.

For the next five weeks, the second reading will be from the Book of Revelation. In this book we see the resurrection process manifested in a titanic struggle between the forces of good and evil in the world. The book is written in what is called apocalyptic style. This style is characterized by visions described in heavily symbolic language drawn from the Old Testament.

The reading is taken from the first vision. Here the author, John, hears a voice like a trumpet which orders him to write down the vision. Turning, he sees seven lampstands and among them One like a Son of Man (Christ) wearing an ankle-length robe and a sash of gold. John falls down in fear, but Christ touches him with his right hand, describes himself as the one who once was dead but now lives and repeats the order to write down the vision.

These images are all drawn from the Old Testament. The voice like the sound of

## the Saints

SS AGAPE, CHIONIA & IRENE



ST. AGAPE AND HER SISTERS CHIONIA AND IRENE, WERE CHRISTIANS OF THESSALONICA, MACEDONIA, AND WERE CONVICTED OF POSSESSING TEXTS OF THE SCRIPTURES DESPITE A DECREE ISSUED IN 303 BY EMPEROR DIOCLETIAN NAMING SUCH POSSESSIONS A CRIME PUNISHABLE BY DEATH. WHEN THEY FURTHER REFUSED TO OFFER SACRIFICE TO PAGAN GODS, THE GOVERNOR PULCITUS HAD AGAPE AND CHIONIA BURNED ALIVE. WHEN IRENE STILL REFUSED TO RECALL, PULCITUS ORDERED HER SENT TO A HOUSE OF PROSTITUTION. THERE, WHEN SHE WAS UNMOLESTED AFTER BEING CHAINED, SHE WAS PUT TO DEATH BY BURNING OR BY AN ARROW, ABOUT 304. THE FEAST OF SS AGAPE, CHIONIA AND IRENE, VIRGINS AND MARTYRS, IS APRIL 3.

a trumpet signifies a new stage in God's work. The lampstands represent seven churches, and since the number seven signifies perfection, together they stand for the whole church. Priests wear ankle-length robes and kings wear gold sashes. The right hand means power. The vision, therefore, is meant to signify that Christ as priest and king stands among his church and will, through the power of his resurrection, bring his church to certain victory in her battle against evil.

In the gospel reading we encounter the famous doubting apostle, Thomas, who would not believe the testimony of the other apostles but had to see the risen Jesus for himself.

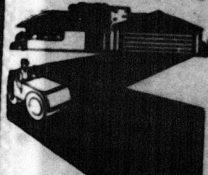
At first glance, we are puzzled that

Jesus gently reproved Thomas for his attitude. But really, Jesus was not criticizing Thomas because he insisted on his need for a personal encounter with him. Rather, Jesus was taking Thomas to task for not being open to the fact that Jesus had already presented himself to Thomas through the other apostles as they told him the good news. Thomas insisted on seeing, but his mind was closed to what God wanted to show him.

How much the people of our age are like Thomas. For Jesus is continually dying and rising before us today in so many ways—through the sacraments, evangelization, acts of love, indeed through all of life within and without the church. If only we would be willing to let God teach us how to see.

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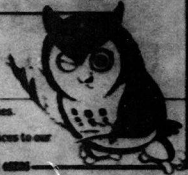
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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1080 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46201

## April 4

The Guild of the K. of C., 2100 E. 71st St. at Keystone Ave. will hold its Calico and Cards annual card party at 7 p.m. \$2.50 per person or \$10 per table.

## April 5

St. Catherine of Siena Court #180, Ladies Auxiliary of the Knights of St. Peter Claver, will hold its annual Spring Clean-up, Card Party and Salad Spread at 12 noon on the lower level of the Claver Center, 3110 Sutherland Ave. Donation \$7.

A Day of Reflection for Oblates of St. Benedict will be held from 10 a.m. to 4 p.m. EST at Kordes Enrichment Center, Ferdinand. For information call 812-367-2777.

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in the chapel of Little Flower Parish Center, 12th and Bosart Ave.

The Fifth Wheelers Club will hold its regular meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken for the April 10 Social, a trip to Baggstown Inn. Call Mary 862-6810 or Betty 786-5230 for trip information.

