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Ash Wednesday: 'simple, powerful'

by Valerie Dillon

Ash Wednesday (Feb. 20) will usher in the solemn season of Lent, and special liturgies with distribution of ashes will be held throughout the Archdiocese.

A 12:10 p.m. Mass said by Archbishop Edward T. O'Meara will mark the first time within memory that an archbishop has celebrated Mass on Ash Wednesday in SS. Peter and Paul Cathedral. Ashes will be blessed and distributed during the Mass and at other Cathedral Masses on that day, 8 a.m. and 5 p.m.

According to Father Steve Jarrell, director of the Office of Worship, the liturgy on Ash Wednesday is "both simple and powerful."

"It is one of those times of the year when people flock to church," Father Jarrell noted. "On Ash Wednesday, they may first see their pastor receive ashes himself, signifying that regardless of vocation, no one is exempt from the call to repentance."

The blessed ashes of burnt palms are placed on our foreheads to remind us that physically, we are dust, and that penance is necessary for the salvation of our souls.

In the past, ashes often were given out as a ritual in itself. Since liturgical reform, however, Father Jarrell said that parishes have been encouraged to distribute ashes during Mass "as part of the Liturgy of the Word."

"We don't just 'get ashes' any more," he explained, "but we hear Scripture proclaimed and the Word preached."

SPECIAL LENTEN PROGRAMS will be held in individual parishes throughout the archdiocese. Parishioners are encouraged to check their own parish bulletins for these programs.

Liturgical services are also planned at many college campuses in the archdiocese.

- Butler University, Indianapolis: Students will attend Ash Wednesday liturgies offered at St. Thomas Aquinas parish.

- DePauw University, Greencastle: Father Ed Hilderbrand, Catholic chaplain, and Episcopal Father James Lemler, assistant chaplain for the university; a joint scriptural service, with distribution of ashes at 10 a.m. on Ash Wednesday.

- Earlham College, Richmond: Father John Brandon, chaplain; 9 p.m. Mass and distribution of ashes.

- Indiana-Purdue University, Indianapolis: Father Myles Smith, chaplain; Ash Wednesday schedule includes a 12:10 p.m. regular Mass and an extra one at 5:30 p.m. A communal Penance service will be held on Feb. 21.

- Indiana State University, Terre Haute: Franciscan Father Christian Moore, chaplain; 4:30 and 7 p.m. Masses on Ash Wednesday.

- Indiana University, Bloomington: Mardi Gras party on Tuesday, to be followed by blessing of the ashes and a Bona Opera paraliturg. Ashes will be distributed at Masses the next day at St. Paul's Center.

- Marian College, Indianapolis: Father Francis Bryan, chaplain; 11:15 a.m. Ash Wednesday Mass. Also, students and faculty will be encouraged to have a soup-only meal, and make donations to the poor.

- St. Mary-of-the-Wood College, St. Mary-of-the-Woods: 5 p.m. Mass.

LENTEN REGULATIONS FOR FAST AND ABSTINENCE

Ash Wednesday—Feb. 20, 1980, is a day of Fast¹ and Abstinence².

Fridays of Lent are days of Abstinence².

Good Friday—April 4, 1980, is a day of Fast¹ and Abstinence².

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

Easter Duty is the obligation to receive Holy Communion between the First Sunday of Lent (Feb. 24) and Trinity Sunday (June 1).

¹Fast—Binds all over 21 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

²Abstinence—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

Archbishop O'Meara's Lenten Letter

My dear Family in Christ:

Centuries ago the great King Solomon received this answer from God to his prayer:

"Because you have not asked for long life for yourself, or for wealth, or for the lives of your enemies, I have granted your request. I give you a heart so wise and understanding that there has been none like you before your time nor will be after you."

What did Solomon say to the Lord God in his prayer that brought a response so affirmative and so loving? The King's prayer was simple, honest and direct:

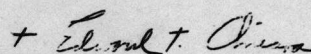
"Give thy servant a heart with which to listen, so that he may govern thy people justly and distinguish good from evil." (1 Kings 3:7-45)

If Easter is to find us better Christians and truly risen with the Lord, this day we must hear and heed the voices that are from God; the voices of His law and our conscience. Hearts hardened by anger, hatred, unfriendliness and prejudice, hearts unmoved by the plight of the poor or the victimized either next door or half way around the world, simply cannot hear God when He speaks, nor can God hear them. Like Solomon, we resolve to speak to God with hearts so open that they crave justice and peace for all humanity.

Discernment, too, we beg from God this Lent, with which we can distinguish right from wrong, recognize good from evil. Living lives as we do that are made so thoroughly complex both by the quantity of our possessions and by the limitless variety of the information and ideas available to us, evil can easily be dressed to look like good, compromise can be stretched past the limits of basic morality, and virtue itself made to look unattractive and weak.

God's goodness never abandons us, so once again the Church calls us to worship and prayer, to fasting and penance, to repentance and renewal. Our need for Lent is like our need for air and warmth, for food and water. It is the world's need as well. Dare we ignore the call of the Lord?

Sincerely yours in Our Lord,



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

Terre Haute students 'Let it Grow!'

by Diane Carver

TERRE HAUTE—"Let it grow!" That's what about 30 Catholic high school students and their adult advisors may be saying to each other about their stomachs next weekend. Students from Terre Haute, Clinton and Rockville parishes will be taking part in a Planned Famine. For

30 hours, from noon on Friday, Feb. 22, until supper on Saturday, Feb. 23, they will take no solid food. Their only nourishment will be three "square meals" of fruit juice.

"The hunger experience," sponsored by the Catholic Youth Council of the Terre Haute Religious Education Center, will be held at St. Ann School.

According to famine coordinator Lorrie Scheidler, youth minister for the Center, the 30-hour fast has a two-fold purpose: to raise both consciousness and funds.

First, while going hungry for the designated period, the students will actually experience for a brief time what some people of the world know as their daily existence. Varied activities will highlight the problem and show how individuals can make a difference in the long-range solutions.

A SECOND, but equally important purpose of the Planned Famine, is to raise funds to help alleviate hunger. The students will each contribute \$6 of their own money, \$2 for each meal missed. They will also seek out famine supporters who are willing to contribute. The Youth Council has set a goal of \$1,000 for the Planned Famine.

Above all, the Planned Famine is a spiritual experience, exploring God's word and discovering how God feels about hunger people.

The serious part of the program will be interspersed with games and group activities just for fun, because the experience is intended to be enjoyable as well as informative. Many participants will be wearing official Planned Famine T-shirts with a roaring lion on the front inscribed with "LET IT GROW!"

Guest speakers for the event are Dr. Dean Myers of the political science department at Indiana State University and Mrs. Phyllis Pabst, a local nutrition expert.

All area pastors and religious education administrators as well as several political officials have been invited to a free "lunch" of fruit juice at noon on Saturday to show their support of the young

people's efforts and to hear a report of the project.

AS SPONSORS of the Planned Famine, the Youth Council has designated that 60% of the funds collected will be sent to Catholic Relief Services. The other 40% will be channeled through World Vision International to feed hungry people.

The interdenominational Christian humanitarian agency is the originator of Planned Famines and is presently supporting a number of hunger-related relief

and development programs in two dozen Latin American, Asian and African countries.

The Planned Famine program was launched in 1977. Since then, hundreds of churches and civic groups have participated. Individuals interested in learning more about the program or in helping the Catholic Youth Council meet its goal, may contact Lorrie Scheidler at the Religious Education Center, 2931 Ohio, Terre Haute, IN 47803, (812) 232-8400.

The young students who are spending the 30 hours together to "Let it Grow!" believe that people become hunger statistics one at a time and that they can be helped the same way. They are determined to make a difference.



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Official Appointments

Effective January 9, 1980

Rev. Msgr. Francis Tuohy, appointed vicar general and chancellor of the Archdiocese of Indianapolis.

Effective February 7, 1980

Rev. Daniel Armstrong, from administrator of St. Mark Parish, Perry County, to pastor of St. Mark Parish, Perry County.

Rev. Conrad Cambron, from administrator of St. Ann Parish, Terre Haute, to pastor of St. Ann Parish, Terre Haute.

Rev. James Dede, from administrator of St. Vincent Parish, Shelby County and St. Paul Mission, Decatur County, to pastor of St. Vincent Parish, Shelby County and St. Paul Mission, Decatur County.

Rev. Charles Fisher, from administrator of Sacred Heart Parish, Terre Haute, to pastor of Sacred Heart Parish, Terre Haute.

Rev. Edward Hilderbrand, from administrator of St. Paul Parish, Greencastle, to pastor of St. Paul Parish, Greencastle, and reappointed chaplain of the

Newman Center, Depauw University; and the Indiana State Farm, Putnamville.

Rt. Rev. Bonaventure Knaebel, O.S.B., from administrator of Sacred Heart Parish, Jeffersonville, to pastor of Sacred Heart Parish, Jeffersonville.

Rev. Thomas Lyons, from administrator of Assumption Parish, Indianapolis, to pastor of Assumption Parish, Indianapolis.

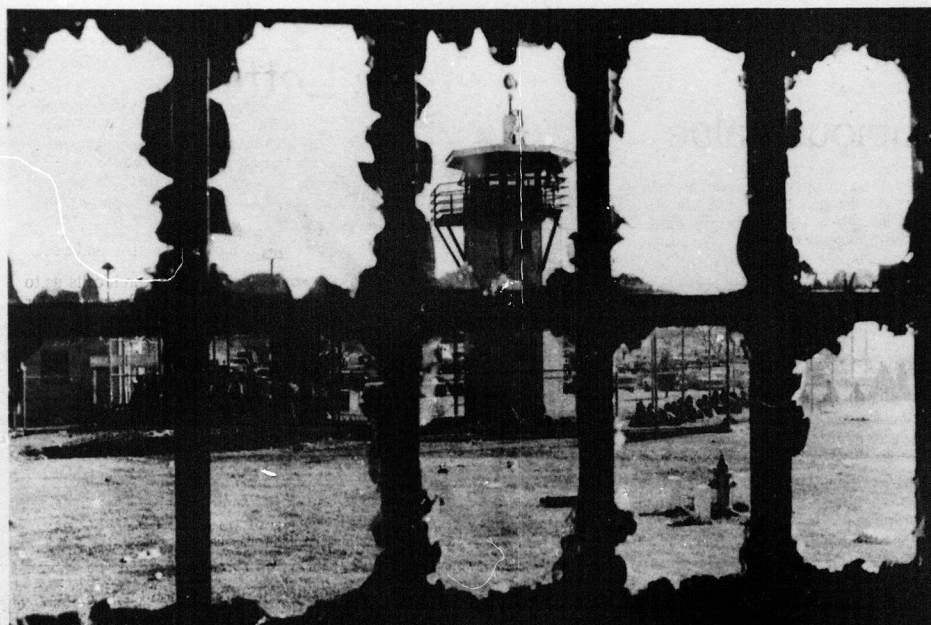
Rev. Conwan McCurren, O.F.M., from administrator of Sacred Heart Parish, Indianapolis, to pastor of Sacred Heart Parish, Indianapolis.