## April 5-6

A Workshop on Transcendental, Transformation and Therapeutic Change will be conducted from 9 a.m. to 5 p.m. both days by Dr. David Berenson at Marian College. Call 545-4762 for information.

A 24-hour Singles Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation \$45, including \$15 deposit. Call 257-7338.

## April 6

Greenburg Knights of St. John will hold their annual Chicken Dinner from 12 noon to 6 p.m. at St. Mary School cafeteria. Adults \$4; children under 12, 10 cents per year of age.

The Blessed Sacrament is expanded for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. John of Arc Church, 4800 N. Central Ave.

St. Vincent Hospital Clinic Unit will meet at 8 a.m. in the chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

Our Lady of Everyday Circle #1128, Daughters of Imbella will share Corporate Communion at 9 a.m. Mass in St. James Church, 1155 Cameron, followed by breakfast in Mac's Restaurant, 2650 S. Keystone Ave. Reservations are invited.

The Altar Society of St. Francis Xavier Parish, Henryville, will present its semi-annual Smorgasbord from 11 a.m. to 2 p.m. in the parish hall, junction Hwy. 109 and St. Adults \$2.75; children 12 and under, 50 cents per year of age. Homemade crafts, baked goods.

Mother Theresia Circle #68, Daughters of Imbella will hold its monthly meeting at 2 p.m. in St.

Elizabeth's Home, 280 Chestnut Ave.

St. Basilian Parish, Fields, will hold a CMB Supper and public party games beginning at 1 p.m. EST. Reservations open tomorrow 12 noon; enclosure tomorrow 7 p.m.

## April 7

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Catholic Center, 14th and Meridian for a program by social worker Mary Stewart on "Getting in Touch with my Sexuality." For information call 252-2090 days or 252-4149 or 252-3231 evenings.

Deadline for registration for April 16 regional meeting for pastoral musicians to be held at St. John Church, Indianapolis. Call 317-525-1407 for information.

## April 8

A Regional Meeting for Pastoral Musicians will be held from 7:30 to 9:30 p.m. at St. Louis Parish, Batesville. Call 217-256-1400 for information.

Father Martin Peter will conduct a Leisure Day on "Making Sense of the Sacraments" from 9 a.m. to 2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681.

The Mature Living Seminars continue with "Johann Sebastian Bach: The Man and his Music" from 10 a.m. to 2 p.m. in room 251 of Martin Hall, Marian College. Bring bag lunch or buy in cafeteria.

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove for dessert and coffee followed by a business meeting.

## April 9

Franciscan Father Charles Dalbry will conduct an Over Fifty Day of Reflection on "Dying, Rising, Going Forth" from 9:30 a.m. to 3 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681.

"Working Wisely," a skill building day for staff members of archdiocesan agencies, schools and parishes will be held at Beech Grove Benedictine Center, 1602 Southern Ave., Beech Grove. Call 780-7581 for information.

St. Mark Parish, U.S. 31 at Edgewood Ave. will sponsor a Luncheon/Card Party beginning at 11:30 a.m. Men are welcome.

## April 10

St. Rita School, 1800 N. Arsenal Ave. will hold its annual



Open House from 2 to 6 p.m. Film slides, chili supper, free babysitting. Registrations will be accepted for 1986-87 school year.

## April 12

St. Christopher Parish Adult Catechetical Team will host an Assertiveness Workshop featuring St. Vincent Hospital family therapist Irene Mohr from 10 a.m. to 3 p.m. Bring a sack lunch.

All graduates of the last 25 years from St. Vincent de Paul School, Bedford and their spouses/friends will be honored at a reception in the school.

A Chili Supper for the benefit of Holy Cross School will be held from 5 to 6 p.m. in the school gym. Adults \$2.50; children under 10 \$1.50; family rate available. Auction, raffle, booths.

Providence High School, Clarksville, will present "A Funny Thing Happened on the Way to the Forum" at 8 p.m. Tickets: \$4 reserved seats, \$3 general admission.

The Adult Catechetical Team of Our Lady of the Greenwood Parish will sponsor "Communication Between Couples," a day of reflection for married couples, from 9 a.m. to 4:30 p.m. at Beech Grove Benedictine Center. \$12 fee per couple includes lunch. Register before Apr. 9 by calling 885-5851.

A Spaghetti Dinner for the benefit of All Saints School will be held from 5:45 to 8 p.m. in St. Joseph Parish hall, 1401 S. Hickley Ave. Adults \$3 advance, \$4 at door; children over age 6 \$2.50 advance, \$3 at door; children under 6 eat free with adult.

## April 12-13

CYO Youth Ministry will sponsor the annual archdiocesan youth conference, "Celebrate Youth '86" led by Father Don Kimball at Roncalli High School, 3300 Prague Rd. Weekend cost \$38. Call 317-633-9311 for information.

A 24-hour Retreat for Spouses of Chemically Dependent Persons will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## April 13

An "All You Care to Eat" Sunday Brunch will be held from 9 a.m. to 1:30 p.m. at St. Bernadette Church. Adults \$4; children under 12 \$2.50. For information call 394-5067.

Providence High School, Clarksville, will present a performance of "A Funny Thing Happened on the Way to the Forum" at 1 p.m. Tickets \$13.

The Sesquicentennial celebration of St. Mary Church and the Catholic community of New Albany will be held in the church at 4 p.m.

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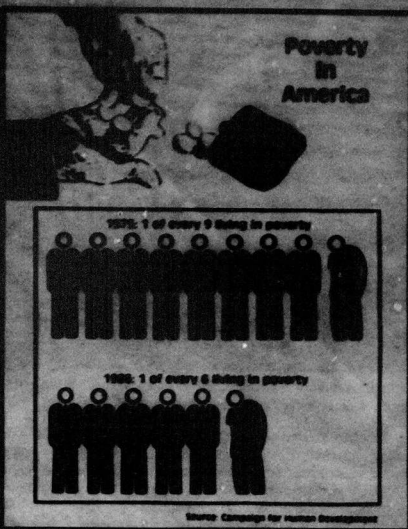
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**POOR INCREASING**—According to a new report by the Campaign for Human Development, the number of poor in the United States has increased faster than the general population over the last 10 years. 22.7 million Americans live in poverty. (NC graph by Michele Grandison Smith)

## Poverty affects one of every six: CHD

**WASHINGTON (NC)**—The number of poor Americans has grown faster than the general population in the last 10 years, according to a new church publication on poverty and its causes.

Poverty now affects almost one of every six Americans, the report said.

The report, a 56-page booklet titled "Poverty Profile USA: In the 80s," was published in Washington by the Campaign for Human Development, the U.S. bishops' anti-poverty program.

Today 22.7 million Americans are poor, compared to 24.3 million in 1975, according to the introduction.

The booklet discusses characteristics that correlate with poverty, such as race, age, sex and location, and includes charts, graphs and an appendix of technical information.

It also examines:

- Existence of work, participation in ownership and control of investment as "focal points of any discussion on poverty."

- Trends in the U.S. job structure and the new poor.

- Impact of unemployment on family health and the feminization of poverty.

- Inequality of educational opportunities, especially for blacks and Hispanics.

- Structural causes of poverty and how the poor subsidize the rich.

Copies of the booklet are available at \$2.50 each from the Campaign for Human Development, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

## Court rejects suit re U.S.-Vatican

**PHILADELPHIA (NC)**—For the second time a federal court has dismissed efforts to force the U.S. government to end its diplomatic relations with the Holy See.

In a decision dated March 21 and released March 27, a three-judge panel of the 3rd U.S. Circuit Court of Appeals unanimously rejected an earlier U.S. district court dismissal of the case.

The appellate court in Philadelphia reaffirmed U.S. District Judge John Peltan's ruling last May that Americans United for Separation of Church and State, along with several religious groups which joined it in the suit, had not been injured by U.S.-Vatican diplomatic relations and therefore did not have legal "standing" to sue.

Americans United's director, the Rev. Robert Milder, a Baptist minister, said his organization found "ample legal grounds" to appeal the new decision.

Americans United and some 20 religious groups first filed suit in September 1984 to end the formal diplomatic relations established the previous January between the United States and the Holy See. Among groups joining in the suit were the

National Council of Churches and the National Association of Evangelicals.