Rev. Simon McTighe, O.S.B., from administrator of St. Martin Parish, Siberia, to pastor of St. Martin Parish, Siberia.

Rev. Anthony Rigoli, O.M.I., from administrator of St. Bridget Parish, Indianapolis, to pastor of St. Bridget Parish, Indianapolis.

Rev. John Sullivan, O.F.M., from administrator of St. Roch Parish, Indianapolis, to pastor of St. Roch Parish, Indianapolis.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, Archbishop of Indianapolis.



RIOT AFTERMATH—A guard tower at the New Mexico State Penitentiary at Santa Fe is framed by the broken window of the prison administration building which was gutted by fire during a riot which left at least 32 prisoners

dead and caused an estimated \$50 million in damage. Archbishop Robert F. Sanchez of Santa Fe, who was one of the first outsiders admitted to the prison after the riot, said he found "total destruction of life and property." (NC photo)

Archbishop surveys prison after riot

SANTA FE, N.M.—Archbishop Robert F. Sanchez of Santa Fe encountered a scene of "total destruction of life and property" Feb. 3 when he was one of the first outsiders admitted to the New Mexico State Prison following the two-day prison riot there.

The disturbance, one of the worst in U.S. prison history, left at least 32 inmates dead and scores of others injured.

Remarkably, according to Archbishop Sanchez and Servite Father Albert Gallegos, communications director for the Santa Fe Archdiocese, the Catholic chapel in the prison was untouched by the violence.

The two were escorted into the compound shortly after state officials were able to regain control of the prison Feb. 3.

"We were brought in by prison authorities in an effort to help move some of the men to another area (of the prison)," Archbishop Sanchez told NC News Service a day later about his experience in the prison.

BUT HIS EFFORTS were largely unsuccessful. "It was difficult to speak to them. Most were hostile and many probably were still high on drugs. It was not a situation in which you could just chat."

Added Father Gallegos, "It was horrible. There were dead bodies all over the place. I've been through three riots in Chicago but I never saw anything like this."

But Archbishop Sanchez also noted that the two were able to help keep things calm by acting as a "presence" for the National Guard troops inside the prison.

"They really showed a lot of self-discipline," said Archbishop Sanchez about the troops. "Not a single shot had to be fired."

And according to Father Gallegos, many of the young Guardsmen knew who Archbishop Sanchez was and seemed to be comforted by seeing him there.

He added that one of the prison guards held hostage during the riot was glad, upon his release from the prison, to see the archbishop.

"I KEPT PRAYING, kept praying the prayer to St. Francis and to Our (See RIOT on page 9)

Law and Order

Death of youth ignites controversy

by Peter Feuerherd
(First in a series)

"A 22-year-old man who became 'loud and boisterous' while resisting arrest was accidentally shot to death by a Marion County sheriff's deputy on the northwest side early Sunday morning," police said.

"Joseph G. Clark, 2291 West Coil St., was pronounced dead at the scene after being shot once in the upper-right back about 2 a.m. by deputy Ernest G. Riggs. The incident occurred in front of 2318 Rue De Jan, in the Parc Chateau Apartment complex."

So began an article on the front page of the *Indianapolis Star* on October 8th. This tragic incident, described in the dry style of daily newspaper prose, subsequently re-ignited a battle between a large segment of the Indianapolis' black community and the police departments of Marion County.

According to at least some black community leaders, the shooting of the 22-year-old black IUPUI chemistry student (who it was later revealed was unarmed at the time of the incident) and the subsequent penalty of six weeks' suspension dealt to Deputy Riggs by a review board, was another manifestation of the condoning of what local NAACP Director Dr. A.D. Pinckney described as "a record of police brutality in dealing with the black people of our city."

Marion County Prosecutor Stephen Goldsmith recently announced that the Clark case will go to a grand jury investigation, which will decide whether criminal charges will be brought in the case.

Mrs. Lillian Jones, a long-time parishioner of St. Bridget parish in Indianapolis and a social worker for Archdiocesan Social Ministries, is the mother of Joseph Clark. With both the moral and financial support of many of her fellow parishioners, she is currently pursuing litigation with the help of the Indiana Civil Liberties Union (ICLU), to redress her grievances

with the Marion County Sheriff's Department.

The exact nature of the litigation Mrs. Jones is not able to discuss with the media because of advice from her lawyers. But she did talk about the purpose of the upcoming litigation.

"I would like to see changes in the whole structure—not just this one particular policeman. I would like to see the whole city administration and the whole police administration take a very serious look at the kinds of training they give their policemen . . . They (the police) should be accountable somehow to someone."

MRS. JONES explained that she doesn't feel any bitterness towards Deputy Riggs "because none of that will bring my son back."

"I'm not on a campaign of 'down with the police department,'" she asserted. But Mrs. Jones added that she would like to see more training given to police who work in predominately black areas.

"If policemen don't go into areas that are black and poor with a different attitude then they go into a white area, then I'll be happy."

A "different kind of mind-set" among policemen would be the "accomplishment" of the successful conclusion of the

upcoming litigation, according to Mrs. Jones.

Oblate Father Anthony Rigoli, pastor of St. Bridget's parish, explained "the parish has been very supportive" to Mrs. Jones.

"There's been an awful lot of concern—I was really proud the day of the funeral (of Joseph Clark) with the support she received from the parish."

The pastor added that there has been a feeling of "real hurt" and "frustration that it (police shooting of blacks) happened again" on the part of the approximately 300 mostly black parishioners of the church located on West St. in inner-city Indianapolis.

"If he (Clark) was a white person, I wonder if the same situation would have occurred," added Father Rigoli.

Mrs. Jones, although grateful for the (See DEATH OF YOUTH on page 9)

IDCC announces tuition hike

The Indianapolis Districts Coordinating Committee (IDCC) has announced that tuition in the four archdiocesan high schools in Indianapolis will increase by 19% for the 1980-81 school year.

Tuition fees for students at Roncalli, Ritter, Seccina and Chataud high schools will be \$665 for families with one student, \$1,000 for families with two students and \$1,165 for families with three or more students in one school. The rate for non-Catholic students will be \$1,165 per student.

The increase is a rise from the current tuition levels of \$560 for one student, \$825 for two students, \$940 for three or

more students and \$930 for non-Catholic students.

Michael Tuccio, IDCC president, noted that the estimated cost of educating a student in the four high schools in 1980-81 will be \$1,165. Tuition, said Tuccio, covers only about 60% of the cost of education. He added that local parishes will continue to pick up the rest of the cost.

The increases are necessary, explained Tuccio, because of expected cost of living increases that will be granted to teachers and the general inflationary rise in all education costs. He added that past attempts by the IDCC to keep tuition costs down, if continued, would create a financial problem for the schools.

Editorials

A survey of dubious value

A survey of dubious value has hit our mailboxes. As part of our effort to participate in the American bishops' plan to make the 1980's the decade of the Family, the Archdiocese of Indianapolis has established a Commission on Family Ministry whose initial task after a year of planning is to survey the attitudes of Catholics in our region concerning marriage and family life.

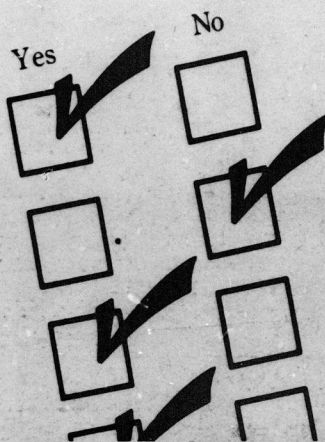
The attempt sounds interesting and we wholeheartedly support the endeavor. It is to be hoped that all who have received it return it. Some questions arise, however, as to the purpose of such a survey.

The results will provide information for the archdiocese but also for parishes on an individual basis. What will happen to this information is of grave concern particularly if there is not forthcoming some specific archdiocesan direction in the matter. Will it simply lie on the desks of pastors and principals and whomever? Or will the Commission on Family Ministry provide the assistance to pastors and principals in using the material? And what does the Commission expect each pastor to do with it anyway? The information is likely to refine information pastors already know. But to what end?

An even prior question, however, concerns those to whom the survey is directed. It has been received by each *Criterion* subscriber. Though we would like to think the *Criterion* reaches every Catholic in the Archdiocese we know it is not so.

Parishes generally keep records only of their most active and/or contributing members. Not all households receive the *Criterion*. Some parishes require that the individual specifically pay for his/her subscription. Very few parishes, if any, put inactive members on their *Criterion* mailing list. Perhaps two-thirds of those households which call themselves Catholic in the Archdiocese receive this newspaper.

The Commission on Family Ministry has indicated that extra copies of the survey will



be a document of statistics telling us what we want to hear about family life from those who want to hear the same thing. Reinforcing our own values is not helpful. When will we take seriously those who, for whatever reason, have chosen to be separated from their Catholic faith? It is too bad our vision is not more ambitious than simply asking those who think like us what they think about us.

be available for those who are not on the *Criterion* mailing list. Will these individuals receive them automatically through the mailing of their pastor? Will these individuals have to ask for them?

A study completed by a subcommittee of the Priests' Senate three years ago discovered that more than 60% of the population of this state is considered "unchurched." The family survey is not being directed to them. And perhaps deliberately so. But of what use is the survey going to be if it is directed only toward the most active Catholics in the Archdiocese who receive the *Criterion*? And how accurate can the final response be if the total Catholic population is not at least given the opportunity of answering the survey?

If our concern for the family is so great and we want to use the information gained from the family survey to strengthen family life, then we have already gotten started on the wrong foot. Otherwise all that will be accomplished

Reporter's View

'Uninformed' Ritter students ready to fight

by Peter Feuerherd

The drafting of young Americans to fight in a war against the Russians is inevitable—at least, that is the conclusion of the vast majority of a group that would be directly affected by a draft.

All the Cardinal Ritter High School male seniors informally polled last Friday said that they would be willing to serve in the military if they were drafted. In fact, some were looking forward to the opportunity.

A student stated, "I'd be happy to go." A classmate added that a draft is necessary because "the United States has to show its power again . . . We will have a normal war like we had in World War II."

Another student replied, "I wouldn't want to go but if Uncle Sam called I would."

Other Ritter seniors responded similarly—in fact,



there was no disagreement on the need for the draft—the only controversy was whether or not women should be included in a draft. Most of the students surveyed said they should not.

ONE YOUNG LADY said, "There's nothing I can do for them over there. I don't know how to fight."

"I don't think women should be drafted. They are not equal to men in fighting," another female student asserted.

In a statement that would have made Phyllis Schlafly proud, another young lady proclaimed, "ERA advocates should be the first to go."

One young man stated, "I know there are some women that could handle the stress, but I know there are some who haven't been raised like men have to handle it."

"It's more socially acceptable (for men) to fight . . . If I were going into battle, I would not like a woman fighting with me. I wouldn't feel safe," another burly male student explained.

What should be the policy towards conscientious objectors (CO's)? Most students polled had little respect for CO's, but all agreed that it would be best to put them into non-combatant positions.

If CO's were forced into battle, one young lady stated, "it would almost be like having a woman for a partner."

One student described CO status as a "loophole" to avoid military service. Asked if Catholics are morally allowed to be conscientious objectors, a student replied, "I don't think so. We've always fought for what we had."

A fellow student agreed, "CO's are the ones who are afraid or don't want to go into a fight. You can always find some excuse no matter what you do—you can always find some loophole, somewhere."

IF THERE WERE a war with the Russians, what would we be fighting for? The answer given most was "freedom."

Another young lady, with an apparently strong grasp of realpolitik replied, "It seems like we want to show some power."

A male student added, "I think we've been pushed around too long."

After hearing all these outpourings of youthful bravado, it was somewhat reassuring to hear one student voice some anxiety about an upcoming draft.

"Registration kind of frightens me . . . I guess it's for the best of the United States," an athlete stated.

He added, "You get a chill in your body about going to war."

Despite this student's honest expressions of his fear, the vast majority of the Ritter students interviewed expressed ideas that are positively frightening. (This is not to single out Ritter students who, it seems, represent a cross-section of Catholic high school youths.)

It almost seems as if the question of drafting women is the perfect smokescreen—it distracts attention from the whole mobilization process and focuses on a social issue that is sure to inflame tempers. The question enables the public debate, as was most graphically evidenced in the Ritter students' reaction, to neatly gloss over the purpose for a draft.

That purpose—which the Ritter students seem to have a firm grip on—is to prepare for war with the Russians. What's dangerous is the cavalier attitude about the whole question that seems to have infected many of us.

THERE IS AN immediate critical need for religious education on this issue. The students in our Catholic high schools deserve the opportunity to know what the church's teachings are on conscientious objection and how the principles of traditional church teachings on war and peace apply today.

Questions like "Is it possible to engage in a just war by using weapons that by their very nature are designed to terrorize civilian populations?"

"Is the pursuit or defense of adequate supplies of oil a just cause for war?" and "What should be the reaction of Catholics to war mobilization?"

It seems that many Catholic high school students have not even been given a chance to hear the questions, much less try to deal with the answers.

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To the editor . . .

Upset by Catholic Schools article

As a mother of grade school children who is active in the grade school of our parish as room mother, bingo worker, teacher's aide and member of the school board, I was upset by the article "Catholic schools: Do we need them?" last week. Many parents volunteer their time and efforts towards keeping our schools open and constantly strive to make them better.

I feel parents must set an example and be religious educators of their children when possible. Education must be provided regularly with time the main factor. There must be time for homework, join the family together for supper and then after-school activities or sports. It is unlikely that a sound religious education could be provided regularly at home. Provided time was at hand and lessons carefully planned—are we all going to be good teachers?

Even those who question the need for such schools find there is a need for the religious education provided by our

Catholic schools through CCD. Why must this be provided—because parents want their children taught religious education other than by themselves.

Acknowledgment of various needs is given from pre-school through adult classes. They are not "lumped" together. To say our grade schools are little more than a PTA with weekend Masses is degrading our grade school and CCD teachers not to mention the hours of planning by the Directors of Religious Education in our schools and parish.

We are doing the mission of Jesus by bringing the community together, providing teaching and offering celebration together as a whole, not just the young or old. It serves the individual family and the community church family. The children cannot learn enough through just Mass on Sunday. Learning goes on daily. And who is to lose if we close our schools—our children and ourselves. Mrs. Fran Porten Indianapolis

Breutsch 'exhibits little understanding'

As I read Father Joseph Breutsch's opinion of Catholic schools in the February 8 issue of the *Criterion*, it comes as no surprise to me to see about halfway down in the article that he rather expects the city of Lafayette to close some of its Catholic schools. What would one expect, particularly with Father Breutsch feeling as he does as the director of religious education in that archdiocese.

I feel as if he exhibits little understand-

ing of the purpose of Catholic schools and how vibrant a force they have been and are in many parishes. I particularly take offense when he speaks of Catholic schools as "little more than a PTA with weekend Masses."

I would suggest to Father Breutsch that he travel down Rushville way and check out St. Mary Catholic School. Perhaps he will come to understand a little better (See TO THE EDITOR on page 6)

Washington Newsletter

Catholic Conference charges FCC with "black out"

by Jim Lackey

WASHINGTON—Even if it missed the point, the woman's letter to the Federal Communications Commission nevertheless was sincere.

Underlining the word "not" she wrote: "I am not in favor of deregulation of the radio industry. I am in favor of more regulation regarding talk show hosts. They should be required to give their real name."

The letter, postmarked in Connecticut and received by the FCC in late January, was one of the thousands of mailings that have arrived at the FCC in Washington as the result of attempts by church groups to scuttle the agency's controversial proposal to deregulate the radio industry.

The Catholic Church in the United States is heavily involved in promoting letter-writing campaigns to the FCC as are other mainline Protestant denominations such as the United Church of Christ and the United Methodist Church.

Lots of letters are simple handwritten pleas asking the FCC to back off from its deregulation proposal and, as the letter-writers put it, continue controlling the airwaves for the interest of the general public.

But there are other letters too, letters from station managers complaining that FCC regulations do little more than force

more paperwork on radio station staffs. They say the FCC regulations are an archaic set of canons which are unnecessary at a time when radio stations have to compete continuously for the attention of listeners.

THE DEBATE, especially in recent weeks, has become fairly acrimonious. The U.S. Catholic Conference, civil action arm of the American bishops, has charged the FCC with "blackening out" the public interest and trying to foist deregulation on an unwitting public. And the United Church of Christ claims the FCC is merely acceding to pressure from the broadcasting industry.

The National Association of Broadcasters, on the other hand, has accused religious groups and other civic organizations of "misinforming" the public on deregulation. And at least one broadcast executive, a Catholic, has accused the American bishops of urging the public to oppose deregulation without fully informing itself about the arguments on both sides of the issue.

The FCC, in publishing its voluminous deregulation proposal last October, made the case that the broadcast industry has changed substantially since 1923, when Congress passed the Communications Act.

At that time, there were only 583 radio

stations on the air. With so few stations, regulations were required to insure that all segments of the listening public would be served.

But now, the FCC contends, with 8,654 stations broadcasting, the selection of radio programming available to the public is diverse enough that serious questions have been raised over whether regulations continue to be necessary, especially at a time when government is accused of over-regulating everything.

ONE EXAMPLE cited by the FCC is news programming. While regulations had been necessary to insure that news would be available when there were few radio stations, the FCC says there are now so many stations and enough of an interest in radio news that the forces of the marketplace and the national competitiveness between radio stations will insure that some stations will provide news to meet that interest.

The same holds true for such specializations as Spanish-language broadcasting, according to the FCC. With the vast number of stations, the FCC contends that if there is enough interest in Spanish-language broadcasts, the competition between stations will force one or more stations to serve that market.

But things are not that simple, say the

religious groups. The USCC, for one, contends that such a system still would leave out groups such as the poor and the elderly because they are not major consumers. Thus, programming for them would not attract the advertising necessary to support it.

Religious programming also would be shut out, the churches fear, if stations are no longer required to provide public service time for programming which traditionally does not attract advertising or otherwise pay its own way.

AND THERE'S also the argument that deregulation of radio would lead to deregulation of television, something many religious groups adamantly oppose because of its implications for, among other things, more sex and violence on the tube.

The religious groups now are pushing for a further delay in the proposal's public comment period—now set to expire March 25—and are asking for widespread public hearings before the FCC takes any further action on radio deregulation.

Whether they'll succeed remains to be seen. But the FCC proposal at least has stirred another robust debate over how broadcast regulations can best serve both the needs of the public and the rights of the broadcasters.

To the editor (from 5)

what Christ himself meant when he said, "Let the little children come unto me." I wonder what Robert O'Neil and Michael Donovan have to say about Christ's words, especially when they say that "in-school religious education prior to junior high age does considerably more harm than good." By the way, Father, I see that you feel they have advanced this stance "very respectfully."

I see my life in the Catholic schools as a vocation, a real calling by Christ to help him in his work. And I have experienced the alternate proposal of Sunday CCD and find them woefully lacking. I don't question the sincerity of the administrators or teachers of the alternate programs. They are most often handicapped by time and other circumstances.

Come on, Father Breutsch, all of your CCD class and adult education classes in the world cannot replace the good done by the Catholic schools. The attendance is generally very poor and often the adult education classes can't even be offered due to insufficient enrollment.

As to the point of parents instructing their children and the primacy of the idea, I agree with and recognize this concept, but more often than not, it becomes more fiction than fact in practice, with religious instruction being little more than value clarification. Find me one parent in ten who formally instructs his children in the faith and I will eat the *Criterion* (salt and pepper, please!).

St. Mary Catholic School is a vital life-giving source in our parish, where Christ and his teachings become more than a religion class. They become a way of life for all of us which hopefully permeates every minute of a busy 24 hours.

You might leave your office some day, Father, and check in on the world of Catholic schools. Talk to a few parents

and see how they feel about Catholic school education for their children. They might possibly tell you like it is—it's GREAT!

Donald E. Burkhardt
Principal

Rushville

Dolan sarcasm disservice to paper

By now you have probably received many other letters concerning David Dolan's article on January 18. I want to add my disgust at the way he handled the news release about the Bible schools as well as the sarcastic comments about religious in general, the Providence sisters, Doctor Finneran and Father Beechem. It all seemed unnecessary if his purpose is to build up the Church and support religious and priests.

Your paper has been so supportive and informative. I would hope that Dolan follows that attitude in the future. Otherwise he is doing a disservice to your paper.

Sister Mildred Wannemuehler, O.S.B.
Prioress
Beech Grove

Hand of God



'What do you like about the life you chose?'

First I will paraphrase a few lines in Dennis Jones' column of Feb. 1 concerning Father Godecker's article.

"I believe that after a few days or weeks or months or surely after twelve years and six children you'd be looking for a place to relax at least in the evening. I think it would be maddening to change diapers,

answer questions, do laundry, and straighten up the house at all hours of the day or night.

Oh, don't forget, not only are you always expected to greet your in-laws with open arms but you are expected to enjoy doing it."

If the priesthood is a "job," is it the priests themselves who have allowed it to become so, or are we all at fault? When did it cease to be a "way of life"?

As to your retreat to Greenwood from your "job" Mr. Jones, I assume that you do not merely vegetate there but take an active part in family life, parenting, home upkeep, and in general being a responsible and loving marriage partner.

Believe me, I've known very few priests who ever cooked for themselves, cleaned their living quarters, shopped for groceries, or mowed the lawn. If Father Godecker is ever released from his "prison" perhaps he will have to buy a condominium and hire a maid so that all his new "free" time will not be wasted on the above "mundane" chores.