They argued that diplomatic ties gave the Catholic Church special access to the executive branch of the U.S. government "superior to that which is available to other religious organizations." This, they said, would result in pressure on other religious organizations "to conform to government policies of which the Roman Catholic Church approves."

The appellate court said the coalition contesting the diplomatic ties gave no explanation "why the delivery of a statement of church position through a diplomat would be any more influential upon the plaintiffs' conduct than would be the publication of the same statement in the national press."

In addition to denying Americans United's standing to sue, the appellate court reaffirmed the lower court's view that the Constitution does not give the courts a right to interfere in the executive branch's sole authority over diplomatic affairs.



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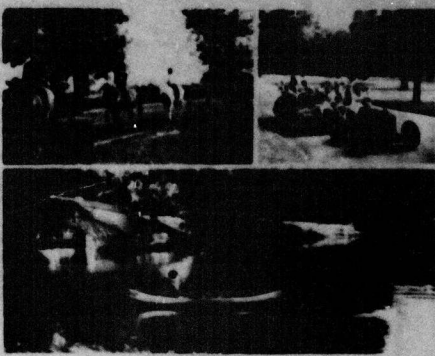


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## YOUTH CORNER

# Ritter High students cope with death, divorce

by Jim Jachimiak

Dealing with death or divorce is never easy. But a group of students at Ritter High School in Indianapolis has found that talking about it can help.

They are all part of a support group for students whose parents are divorced or deceased. The group was organized by Franciscan Brother Martin Masler, who is in his second year on the Ritter faculty. Brother Masler has worked in ministry to the divorced, separated, remarried and widowed, and in the area of death and dying. He says the support group is one example of how Ritter's religion department offers pastoral care as well as classroom work.

The support group meets weekly at the Blessed Raymond Lull Friary, where Brother Masler lives. Getting away from the high school itself leads to more openness

in the group, he says. It is open to all four grade levels, and it includes a mix of ages and backgrounds.

Several have experienced both death and divorce.

Mike is a sophomore whose father died seven years ago. "My mom remarried," he says, "and that marriage lasted about six months—six months legally, but they only lived together for two months." That marriage has been annulled, "and my mother has a boyfriend now, but he isn't much better than the old one." Complicating Mike's situation is the fact that he is adopted, and knows none of his blood relatives.

William was three when his parents were divorced. He moved from Kentucky to Indianapolis with his mother; his father remarried and has since died.

Greg's father died last September and Pat's father died in December 1984.

Jeff's parents were

divorced when he was a year old. His mother is now remarried, and he has been adopted by her second husband. Eric was three and his brother, Jamie, was two when their parents were divorced. Robert's parents have been divorced for five years, and Andy's since he was 21 months old.

Each has his own reasons for being part of the support group.

William says, "I come here to talk about how things are going at home with my mom, my stepdad and me, which isn't too good."

Greg says that the support group "gives me a chance to talk about any problems I might have with people who have the same problems."

For Mike, who is active in athletics, the support group is "like playing sports—it's a way of getting rid of anxieties." He had attended meetings of the support group from the beginning, but recently had not attended for



REACHING OUT—Brother Martin Masler with a group of Ritter High School students who have lost their parents through death or divorce. (Photo by Jim Jachimiak)

about four months. "I came for a year until my mom wouldn't let me. Now that I have my (driver's) license, I come because she doesn't have any excuses," he says. "It's nice getting back here. I need to get re-oriented with some people and get to know the others."

Robert's father was not pleased when he became part of the group, either. When Brother Masler reached out, Robert recalls, "my dad was furious. When I tell my dad I'm going to see Brother Martin, he still doesn't like it."

Brother Masler notes that some parents, especially fathers, are afraid to let their children become part of such a group. "Sometimes the male parent feels threatened when the male Religious reaches out," he explains. "The male parent feels that the male Religious is stepping in where (parents) have failed. But that really isn't it at all. It's just the Religious reaching out where there is a need."

Whether they have lost parents through death or divorce, all of the students have faced similar problems.