Let's hear from some priests now. Tell us the positive things about the priesthood that you are thankful for. Let's face it, the past ten years or so have been filled with stories of priests' dissatisfaction, priests leaving, priests want an end to celibacy,

etc. It's about time for something positive. What do you like about the life you chose?

Stephanie Paquette

Indianapolis

Hear and heed Christ's words

Any nation, in any generation, that intends to receive the same endurance that God has given to His Church in its two thousand year history would be wise to hear and heed the words of His Church, so as to escape His chastisements and receive His blessings.

To be obedient to God is to escape misfortune and suffering on into eternity. Those who were given life are indebted to the Source of all Life.

Harry L. Geis

Liberty

Illinois reader speaks out

Reading Mr. Dennis Jones's column (Feb. 1) pricked my conscience. My own numerous letters to the editor never even make it out of my head and into the typewriter.

'Paths of Promise' encouraging

How timely your column, "Paths of Promise" by Joanna Dunn and Father Anton Braun, is for me and my family as a Catholic divorced lady has come into our lives.

We find the column helpful and encouraging and thank the authors for extending themselves in such a manner.

This ministry is quite lacking in our city, and I am interested in securing the book, "Paths of Promise" for myself and/or my parish.

Would you kindly send information and an order blank to me. Thank you very much and God be with you and your work.

Judy Mader

Parkersburg, W. Va.

EDITOR'S NOTE—The book, "Paths of Promise" is available through Alverna Center, 8140 Spring Mill Road, Indianapolis, IN 46206.

I receive your paper semi-regularly second hand and both my husband and I read it avidly. We find it far and away superior to the two other archdiocesan papers we are familiar with: *The Chicago Catholic* and *The (Los Angeles) Tidings*. You present the issues of our church with respect, love and openness—three qualities we Catholics need and want.

I also must comment on Mr. Dolan's column on the religious women. I was educated by the Benedictine and Providence Sisters of the archdiocese and my faith continues to be affirmed and challenged by their remarkable Christian service and witness. His remarks served no purpose and were out of place in a paper the caliber of yours.

Barbara Fox Vanek

Oak Park, Ill.

Tribute to appropriate dress

May we hope that those nuns enamored with secular attire will take note that John Paul's ecclesiastical attire not only bore witness to his vocation and commitment, it drew recognition and nominations as "Best-dressed"!

Such designation is of no significance; but it does indicate that even the secular community pays tribute to those who

exemplify a sense of the appropriate. And a sense of the appropriate is one hallmark of balance and maturity.

But what is of overwhelming significance, Christ's loving Shepherd has sounded a call. John Paul is asking nuns to wear their habits.

Agnas Koch

Lawrenceburg

Write it down

The *Criterion* welcomes letters-to-the-editor. Readers should keep their letters as brief as possible. The editors reserve the right to edit letters in the interests of clarity or brevity. All letters must be signed though names can be withheld upon request. Address your letters to: The *Criterion*, P.O. Box 174, Indianapolis, IN 46206.



Generally Speaking

'Even Superman couldn't help us now!'

by Dennis R. Jones
Associate General Manager

This week's story opens at the *Daily Planet* . . . I mean *Criterion* offices in the city of Metropolis . . . excuse me, Indianapolis on a sunny Wednesday morning.

As the director says "action," appropriately the action begins.

Perry White, Clark Kent, Lois Lane and Jimmy Olsen are in Mr. White's office . . . whoops wrong story . . . Father Tom Widner, Dennis Jones, Sister Mary Jonathan Schultz and Peter Feuerherd are in Father Widner's office in a meeting concerning the day's activities.

It was a bad day at the office . . . stories were breaking left and right and a heated discussion was in progress on whether to cover the pope's visit to Chicago or a local parish activity in the southern part of the archdiocese.

Suddenly . . . an idea . . . as Father Widner, puffed on his cigar . . . I mean . . . chewed on his pencil, he blurted out, "GREAT CAESAR'S GHOST! Dennis, you and Sister cover that parish story, and I'll watch the NC wire service for the copy on the pope's visit. When it comes over, I'll set it up. Then we'll be ready to go with it the next time we can afford to run 24 pages."

Peter yelled out, "How about me, chief?"

Without hesitation, Father Widner said, "OK, you go with them; we only have to write, typeset, proofread and make layouts for 17 more pages for this week's paper and we've got 'til two this afternoon. I can do it after I develop and print those pictures I took this morning when I was in Rome. But, don't worry about me, you guys GET THAT STORY!"

AS THE TRIO drove south, the first two hours passed quickly. It was almost noon and luckily Sister had remembered to pack a picnic lunch. They decided to stop by a roadside table and take a short break.

Well, it was a nice day, so after eating Dennis and Sister decided to broaden Peter's knowledge with a little "Hoosier hospitality" by showing him a bit of the Indiana countryside.

Peter hadn't seen many trees. He's originally from New York City—the "Big Apple."

They walked through the woods looking at the birds and trees and bugs and things. But as Sister was picking up some trash that some campers had evidently left behind, she stepped into a gopher hole, fell against a tree and broke her watch. As she examined the broken pieces, she suddenly realized that it had stopped at . . . "Bless Pat!" she yelled. "It's almost four o'clock!"

They ran back to the car as fast as they could. As usual, when Sister and Peter returned, Dennis was already there, asleep in the front seat.

The rest of the trip went smooth except for a speeding ticket and the fact that they got lost six different times . . . Dennis kept saying "as the crow flies."

But, when they finally arrived at their

destination, they discovered that the activity was over and the only people there were those cleaning up the mess. This trip had been a waste of time!

Defeated, they walked back to the car and began preparing for the three-hour trip back to Indianapolis. They were really disgusted!

As Dennis commented that "even Superman couldn't help us now," a little old lady ran up to the car and began talking to Jimmy . . . I'm sorry . . . Peter.

Well, things had worked out for the best. This little old lady had a news release on the event, complete with pictures. What a relief!

THE ONLY THING left to do now was edit the copy and that could be done in a flash . . . back at the office.

So, as it turned out, the day wasn't wasted after all. But in this case, Clark, Lois and Jimmy . . . I mean . . . Dennis, Sister and Peter were more or less acting as mailmen. Or should I say mailpeople?

As they drove back to the big city, they talked about their day. It had been more successful than they had at first realized.

Peter had an idea. As Sister and Dennis listened, this is what he said:

"You know, we've got that publicity guide that we advertised last fall, and . . . if people would send for it they'd know what we're looking for in a news story and how to send it to us . . . and what we're looking for in the way of pictures and advertising . . . then we could cover more events in the paper . . . from all over the archdiocese."

Well, for once they all agreed. Peter was right!

When they got back to the office, Dennis flew into Father Widner's office and told him what had happened and the idea that HE had.

Father Widner thought it was a great idea. He even suggested that we run the coupon for the Publicity Guide again.

So . . . that's what we're doing at the bottom of this page.

If you just cut it out and fill in the infor-

mation requested, we'll send you the guide FREE OF CHARGE.

If you think that you'll never have any use for the Publicity Guide . . . I forgot to tell you . . . that little old lady that gave us the story had one tucked under her arm.

If you're wondering what Peter said when he found out that I took the credit for HIS idea, it was something like, "JEEPERS, MR. KENT!"

Check it out . . .

✓ Mary Ann Childers and Ross Becker will interview Archbishop Edward T. O'Meara on "News Witness," a weekly interview program of the Public Affairs department of WTHR-TV, Channel 13, Indianapolis. The program is set for Saturday, March 1, at 6 p.m. This same program will be repeated on Wednesday, March 5, at 6 a.m.

✓ "Conference Call," a 3-hour interview program on WIFE-AM Radio in which listeners call in questions during the program, will feature Archbishop O'Meara during the first hour when Jim Spinello will be host. This will be aired at 9 p.m. on Sunday, March 2.

A third media program that features the archbishop will be "Community Involvement" on WKS-FM Radio, Greenfield. Skip Davis will interview Archbishop O'Meara from 8:30 to 9:30 a.m. on Sunday, March 9.

✓ Michael Bell (St. Jude parish, Spencer), a high school student and aspiring journalist sent us the following info:

Congratulations are in order for Leonard and Cornelia (Connie) McGreevy. They will celebrate their 50th wedding anniversary on Saturday, March 1. The couple lives near Spencer and attends St. Jude Church.

Leonard and Connie have two children, Faith Barnes of Placksburg, Mo., and John McGreevy of Indianapolis. Another son, Dan, is deceased.

✓ A revised Mass schedule at St. John the Apostle Church, Bloomington, will be of particular interest to those living in the Bloomington area. The



Mr. and Mrs. Gerald Miller of St. Christopher parish in Speedway will celebrate their golden wedding anniversary on Saturday, Feb. 16, when Msgr. Francis Reine, church pastor, celebrates a Mass of Thanksgiving at 11:30 a.m. Following the Mass a buffet dinner honoring the couple has been planned for relatives and friends by their son, Bill and his wife, Linda, a grandson, John Miller, and a nephew, Pat Gray.

schedule which becomes effective on Saturday, Feb. 16, is as follows: Saturday anticipation Mass: 5:30 p.m.; Sunday: 8 and 10 a.m. On holidays the anticipation Mass will be at 7 p.m. and on the feast at noon and 7 p.m. St. John's is located one-half block west of the highway 37 bypass on route 48.

✓ At St. John's Church, Indianapolis, a new weekday schedule will begin on Ash Wednesday, running through Lent on a trial basis. There will be ashes during Ash Wednesday Masses at 7 a.m., 11:10 a.m. and 12:10 p.m. Also, Communion services with no ashes are scheduled for 11:45 a.m. and noon.

St. John's traditional Lenten concerts will be presented at 5 p.m. each Sunday evening, preceding the 5:30 Mass. The parish choir, other choirs and voice, organ and violin solos will be offered.

✓ Steve Purichia, head football coach at Chatard High School, was recently named "Coach of the Year" by Indiana District Seven coaches. In his seven-year record at Chatard, Purichia has coached the Trojans for 60 wins and 13 losses. He has also had an invitation to coach in the annual North-South All-Star football game to be held at Indiana University this summer.



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Question Box

Why does Church oppose open communion?

by Msgr. R. T. Bosler

Q. Why is the Catholic Church opposed to "open communion"? Other churches announce before communion that all who accept Jesus Christ as Lord and Savior are invited to come forward for communion. How come visitors from other faiths can't receive communion in our churches when they join us on Easter or other special occasions? How can we talk so much about church unity and put up barriers like this to unity? We are not even polite.



A. Yours is one of several similar questions I have received recently. I discussed this problem two years ago, and I feel now as I did then that this is a question I dread to be asked, for it is so difficult to answer without being misunderstood. I shall repeat here some of the observations I made then, since some readers wrote to say they found them helpful.

The Eucharist is both a sign of our unity and a source of our unity in Christ. Those who receive communion together proclaim belief in one Lord, one Faith and one Baptism, to use the words of St. Paul. For a Catholic to profess one faith and accept one Baptism is to claim membership in and accept the teachings of a visible, united church.

According to this concept, if Catholics and Protestants would receive communion together, they would be professing a unity that does not yet exist. The concepts of church and Eucharist in Catholic thought are so intimately connected that it is impossible to separate them. So, the Catholic Church does not offer "open communion." Reluctantly our church says wait; we'll deprive ourselves of the joy of receiving together so that we all work harder for closer unity. That is the official stand of the Catholic Church.

There are difficulties about this position, and it is being challenged more and more as ecumenical conversations have made it clearer and clearer that many Protestants sincerely believe in a special presence of Jesus in the communion service and that they are hoping, through unity at the Lord's Table, that Christians now divided may be brought closer to visible unity.

The Eucharist is the source of unity in the church. By denying communion to the non-Catholics who worship with us, are we not making the very source of unity a barrier to unity? Would Jesus refuse access to anyone who wanted to come to the table? Are we doing more harm than good by our present stand? These are questions over which the Catholic Church authorities are agonizing. The Orthodox, some of the Anglicans and the Lutherans are facing the same problem. Not all churches are ready to accept the idea of open communion.

There is a lot at stake here. Many Catholic people fear that the church has already watered down her belief in the Real Presence by changes in the Mass and church structures that seem to be de-emphasizing the tabernacle (the place where the sacrament is reserved). Though this is not true, we must face the fact that people absorb changes slowly.



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There is a certain amount of inter-communion that goes on unacknowledged. Some Catholics have solved the problem for themselves and do receive at Protestant communion services. When communion is brought down to the pews, as happens in some Protestant congregations, it may seem to them the only charitable way to act. And there are Protestants in good faith who receive in Catholic churches, especially at funerals and on Christmas and Easter. This is possible because the priest or person giving communion has no way of knowing that the

ones receiving are not members of the church, or if they know would not embarrass them by refusing.

Under certain restricted conditions regulated by Rome, Protestants may receive communion in Catholic churches when it is impossible for them to receive in their own church. Some bishops have interpreted the Roman instructions to permit communion to Protestants attending Catholic funerals or confined to nursing homes. In some monastic churches, Protestants who profess a very Catholic eucharistic belief may be allowed to receive.



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Death of youth (from 3)

support received from St. Bridget parishioners, is disappointed that St. Peter Claver Society, a Catholic charitable and social organization that is active in some Indianapolis parishes with sizeable numbers of black parishioners, has not contributed to the upcoming ICLU litigation.

A LETTER TO Mrs. Jones from the Indianapolis Central Committee of St. Peter Claver explained that it would be inappropriate for a Catholic organization to contribute to the ICLU. The letter cited ICLU's opposition to prayer in public schools and public funding for Catholic schools as evidence that the organization is "anti-religious."

Mrs. Jones asserted that the ICLU is charging her only for costs incurred in pleading her case, and not for attorney's fees or any costs incurred from other cases. She added that the ICLU is the only organization with both the financial capability and the willingness to work on this case.

"Do you know how many people in this city are ready to rally to fight the Marion County Sheriff's Department for me? They're not lined outside my door . . . the apathy is terrific."

She charged that St. Peter Claver's position in the case was evidence of "a very narrow view."

James L. Schneider, president of the Indianapolis Central Committee of St.

Peter Claver Society, stated "We don't want anything to do with them (ICLU) . . . St. Peter Claver is strictly a devout Catholic organization."

He added, "We don't have much money but we were willing to help her. We would send it to her directly."

The St. Peter Claver Society leader explained, however, that Mrs. Jones' petition to the organization is still an "open matter."

WITH OR WITHOUT support from St. Peter Claver Society, Mrs. Jones is determined to continue litigation.

Father Clarence Waldon, pastor of mostly black Holy Angels parish in central Indianapolis, explained that the issues raised by the shooting death of Mrs. Jones' son point to a deep underlying problem between the police and the black community of Indianapolis.

The pastor asserted that the problem is "The police are scared to death . . . and they are not getting the kind of reinforcement needed to deal with that fear."

Father Waldon claimed that many police have been told to fear blacks, an attitude that he stated permeates the law enforcement agencies in Marion County.

"Just the way the police talk to a person is enough for people to react in a hostile way . . . A lot of violence put on policemen is a reaction to the violence perpetrated by police."

"It's a question of treating people like animals. As long as they (the police) are into that attitude and that position they're not going to get anywhere."

The pastor criticized police use of .357 Magnums, a weapon that he claimed is designed more to kill than to protect. Father Waldon asserted that the solution to the problem is not bigger weapons but more training for police.

"We need to give a lot more help to the police—they have to be willing to accept it."

He added, "They (the police) need a really good chaplaincy situation where the chaplains do not have the same attitudes as the policemen . . . A policeman has to be spiritually prepared . . . Every time he goes out he's putting his life on the line."

COMMENTING ON the shooting death of Joseph Clark, Father Waldon stated: "To use one's gun when the other

person has no weapon at all, when the policeman's life is obviously not in danger, is wrong."

Father Waldon asserted that some of the tension between blacks and police in Indianapolis would be soothed if the police department admitted to errors in the use of deadly force.

"The black community would be very happy if the police department would say, 'We were wrong.' They (the police) won't do that . . . The police are never wrong . . . that says something to the black community."

"The police department is more afraid of the black community than they have a need to be."

Mrs. Jones emphasized that she will continue to work to solve the issues raised by her son's death. "I just know that Indianapolis is going to hear me asking questions about it as long as the Lord lets me talk."

Legislative review

This year's state legislative session is "coming down the homestretch" as bills that have passed their house of origin are now being heard in their second house.

Issues that are now being considered include:

►S.B. 185, sponsored by Senators Julia Carson (D-Indianapolis) and Charles Bosma (R-Beech Grove) would provide for a fund for aiding domestic violence prevention centers. The bill passed the Senate 30-20 and is now up for consideration in the House. Indiana Catholic Conference (ICC) position: support.

►H.B. 1131 would establish a test program for local community corrections programs. Co-sponsored by Representatives Robert J. DuComb (R-Elkhart) and Richard C. Bodine (D-Elkhart), it passed the House 66-31 and is now being considered by the Senate. ICC position: support.

►S.B. 94 is Senator John Sinks' (R-Fort Wayne) bill, which provides for the returning of renters' deposits with interest and for allowing newly-widowed spouses to terminate their rental agreements, barely passed the Senate by a 26-23 margin. ICC position: support.

►Bills that would provide limits on corporate ownership of farmland, allow the establishment of homes for the handicapped even if local zoning boards disapproved and establish test programs for home health care for the aged, have all passed their houses of origin and are up for consideration in their second house. ICC has lobbied for these proposals.

►S.B. 321, amendments to the juvenile code, have been opposed by the ICC because some of the proposals contain

"repressive sections." The bill passed the Senate by a 42-7 margin and is now up for consideration in the House.

►A ban on the disconnecting of utilities during cold weather months, defeated in a committee vote, has been resurrected as an amendment to another bill. Still being considered in the House. ICC position: support.

Riot (from 3)

Lady," Father Gallegos quoted the guard as saying.

But while there was massive destruction throughout the prison, the prison's Catholic chapel was not harmed.

"The prisoners showed great respect for our chapel," said Archbishop Sanchez, who was able to retrieve the Blessed Sacrament while in the prison. "That seemed to be the only room not touched by violence. Even the stained-glass windows were intact."

Father Gallegos noted that the prisoners, primarily Hispanic, did no damage to the Catholic chapel probably because of their reverence for the Catholic faith and its traditions.

"They did nothing to the statue of Our Lady of Guadalupe that is in there nor to the Sacred Heart statue," he said.

While no specific plans have been made for church involvement in the aftermath of the riot, Archbishop Sanchez said he offered state officials the services of the archdiocese in the clean-up effort.

"We stand ready to cooperate with the state in anything we can do to help this situation," he said.

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ENTHUSIASTIC GREETING—Archbishop Edward T. O'Meara gets enthusiastic greeting from students, teachers and parents of the west district of Indianapolis on his visit to Ritter High School, Indianapolis, on Feb. 8.



THEY ENTERTAIN—This singing quartet from Ritter shares in the entertainment to honor Archbishop O'Meara when he visited the westside school.

Ritter greets archbishop as 'one of the family'

Archbishop Edward T. O'Meara was enthusiastically greeted by hundreds of students, teachers and parents of the west district of Indianapolis as he joined in the celebration of "Catholic Schools Week" at Ritter High School on Friday, Feb. 8.

The archbishop celebrated a special liturgy to honor Catholic schools, in which he was joined by westside area priests. During the liturgy, he was presented with banners from all of the west district schools.

After the liturgy, the archbishop entered the Ritter gymnasium to the sounds of thunderous applause. He was then entertained by singing groups composed of Ritter students.

After an address by Congressman David Evans, the archbishop talked to the assembled students. In his talk, Archbishop O'Meara asserted that the life of Pope John Paul II is a model for all young people.

DESCRIBING a past meeting with the then Cardinal Wojtyla, the archbishop

stated that "he exuded strength, he was manly . . . He had a serene smile on his face . . . He radiated joy."

The archbishop described the pope's high school years stating that the Polish lad "became drawn in a total way to the person of Jesus Christ . . . he learned how to pray."

Archbishop O'Meara added that the world-wide acclaim given to Pope John Paul II is evidence that it is "a wonderful time to be a Christian."

He described his welcome to Indianapolis as "overwhelming." The leader of the local church called upon his audience to pray for him "to help me measure up to the expectations of people."

The archbishop was given a Ritter yearbook, tee-shirt and jacket as a gift from the students of the westside Catholic high school.

"CATHOLIC SCHOOLS Week" was celebrated in the archdiocese in a variety of ways. The activities marking this special week included some of the following:

- Holy Family school, New Albany, celebrated with a Sunday Mass, featuring a combined student-adult choir. To develop the theme of the week—"The Catholic School: One of the Family"—the school held a "Heritage Day" on Feb. 5.

- Grandparents of the students were invited to visit the classrooms and answer questions about their own school days. The grandparents were then invited to lunch with the students in the school cafeteria.

- Holy Cross school in Indianapolis held a special liturgy for both parents and students on the morning of Feb. 7. Father Jim Byrne, pastor of Holy Cross parish, spoke on "How Catholic Schools Make a Difference" at a special meeting for parents that evening.

- The week's celebration at Holy Cross ended with a brunch for parents, faculty and parishioners on Sunday, Feb. 10.

- The Indianapolis north district celebrated with a special Mass on Feb. 5 at St. Andrew's church. Eight priests of the north district parishes joined the students and teachers as Father Robert Scheidler, St. Andrew pastor, talked with the students about the sacrifice their parents make in sending them to Catholic schools.

- Holy Angels school, Indianapolis, celebrated "Catholic Schools Week" the week of Feb. 10-16. On Monday, Feb. 11, the school children heard Ella Coleman, a local writer who is the author of "Rainbow of Thoughts," recite some of her poetry.

- On Tuesday, Feb. 12, an awards assembly was held which honored outstanding alumni of Holy Angels Model School. A special ethnic luncheon and entertainment by mime performers—James and Elizabeth Mitchell—will be a part of the celebration this Friday, Feb. 15.