Mike recalls that on the morning his father died, "I was expecting to wake up and go play a soccer game." After his mother woke him and told him that his father had died, "I ended up going back to sleep. It was a while before it came to me. It was pretty hard. I had known that he was sick for a long time, but Mom never told me that he might die."

Pat was at his brother's house when his mother called to tell him his father had suffered a heart attack. "I found my father lying on the floor of our house," he remembers. "I experienced eight or nine years in 35 minutes. I went through a major change. I call it a metamorphosis." Since his father died on Dec. 14, "the hardest time was Christmas. You're expecting a joyous time." After Christmas, Pat found it hard to go back to school. He is the youngest in the family, and the only one still at home. "So leaving my mother was a very hard thing."

When Greg became involved in the support group, it helped him to see that Pat had some of the same experiences. "Pat was here, and I went through a lot of the same stuff," Greg says. "It just helped me to realize that you have to go through life. Sobbing isn't going to help, but it isn't going to hurt,

either." Greg has eight older brothers and a younger sister, "so I have a lot of people to talk to." But the support group is still important, he says. "If I have problems, I know I can trust the guys in the group." Whatever is said in the meetings is kept confidential among those who attend.

In the group meetings, Andy says, "We laugh at each other but it is just a way to let it out."

Jeff adds, "Nobody should feel bad when somebody does that."

Like death, divorce can come as a surprise. "It came as a shock to me," Robert says. "I never expected it to happen to my family."

One of the hardest things, Eric says, is just that "you don't have a mom to go home to or you don't have a dad to go home to."

Jamie notes that when he and Eric were younger, "Dad had to do everything," and had to hire a babysitter to take care of them while he was at work. He still works two jobs, and "there's nobody else to help out with anything at home. We have to do everything."

Mike's mother didn't work for the first two years after his father died. But once she started working, he and his brother had to do the household chores. "My mom happens to be a perfectionist," Mike says. "She would insist that we do things a certain way. We were only 11 or 12 years old. We didn't know how to do laundry."

The parents' problems also take their toll on the rest of the family. "The divorce never really affected me at all," Andy says, "but my mom is depressed over it still, and when that happens I feel bad."

Jeff says his mother and her second husband "have had their problems over the years." He adds, "Seeing that my parents argue a lot, (See RITTER on next page)

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**Bus from New Albany  
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There will be bus transportation for New Albany Diocese youth attending the Archdiocesan Youth Conference. All participants from the New Albany Diocese are expected to ride the bus unless other provisions are made with the youth minister, according to Jerry Finn, youth ministry coordinator for the New

Albany Diocese. The cost is \$6. The buses will leave from the Aquinas Center 707 W. Highway 131 next to Providence High School in Clarksville Saturday, April 12, at 7:05 a.m. and return at approximately 7:30 p.m. Sunday, April 13. Those planning to ride the bus should contact Finn by April 9 at 612-665-0551.



Lennon

# On careers

by Tom Lennon

**Question:** Please give me some information about careers. I am bored with school right now and I think I would find it boring to stay at home and cook and run the vacuum cleaner and do that sort of thing all day long. (Kentucky)

**Answer:** Have you seen on TV any of what I call "The Wonder Woman Commercials"? In them a cool, beautiful, fabulously dressed and coiffed woman rushes through a day smoothly coping with an executive job, a thousand chores at home and a glamorous dating life at night.

Real life is seldom, if ever, like the life led by this TV Wonder Woman. One of the best things you can do for yourself is to get a realistic

view of what it's like to have a career.

First of all, you'll have to prepare for a career. You'll have to hit the books in school and study hard to acquire the skills necessary for the specific job you want.

And this means you'll have to decide on the specific type of career you want. Don't be like the young man who said he wanted a job where he earned a high salary and could tell other people what to do. Instead think in terms of what exactly you can offer a company to help make it successful.

Try also very soon to talk with some women and men who have careers. Ask them to tell you about the pluses and minuses of having a job.

Honest and experienced careerists are likely to tell you something like this:

"I have a satisfying job

that gives me a sense of achievement. On the good days, it is immensely rewarding and I wouldn't trade it for anything.

"But there are bad days too. Sometimes the boss can be nasty, downright unfair and even petty. On some days co-workers can drive you up the wall and tempt you to hatred.