- On Saturday, a soul food dinner for the entire parish, a student performance of "Freedom Train," the trumpet playing of Marcus Hampton and an address by Rev. H.M. Williamson on the PUSH program for excellence will culminate the week's events at Holy Angels Model School.



THE SOUND OF MUSIC—Music students present a part of the program at the Archbishop O'Meara assembly. (Photos by Peter Feuerherd)



CATHOLIC SCHOOLS WEEK—Ritter High School lets the world know the theme for Catholic Schools Week.

KNOW YOUR FAITH

Divorced mothers . . .

*...getting past
'the death of
beautiful
expectations'*

By Antoinette Bosco

Everyone remembers how bouncy and cheerful Mary K. used to be when she and her husband and three small children first moved into the suburban area where she still lives. Only now they worry about her.

She rarely smiles, doesn't mix with neighbors. The house looks unkempt on the outside, with grass overgrown, shrubs untrimmed and the wood shingles badly in need of a painting.

The change in Mary happened quite suddenly. Three years ago when her husband walked out, moved to a different state with another woman and left her to complete the job of raising her children, now ranging in age from 11 to 15, with no income.

I TALKED to her recently. She was about to have a birthday and her attitude was, "I don't care if I ever have another birthday." Her latest depression had been caused by her two sons having a fight over a game of chess.

"Everything in my life is chaos," she said, sweeping her arms around the room.

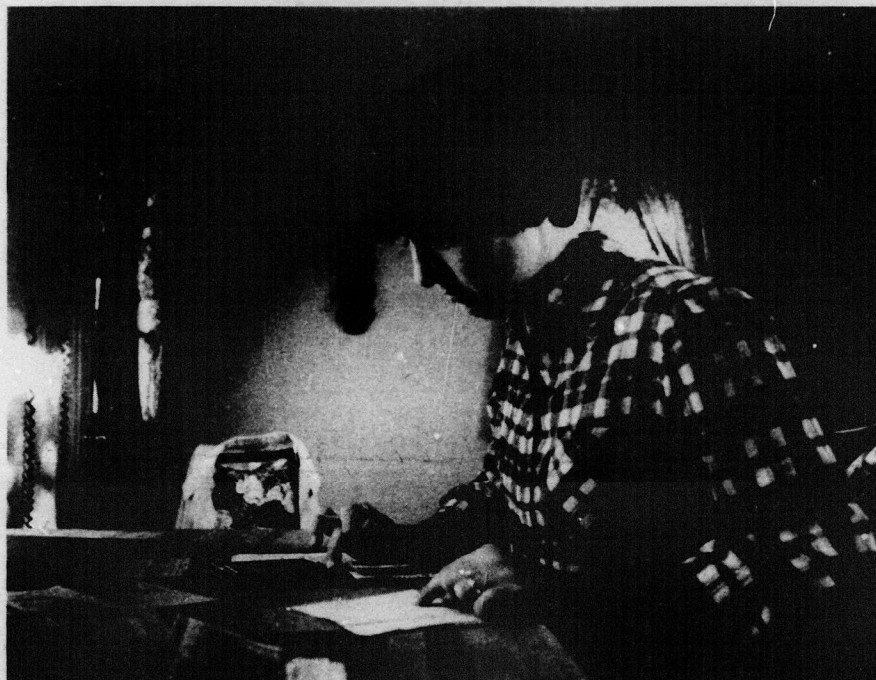
"If anyone was trying to locate me, they couldn't miss my house. It's the one that needs the paint."

"Inside, it's the one with the broken chairs, the leaky washing machine and the holes in the rug. We had beans and rice again for dinner. How can I raise a family on \$150 a week? Yet, that's what I'm trying to do — and, Toni," she said, her eyes filling with tears, "I'm not making it — not financially and not emotionally."

MARY'S SITUATION is not unique. Thousands of mothers heading a family alone today are in a similar distressing state.

They are trying to cope with all the ego-shattering facets of single parenting brought on by the sense of being a diminished, less-worthy person and the nagging fears that you're a failure, while at the same time, being plunged into a new kind of devastating ego-blast: poverty.

A high percentage of families headed by a woman alone are poor. Statistics



bear this out. Median earnings of men are 85% more than those of women.

In dollars, the median income of mother-headed families nationally is from \$6,400 to \$7,000 annually.

That's poverty.

PSYCHOLOGISTS verify that poverty itself is a leading cause of depression. All too often depression is looked upon as sadness. In fact, 30 and 40 years ago, the medical diagnosis was "melancholia." Now we know that depression may look like sadness, but it is, in reality, suppressed, quiet anger.

That raises one more question, what causes anger?

From my personal experience and from what I've learned by being involved with divorced and separated Catholics for a decade, there's a common denominator. The anger is caused by the sense of being unfairly abandoned by a husband and God, and left trapped in a situation you don't like and can't leave.

The depression is a disability which saps one's energy, one's vision, one's caring about self, others and life itself. When a mother is in this disabled state, there is a spillover effect which settles like gloom over the family. The family is joyless and it is in trouble.

HOW CAN A FAMILY move out of this condition and restore itself?

I don't have a formula for curing this malady. I do know, however, that unless the divorced mother can lead herself and her children out of the depths and back

into the flow of life where hope and a sense of expectation for better times abound, she and her family are in trouble emotionally, psychologically, physically and spiritually.

There is a maxim that says: "The mark of God's presence is joy."

Conversely, where there is no joy, it is the sign that trust in a loving God has faded. A joyless family is spiritually bleak.

Healing is, of course, what is needed, because divorce leaves terrible wounds. As a first step in starting the healing process, a divorced mother in a disabled state has to move, has to do something. Somehow, she has to find the power-

state has become too severe to be jolted or turned around by her own efforts, she should seek professional help in the same way that anyone seeks medical help for body illnesses.

IN THESE VERY severe cases, the mother should seek help from her parish, Catholic Charities, local family service agencies, and/or local public social services offices.

Some divorced mothers have told me that they have too much pride to ask for help. I have responded that the help needed is temporary, and the caring people in these places are professionals whose goal will be to help her and her family regain optimism and independence. Sometimes, just knowing that you don't have to suffer through a disabling period alone is all you need to begin your return to feeling alive again.

After divorce, a mother has to understand and accept the fact that her life has been thoroughly altered and there is no going back. The pain and mourning she feels is real because she has experienced the death of beautiful expectations.

There is no emptiness like the one that emerges at the grave of a relationship, especially the relationship which pledged to make you become one with another, living permanently as "two in one flesh."

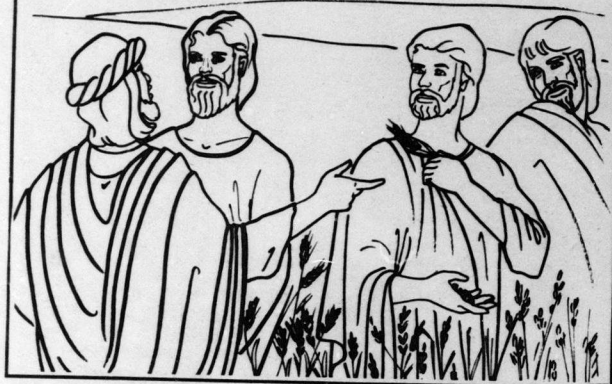
But to stay in that state of emptiness is the continuation of violation to self and family. There is an individual and a communal responsibility for a family disabled by divorce to find help and healing, and join the living again.

***'The anger is caused
by the sense of being
unfairly abandoned by
husband and God,
and left trapped in a
situation you can't
leave.'***

source that forces her to act in a way that triggers a change in her life.

She can try for a better job, join a support group such as Divorced and Separated Catholics or Parents Without Partners, take an adult education course to learn new skills or, if her depressed

A group of Pharisees watched Jesus' disciples preparing and eating grain on the Sabbath. They approached Him protesting, 'Don't you see that Your disciples are doing what is forbidden on the Sabbath?'



Answering the Pharisees

By Janaan Manternach

One Sabbath day Jesus and His disciples were walking to the synagogue for the morning service.

It was a beautiful day, and they enjoyed walking through the golden brown grain, ready for harvesting.

As they walked along through the grain fields, the disciples felt hungry. So they plucked off heads of grain, shelled off the husks by rubbing the grain in their hands, and ate them. They liked the taste of the crisp grain.

It made a rough meal, but satisfied their hunger.

A GROUP OF Pharisees watched them for a while. Finally they could stand it no

David, allowed his followers to do what the law literally forbade, because they were hungry and had no other food at the time.

"Have you not read what David and his men did when they were hungry?" He asked the Pharisees. "Remember the time King David and his followers went into God's house. They were hungry. The only bread available was the holy bread, which no one except the priests were allowed to eat. David and his men ate the holy bread. No one condemned them."

Jesus also argued that the priests in the temple were allowed to do work otherwise forbidden on the Sabbath. No one condemned them for breaking the law.

THE PHARISEES were silent. They knew well what Jesus was telling them. They should look at the spirit of the law as well as at the law's letter. They should not be so quick to judge others.

Jesus wanted to be sure they understood, so He spelled out very clearly what He meant.

"If you really understood the law," Jesus said, "You would realize the importance of this text." Jesus then quoted again from the Scriptures. He quoted a beautiful text from the great prophet Hosea. Hosea had God saying to His people. "It is mercy I desire and not sacrifice."

Hosea was teaching that God's law commands love, mercy, compassion more than anything else, more even than the sacrifices offered to God in the temple.

JESUS WENT on to draw the obvious conclusion.

"If you had understood the meaning of these words," He said to the Pharisees, you would not have condemned these innocent men, My disciples. After all, He added, "People are not made for the Sabbath, but the Sabbath is made for people."

The Pharisees walked away in silence. Jesus and His friends enjoyed a few more handfuls of grain as they continued on to the synagogue.

After the divorce 'Can't the

By Frances O'Brien

• April 3, 1966, 11:42 a.m. — A girl baby cried lustily in a hospital delivery room. The doctor laid her on her mother's breast. The infant nuzzled instinctively and was quiet. The mother looked in wonder at her miracle. She was both happy and afraid. "Lord, let me be a good mother," she silently prayed.

• April 5, 1966 — The mother named her child Maria.

• April 8, 1966 — The mother took the child home. For a short while, the joy of the new birth pushed her marital problems aside. Her husband was away from her and Maria more often than he was with them. Why? He had found a new love.

• July 18, 1967 — the husband left home.

IN THE FALL of 1970, I met Joan. We worked and lived in the same area, so we carpooled.

But really knowing her began the morning that she failed to give her usual cheerful "Good morning." Her tone was

unnaturally quiet, then silence. My husband finally asked, "Something's wrong, Joan. Would you like to talk about it?"

"It's really over. Yesterday the divorce papers came through. Now there's no hope for a real family life. Maria and I are alone, all alone."

"You are never really alone," I replied. "There's always someone who cares — no, the most ideal caring for no one can take his place. But there are those who will walk with you. We are among those who care enough to walk with you."

IN TIME I LEARNED that "Lord, make me a good mother" was the center of her life. From a broken home herself, she had never experienced a normal household. She was love-starved and family-starved.

When she married, she felt secure for the first time in her life. But the silver lining began to disintegrate when her husband announced three months after

It's mo

By Father John J. Castelot

Unfortunately, one of the least familiar books of the New Testament is the so-called Letter to the Hebrews.

I say "so-called" because, except for the conclusion, it is quite unlike a letter. It is more like a majestic address, a stirring proclamation of the risen Lord and His eternal priesthood, source of Christian hope and confidence.

Of unknown authorship, it begins very abruptly with a solemn, almost poetic introduction which climaxes as follows:

"This Son is the reflection of the Father's glory, the exact representation of the Father's being, and He sustains all things by His powerful word. When He had cleansed us from our sins, He took His seat at the right hand of the Majesty in heaven, as far superior to the angels of the name He has inherited is superior to theirs" (Hebrews 1, 3-4).

THIS RATHER sets the tone for a great part of the composition and, as a result, against this background of Christ's risen glory, statements about His humanity with

The 'letter' to the Hebrews

Discussion ques

1. What is the frame of mind that often accompanies divorce?

2. What is the usual economic status of a household headed by a divorced woman?

3. What is depression? What causes that underlying emotion in divorced and separated Catholics?

4. What are some of the steps a divorced mother can take to begin the process of healing the wounds caused by divorce?

5. What are some of the steps parishes can take to assist divorced women faced with raising a family alone? What can individual parishioners do?

6. What picture of Jesus does the Letter to the Hebrews present?

7. To what segment of society in particular did Jesus reach out?

8. What motive does Father Castelot

suggest for reaching out to help a woman wounded by divorce?

9. In what ways did the parish in which Joan and her daughter Maria lived fail them? What steps could have been taken to help them?

10. Discuss whether your parish is making a serious effort to assist the divorced and separated Catholics among its members.

SUGGESTIONS FOR PARENTS AND TEACHERS USING THE CHILDREN'S STORY HOUR FOR A CATECHETICAL MOMENT WITH YOUNGSTERS:

1. After reading the story, "A Handful of Grain," talk together about it. Questions like the following may guide your conversation:

rce

Christian community do any better?"

marriage that he could never be true to one woman.

After the marriage ended, Joan struggled for emotional and physical survival.

Support checks were irregular. Joan's secretarial wage was insufficient.

Her former husband had moved to another state and never wrote or phoned his daughter. Christmas after Christmas and birthday after birthday, Joan wrapped presents for Maria and a card that read, "I love you, Maria. Your daddy."

We questioned the wisdom of this, but she maintained firmly that Maria must feel she had a father who loved her. This was the only way she could supply some of that kind of love for their child.

JOAN TOOK AN active interest in Maria's religious education. There was a household with few extras and meager material things. But there was no lack of a mother's concern and love.

The neighborhood in which they lived

began to go down. Undesirable people moved in and the public school Maria attended was far from good. Joan looked for a cheaper apartment unsuccessfully, so she decided to enroll Maria in the parochial school. In order to meet the tuition, she had to work at two jobs. We kept Maria in the evenings so she would not have the baby-sitting expense.

Maria loved the school. Joan found more support, as she thought she would, from the school community. Her child was experiencing another kind of caring and her religious education, Joan felt, was stronger.

Even though Christmas was more frugal and Saturday excursions to the beach in the summer had to be cut, Joan felt the sacrifice was worth it.

BUT TWO MONTHS after the next school term began, Joan became ill. She lost both jobs. It had been 10 months since she had received her husband's support check. There was no money and the rent was due.

A call to our parish rectory resulted in the St. Vincent de Paul Society's rent check. But no one from the parish contacted Joan to find out how things were going.

Joan managed to take temporary secretarial jobs but was not well enough to work every day. She could not meet the tuition expense and she was unable to meet other bills.

She informed the school and parish of her plight. The parish financial committee refused to allow her child to stay in the parochial school. They felt they could not afford to have non-paying students.

MARIA WAS VERY upset, for she had been happy in her school. She was thrust into a difficult inner-city school setting.

Now a junior high school student, she has had her share of undesirable companions. Joan and Maria receive family counseling through the county.

Joan was finally able to return to full-time employment but cannot take on an

extra job. She must spend time with her child and her health is still not good. Several months ago, she suffered a nervous breakdown.

A priest outside her parish has given some assistance. Through his efforts she did not lose her job. And he has given her invaluable moral support. My husband and I assist her as much as possible with her daughter's upbringing.

MARIA UNDERSTANDS her mother's plight better and seems to be making more mature judgments. There is a lot of love in this home but it's a tough challenge.

A look at this family tells us that we do indeed need each other. Loneliness and need could visit any one of us. And there are so many people in circumstances similar to Joan's.

Joan's and Maria's story is still unfolding, and the chances for a happy ending are much better than they were.

But, having been intimately involved, I cannot help but ask: "Can't the Christian community do better?"

e a stirring proclamation than a letter

its attendant weakness stand out in especially striking relief.

This arresting combination comes through clearly in passages such as this:

"In subjecting all things to Him, God left nothing unsubjected. At present we do not see all things thus subject, but we do see Jesus crowned with glory and honor because He suffered death: Jesus, who was made for a little while lower than the angels, that through God's gracious will He might taste death for the sake of all... Therefore He is not ashamed to call them brothers, saying... 'Here am I and the children God has given Me!' Now since the children are men of blood and flesh, Jesus likewise had a full share in ours... Surely He did not come to help angels, but rather the children of Abraham; therefore He had to become like His brothers in every way, that He might be a merciful and faithful high priest before God on their behalf, to expiate the sins of the people. Since He was Himself tested through what He suffered, He is able to help those who are tempted" (Hebrews 1:8-9, 11b, 13b-14a, 16-18; see also 4, 14-16; 5, 7-10).

THIS PICTURE of Jesus, one with His brothers and sisters in nature and experience, excluding only the actual experience of sin, corresponds exactly to the impression one gets from reading the Gospels.

Even though they too are in their own way colored by their authors' faith in Jesus as Christ and Lord, they show Him as a man among men, completely involved in and sympathetic to the human condition.

He was not a strange visitor from another planet, observing the lives of earthlings without comprehension or empathy. He too was an earthling, "tempted in every way that we are" (Hebrews 4, 16), and His heart went out to His suffering brothers and sisters, no matter what the nature or the cause of their hurt. He was no holier-than-thou do-gooder, looking down His nose at those who failed to measure up to the standards set by the "better" people.

On the contrary, He reached out in a very special way — and by no means a condescending or patronizing way — to the

unfortunates of society: grieving widows, little children, tax collectors, an adulteress, thieves, prostitutes, that whole undistinguished class labeled "sinners" and impatiently written off by the self-appointed arbiters of propriety. And so sincere was He that He did not shrink from

'The Gospel message is meant to jolt us into an awareness of our responsibility to be truly Christian, realistically Christ-like.'

sharing their rejection — completely, violently.

THE GOSPEL MESSAGE is meant to jolt us into an awareness of our responsibility to be truly Christian, realistically Christ-like.

Every parish has its share of people who are really hurting. The fact that they are suffering should be enough for us, as it was for Him. Ours is not the distasteful task of standing in judgment of them, deciding that they deserve to be hurt and then turning our backs.

members of our parish family, of the body of Christ.

Nor is it enough to be ready and willing to help if the occasion should arise. Jesus did not wait around for people to seek Him out, though they often did.

He reached out to them on His own initiative and, again, not condescendingly or patronizingly, but with genuine concern and deeply caring love, "not ashamed to call them brothers" and sisters, and saying, too, "Here am I, and the children God has given Me" (Hebrews 2, 11b, 13b).

ions for 'Know Your Faith'

- Why were Jesus and His disciples in a grain field on the Sabbath?
- Why did the disciples pluck and shell some of the grain?
- Why did a group of Pharisees protest against what the disciples were doing with the grain?
- What did Jesus decide to do about the accusation brought by the Pharisees against his disciples?
- What other argument did Jesus raise with His reference to the priests serving in the temple?
- What did Jesus do to be sure the

Pharisees understood what He was saying to them?

- What was the obvious conclusion that the Pharisees had to come to?
- How do you feel about rules and laws?
- Select a rule that you have to live by, either at home or at school. Tell why you feel it was made. How do you interpret that rule?
- Have you ever misjudged another? Or have you ever been misjudged? Write a detailed account of either the former or the latter describing the hidden agenda and the

feelings involved in the incident. Share your account with an adult who likes to talk things over with you.

- Using the opening words, "Laws are..." make a book that tells what you believe they are. Find stories in newspapers and make up your own stories to describe what laws are. Paste them in a scrap book or on sheets or bond paper or newsprint. If you choose the latter way of making your book, make a cover for it and staple the whole thing together. Share your book with others and discuss your findings and observations.



Our Church Family

Eucharist a source of strength

by Fr. Joseph M. Champlin

I doubt very much if Mary Culkin ever read Pope John Paul II's first encyclical, "The Redeemer of Man." This slender single lady who recently retired after some four decades of office work for the local power company probably never saw our Holy Father's words.

"The entire sacramental life of the church and of each Christian reaches its summit and fullness in the Eucharist."

"The essential commitment and, above all, the visible grace and source of supernatural strength for the church as the people of God is to persevere and advance constantly in eucharistic life and eucharistic piety and to develop spiritually in the climate of the Eucharist."

Even though Mary most likely did not read or see those words, she for years lived them out in practice.

Before late afternoon and early evening



Masses became permitted by the church and commonplace in parishes, this serious, devout woman would daily leave her upstairs apartment, travel to nearby St. Michael's for the 6 a.m. Eucharist, grab a bite for breakfast and be off to work.

Later on, when we began to offer Masses at more humane hours like 5:15 p.m., Ms. Culkin changed her custom, welcomed the extra sleep and regularly participated in eucharistic liturgies after completing her day at the office.

SHE FOUND those Eucharists a source of great light and strength for her life, sensing they filled her soul with grace and gave her a pledge of future glory.

Through the wonder of cable television, it is more probable that Mary Culkin did watch Pope John Paul II at Yankee Stadium and thus heard this message from the "Pilgrim of Peace."

"The poor of the United States and of the world are your brothers and sisters in Christ. You must never be content to leave them just the crumbs of the feast. You must take of your substance, and not just of your abun-

dance, in order to help them. And you must treat them like guests at your family table."

Once again, this woman had been living in practice for years what the Holy Father urged now upon American Catholics.

A same size, but less affluent neighbor wore her clothes; the parish knew her generosity for the local and the world-wide poor; a sickly child carries a huge teddy bear with her to the hospital for open heart surgery

thanks to this woman who no doubt had become "Aunt Mary" to the desperately girl.