"At times the work can be tedious and boring. One editor told me about writing an article and then having to proofread it three times. He said he became sick of reading what he wrote!

"There are days when you feel trapped in your job and envy the homemakers who seem to have so much freedom and so much opportunity for creativity.

The point is to be as realistic as possible about the pluses and minuses of both ways of life, especially if you're considering giving up school to go to work. A career is not always as glamorous as pictured in TV commercials.

(Send questions to Tom Lennon, 1313 Massachusetts Ave. N.W., Washington, D.C. 20005.)

## Ritter support group

(Continued from page 16) I'm afraid to go up to them and ask them things. I just tense up. When they have a bad day, I don't feel good. I don't want to go home."

These problems can cause a whole new set of difficulties at school. "In all of my years of teaching," says Brother Maeder, "I didn't realize the hurt and the pain that is there. If they don't do their homework, it's not because they don't want to. There needs to be some insight into that in the field of education, and I don't see that."

But Mike acknowledges that "even if the teachers did understand, there's not too much they can do about it. They can't just keep all of us after school. They have their own lives."

Another problem the students have faced at school is that some teachers and fellow students don't know that they have lost their parents. Pat explains, "Sometimes they say, 'What

does your dad do?' or 'Does your dad know about this?' That is one of the critical points you have to deal with. You tell them, and a week later they ask the same question."

Pat also works with a class Brother Maeder teaches on death and dying. He relates his experiences—nursing the rest of the family, cleaning up after the paramedics left the home, receiving word at the hospital that his father had died, seeing the body before it was cleaned up. Then he asks them, "Do you tell your dad you love him? No. Did I tell my dad that the night before? No. Did I see him alive that day? No. When you go home tonight, do me a favor and grab your dad and give him a hug or something, and tell him, 'Dad, I love you.'"

Some of the students had turned to drugs earlier as an answer to their problems. For Eric, that happened in the third grade. "My friends

got me started and I liked it, so I did it for a while," he says. Every once in a while I get back on it. I'm not afraid to tell anybody that. It's stupid and I know that." The support group has helped him deal with the drug problem, he says, and he now speaks about it at other schools.

Another one of the students began using drugs in the fifth grade, but decided last year to stop. He says, "I thought about it and I just said that I have to get a good education. I have to grow up."

Suicide is another escape which has entered the minds of some of the students. Eric says, "I thought about killing myself a few times, but the support group helps me with that."

Mike has considered another kind of escape. "I've thought about running away, getting a job and making a life for myself," he says. But for him, suicide was never an option. "It's really just a cop-out and I'm not a quitter."

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

† **BECK, Anne Elizabeth**, 81, Holy Trinity, Indianapolis, Mar. 21. Wife of Homer C.; mother of Betty A. King, Linda E. Harris, Ida M. Marley, Nell E. Abrell, Homer C. and J. Robert; grandmother of 25; great-grandmother of 45; great-great-grandmother of seven.

† **BRIDGES, Frederick**, 73, Holy Spirit, Indianapolis, Mar. 21. Husband of Norma; father of Shirley Gaffney; grandfather of two; brother of Robert and Harold Miller.

† **AVENY, Richard Thomas, Jr.**, 27, St. Augustine, Jeffersonville, Mar. 21. Husband of Christine; son of Georgia L.; brother of John Michael, James Patrick, Mary C. Motherhouse and Mary E. Cook.

† **BURKHARD, Joseph F., Jr.**, 57, St. Mark, Indianapolis, Mar. 21. Husband of Ann Perry; father of Beatrice Manning, Louis, Joseph and Edwin; brother of Carl, St. Joseph Sister Frances Clare, and Lena Fick.

† **DAMING, Elmer, Sr.**, 81, Paul, Tell City, Mar. 21. Husband of Josephine; father of John Schaeffer; stepfather of Matthew Richard and Thomas Dunn; brother of Charles, Mary Lucille Zillen, Carolyn Schaeffer, Pauline Sever, Catherine Kaufman and Dorothy Patten; grandfather of 18; great-grandfather of 21.

† **DEWEL, Matthew M., Sr.**, 51, St. Paul, New Albany, Mar. 19. Brother of Mary Mack and Joseph.

† **FARRISMAN, Joseph, Sr.**, 82, St. Michael, Columbus, Mar. 20. Husband of Maude; father of Betty Joe Maury and William; grandfather of nine; great-grandfather of seven.

† **GRIFFITH, William, G.**, Little

Flower, Indianapolis, Mar. 27. Husband of Mary Flannery; stepfather of John Mahoney.

† **GREENE, Edna, G.**, Holy Spirit, Indianapolis, Mar. 19. Mother of Rosemary Jones, Betty Ann Hickey and Dorothy Hagan; grandmother of 11; great-grandmother of 19.

† **HANE, Clara, W.**, St. James the Greater, Indianapolis, Mar. 19. Mother of Charles L.; grandmother of five; great-grandmother of three.

† **HENDERSON, Lloyd L., G.**, Little Flower, Indianapolis, Mar. 19. Husband of Thelma L. Schmidt; father of Sheryl Ann Farr and Thomas J.; brother of James, Robert, and Ruth Elmhurst; grandfather of four.

† **HYTZEL, Grace L.**, 76, St. Andrew, Seymour, Mar. 19. Mother of Colleen Lewis, Ruth Ann Fish, Robert V., and Maebeth Ashcraft; sister of

George I. Haring, Ruth Beverly and Gladys Judd.

† **HUBBARD, Elma, 71**, Little Flower, Indianapolis, Mar. 21.

† **ROSEMAN, Theodore M.**, 74, Little Flower, Indianapolis, Mar. 22. Father of Robert M., Wayne "Mike," Kathy Lantz and Patricia Jacobs; brother of Kenda Cygan and Walter; grandfather of 15.

† **FRISCH, Gregory C., G.**, St. Margaret Mary, Terre Haute, Mar. 21. Husband of Corale; father of Kristina, Laura and Gregory J.; son of William and Elizabeth; brother of William F., and Susan Nord.

† **ROMBERG, Thomas J.**, 24, St.

John of Arc, Indianapolis, Mar. 19. Brother of Gregory S.

† **SLAYMAN, George, 58**, St. John, Indianapolis, March 21. Husband of Loretta; father of Susan O'Connor, Mary Carol, Mary Michaela, Tony and Earl Pruitt; grandfather of 22.

† **THREMS, Raymond E.**, 70, St. Christopher, Indianapolis, Mar. 20. Brother of Omer, Helen Echel and Sister Mary.

† **WALKER, Irma, 76**, Holy Spirit, Indianapolis, Mar. 20. Mother of Kathleen M. Hruschak and Kenneth M.; sister of Mildred, Frank, Jr., Fred J., Richard W. and Donald A. Zappa, Grace Oliver and Mary Ooley.

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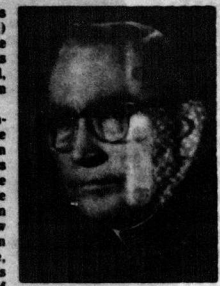
**Why do I feel like I'm leaving for work when I'm actually going home?**

## Brother Hegarty dies

**NOTRE DAME**—Holy Cross Brother Majella (Maurice) Hegarty died in Dujarie House here on Mar. 24 at age 82. He was buried from St. Joseph Chapel, Holy Cross Brothers' Center on Mar. 27.

Brother Majella, an Indianapolis native, entered the Congregation of the Holy Cross in 1922 and professed his final vows in 1927. He received a B.A. degree from the University of Notre Dame and an M.A. from Columbia Teachers College, New York. As a teacher, he served in Louisiana, Wisconsin, Maine, New York and Texas, and was noted for his book "Technique of Teaching."

Brother Majella's Indiana assignments included Cathedral High School in Indianapolis from 1929 to 1933. From 1937 to 1971 he served as Supervisor of Instruction for Holy Cross Brothers' schools of the Midwest Province, and from 1971 to 1974 he



was assistant librarian at Holy Cross Junior College, Notre Dame.

In 1974 Brother Majella retired to Columbia Hall, later becoming an in-residence patient at Dujarie House in 1984. He is survived by two sisters, Agnes Griffin and Sister Anne Marie.

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# Parrales says he's a priest but not a clergyman

By Bill Friedman

WASHINGTON (AP)—Father Edgar Parrales, Nicaragua's ambassador to the Organization of American States, said he is still a Catholic priest, but not a clergyman.

Father Parrales is one of four Nicaraguan Catholic priests who were ordered by their superiors, with the Vatican's strong support, to resign their government posts or lose their right to function as priests.

The priest-diplomat said he made his choice and began petitioning for information in 1983. He said his choice was "linked to the situation we were confronting by the hardening of the church position."

When the Nicaraguan bishops met on August, 1984, deadline for the resignations, Father Parrales said he was ready. "I did it. I made my choice" to leave the active priesthood, the 49-year-old diplomat told National Catholic News Service in his Washington office. "And then they (the Vatican) said no."

THE VATICAN had begun initiation procedures in 1984, he said. But shortly afterwards they told his superior, Bishop Ruben Lopez Ardan of Esteli, that "the only thing would be for me to obey the church," Father Parrales said.

On Jan. 22, 1985, the priest said in a public statement in Managua, the



Father Edgar Parrales

Nicaraguan capital, that he would wait a "prudential period of time" for a Vatican response to his act.

Father Parrales noted that it has been more than a year since that statement.

Although he said he believes that once a priest, always a priest, since that declaration "I felt myself just free of any structural link (to the church) as a clergyman."

Moreover, he said, "I consider myself a Christian more than a Catholic. I feel I am

not bound by the fundamentalism of the Church."

But he also said it's all right if people continue to call him "Father."

Father Parrales became Nicaragua's minister of social welfare after President Anastasio Somoza's ouster by the Sandinistas.

IN 1983, 1984 Nicaragua's bishops had given temporary approval for clergy to hold public posts until competent lay people could be found to fill them. The following year, the bishops began pressuring priests to leave the government. However, in 1985, Father Parrales and his three colleagues, in a compromise with the bishops, agreed to suspend their public religious ministries while in political office.

When the new Code of Canon Law, with its clear ban on priests exercising civil authority, became effective in 1983, the pressure on the Nicaraguans to resign grew.

The other officials—Maryknoll Father Miguel D'Elacelo, foreign minister; Father Fernando Cardenal, education minister; and his brother, Ernesto—have since had their priestly functions formally suspended. Father Fernando Cardenal was also ousted from the Society of Jesus.

The Vatican "didn't say anything against me because I expressed that I had resigned," Father Parrales said.

During the period of increasing tension with the bishops and the Vatican, Father Parrales became Nicaragua's ambassador to the OAS.

"I couldn't leave my people apart just because I was forced by a theoretical idea" of how a priest should act, he said.

Now he wears the gray pinstripes of a diplomat rather than the black suit of a priest.

ON THE canonical prohibition against priests in political roles, Father Parrales said that "the whole history of the clergy

has been involved in party politics. The high authority of the church has been involved in party politics."

He described Pope John Paul II as "very political" and "obsessive in his anti-communism."

Father Parrales was ordained in June, 1938, in Rome where he had spent four years in theological study.

He said he returned to Nicaragua inspired by the Second Vatican Council only to find a hierarchy which was not.

"They called us the New Wave," Father Parrales said. "There was a generation gap" and the new generation had much better theological training, he said.

His first bishop was Miguel Obando Bravo, now a cardinal. The diplomat said older, conservative Nicaraguan priests warned Bishop Obando Bravo against the young clergy.

Father Parrales described the then-bishop as being "surrounded by sycophants" and unwilling to listen to views not his own.

He described the Nicaraguan hierarchy as conservative and focused on "developing a... liturgical and procedural religiosity."

THE HIERARCHY has accused the Sandinistas of trying to suppress the established church and to develop a parallel, pro-government church.

The ambassador repeated a frequent Sandinista claim that the revolution was not a hard-line Marxist venture, but a mix of influences unique to Nicaragua.

Father Parrales said Nicaragua's ruling movement has incorporated "key cultural and ideological Christian concepts."

But he said in addition that "among the elements of our conception there are also the Marxist elements" such as using Marxist historical concepts to analyze social and economic situations.

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