DIGNITY OF THE EUCHARIST

For both the universal and the local church and for each person, the celebration of Mass is the center of the whole Christian life. "The Mass reaches the high point of the action by which God in Christ sanctifies the world and the high point of men's worship of the Father, as they adore him through Christ, his Son. All other actions and words of the Christian life are related to the eucharistic celebration, leading up to it and flowing from it."

the Saints

by Luke

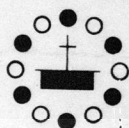
The SEVEN HOLY FOUNDERS



THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY (SERVITES): ST BONIFILIUS AND COMPANIONS, ALL WERE BORN IN FLORENCE AT THE CLOSE OF THE 12TH CENTURY. IN TIME THEY ASSEMBLED TOGETHER IN "THE LADESI," A CONFRATERNITY, WHOSE MEMBERS WERE CALLED, "THE PRAISERS OF THE BLESSED VIRGIN." ON THE FEAST OF THE ASSUMPTION, IN 1233, THE SEVEN WERE IN PRAYER WHEN MARY APPEARED AND PERSUADED THEM TO GIVE THEMSELVES WHOLLY TO GOD. THEY THEN LEFT THEIR FAMILIES, HOMES AND BUSINESSES AND LIVED IN SOLITUDE IN A CAVE ON MONTE SENARIO. SOON MANY FLOCKED TO THEM AND SOUGHT ADMISSION TO THEIR COMPANY. BISHOP ARDINGO ADVISED THE SEVEN TO DRAW UP A DEFINITE RULE.

IN 1240, ON GOOD FRIDAY, MARY AGAIN APPEARED AS THE MOTHER OF SORROWS, VESTED IN BLACK, SAYING SHE HAD ACCEPTED THEM AS HER CHILDREN. SHE INSTRUCTED THEM TO WEAR BLACK IN MEMORY OF HER SORROWS, TO FOLLOW THE RULE OF ST. AUGUSTINE, AND TO SPEND THEIR LIVES SERVING HER UNDER THE TITLE "SERVANTS OF MARY." THE SEVEN ORIGINAL SERVITES ARE THE ONLY CONFESSORS IN HISTORY TO BE CANONIZED COLLECTIVELY. TODAY, MORE THAN 700 YEARS LATER, MONTE SENARIO IS STILL THE MOTHER HOUSE OF THE ORDER.

THE FEAST OF THE SEVEN HOLY FOUNDERS OF THE SERVANTS OF MARY IS FEB. 17.



LITURGY

Jeremiah 17:5-8
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

reflection prepared by
THE CENTER FOR PASTORAL LITURGY
THE CATHOLIC UNIVERSITY OF AMERICA

FEBRUARY 17, 1980
SIXTH SUNDAY
OF THE YEAR (C)

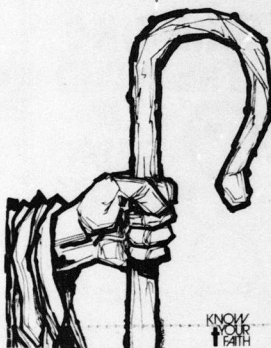
by Fr. Richard J. Butler

How blessed are the poor! The simple words of Jesus on the hillside of Galilee have been echoed time and again through the centuries. Chiseled in marble on the pedestals of saints and the walls of cathedrals, memorized by school children and sung to melodies of Gregorian chants as also to the accompaniment of folk guitar, these words of Jesus have been used to sum up his message more than any other phrases of the Gospel.

Yet all about us we see contradictions to the Gospel. And it's easy to begin to wonder. The critics are quick to point out the failure of those of us who claim to be church, the failure to witness the fullness of this Gospel speech.

Indeed, it is far easier to chisel the phrase in marble than to root the phrase into a way of life. And it isn't hard to find a cleric living comfortably or to see a building whose splendor outdistances the poverty of the ghetto poor. Nor is the failure limited to institutional types of the leadership of the church.

Many a Sunday gathering of laity doesn't exactly mirror the poor, the hungry, the weeping, the alienated and ostracized of the world. But closer scrutiny reveals another perspective.



KNOW
YOUR
FAITH

Indeed there are failures in the church. But wherein is the true measure of this thing called church?

IN THE WAYS of the world it is evaluated by its numbers, by its popularity, by its control of power, by its structured institutions and buildings and programs. This is the "Catch 22": as long as we use the yardstick of the world to measure the church, the measure will always note the failure to live the Gospel.

What Jesus reminds us today is the fundamental dichotomy implanted in us in the death and new life of Baptism. It is another echo of the separation of the kingdom of God and the kingdom of the world. From the other side it is a reminder that the measure of church is not in the comfort of the well established who gather on Sunday but in the unseen process of conversion in their hearts as also in the hearts of poorer Sunday gatherings.

The measure of church is not in the bottom line of fiscal audits of religious institutions whether in good times or bad; no, the measure of church is in the rooting of programs of service for people in the name of the kingdom.

THIS CHURCH is to be found in a Francis of Assisi and a Mother Theresa; church is to be found in catechumens taking seriously the call of conversion and in Sunday Masses where ordinary people renew their Christian initiation in the body and the blood of the Lord.

The Gospel comes to us today not as a means of testing the institutional leaders of the church nor the individual members. It comes rather as a call for our own conversion.

In the words of Jeremiah it is a call to trust in the Lord. In the words of Jesus it is a call to rest comfortably when the world rejects you because of him. In this view, the marvel is not in the cases—even numerous cases—in which critics can cite abuse of wealth and power and greed; no, the marvel of the Gospel is that every generation has men and women responding, being converted, and witnessing poverty.



Enemies of Christians

by Fr. John Catoir

Jesus was loved, admired and praised during His lifetime. But he was also accused of blasphemy, demonic possession and evil-doing. When his enemies attacked, most of his friends deserted him.

The same pattern has existed in the life of the church through the centuries. On the one hand, devoted followers and faithful friends love and praise the church; on the other, enemies seek its destruction.

Jesus was considered absurd by the intellectuals of his day, a madman with a flair for attracting crowds. These attitudes did not end with his death. Jesus rose from the dead and continues to live in the church, in those who call him Lord and Savior.

He lives, he teaches, he heals and he saves the sinner, generation after generation. But new enemies arise in each age, challenging his authenticity, sneering at his followers.

AT THE END of the 19th century, the Christian community had been badly battered by critics who declared it inadequate to meet the demands of the next hundred years.



Immanuel Kant insisted that man should recognize no authority superior to his own mind and will; man alone creates his own religion and morality.

Karl Marx rejected the idea of divine providence, saying that economics is in control of history, not God.

Nietzsche denounced religious faith as absurd. "In Christianity neither morality, nor religion has even a single point of contact with reality... this world of pure fiction... falsifies, devalues and negates reality."

IN THE WORLD of literature as well, others echoed the scorn of religious faith in Jesus. Julian Huxley in England, John Dewey in America, Ernest Haekel in Germany, Jean Paul Sartre in France—the theme was the same for each: Christian faith is at best a pious fancy and at worst the enemy of all human progress.

And what has been the legacy of the enemies of religion? The death camps of Stalin; the extermination of millions of prisoners; the evil unleashed by Nietzsche's disciple, Adolf Hitler; the Holocaust, and the rape of Europe.

Where is their "wisdom" now? Where is their power?

The Lord lives until the end of time. He alone is the hope of nations, He alone is the author of human progress.



(Photo by Don Kurre)

Celebrates feast day

The CYO unit of St. Lawrence parish, Indianapolis, marked the feast day of the CYO's patron, St. John Bosco on Jan. 31 with a celebration of the Eucharist at the home of Virginia Neff, adult moderator at St. Lawrence. Father Paul Shikany, associate pastor of the parish, gives the Eucharist to CYOer, Cheryl Stevens.

Pope John Paul rejects views to dissolve 'dead' marriages

VATICAN CITY—Pope John Paul II rejected (Feb. 4) views that so-called "dead" marriages (marriages in which the mutual love and commitment of the partners has disappeared) should be recognized as such by the church and dissolved or declared null.

"Matrimony, one and indissoluble, as a human reality is not something mechanical or static," he said.

"Its success depends on the free cooperation of the spouses with the grace of God, on their response to his design of love," added the pope.

"If, because cooperation in this divine grace is lacking, the union should be bereft of its fruits, the spouses can and must make the grace of God, assured to them by the sacrament, come back," he said.

"THEY CAN AND must revive their commitment to live a love which is made up not only of affection and emotions, but also and especially of reciprocal, free, voluntary, total and irrevocable dedication," he said.

The pope's affirmation of traditional church teaching on the indissolubility of validly contracted marriages came in an address to the Roman Rota, the chief central church court of appeals.

Noting that most of the Rota's cases

deal with the matrimonial bond, the pope said the court's judges render a "precious and delicate" service to the church.

He stressed that this service is fundamentally one of seeking truth and justice.

"In all the ecclesiastical processes, truth must always, from the beginning (of a case) to the final judgment, be the foundation, mother and law of justice," he said.

HE PARTICULARLY praised the Rota for its work in recent years in handling cases based on new psychological insights and on deeper understandings of marriage expressed by the Second Vatican Council.

He said they did an excellent job of "separating the true from the false and shedding light where there was confusion, as, for example, in reducing many cases that were presented as new to the fundamental heading of lack of consent."

Lack of consent at the time of marriage is one of the traditional grounds for declaring that there was not a valid marriage and issuing an annulment.

In recent years the Rota has made a notable change by declaring that certain severe psychological disabilities at the time of marriage can make one of the partners psychologically incapable of giving the kind of consent that is necessary for a valid marriage bond.

Attends National Congress

ST. MARY-OF-THE-WOODS, Ind.—Providence Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, recently returned from a final meeting of the National Congress of Church-Related Colleges and Universities held in Washington, D.C.

The goal of the Congress was to draw attention of both churches and the general public to the contributions made by church-related institutions of higher learning, she said, and "to renew the determination among ourselves to continue to strengthen that contribution."

Reporting that the work of the Congress is now complete, Sister Jeanne said as a member of the board of directors, she was responsible for the resource and information exchange which sought to identify a

bibliography of church-related higher education and how the institutions provide programs and activities of a Christian dimension.

The information will be published in one of the four volumes resulting from the work of the Congress.

During the Washington sessions, Shirley Hufstetler, new secretary of education, spoke to the group in her first address to a gathering of educators.

In addition to her position of leadership at the nation's oldest Catholic liberal arts college for women, Sister Jeanne has also completed a two-year term as chairwoman of the Board of the Association of Catholic Colleges and Universities and presided recently over a meeting of the Nylan Conference.

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Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

(This begins part one of chapter seven of Msgr. Doyle's "History of the Catholic Church in Indiana." Msgr. Doyle, archivist and historian for the Archdiocese of Indianapolis, has previously published the first six chapters in The Criterion. Those chapters are available in book form by writing to The Criterion, P.O. Box 174, Indianapolis, Ind. 46204. Cost is \$3.50.)

Next to Baltimore the oldest diocese in the continental United States is that of New Orleans, whose first title was Louisiana and the Floridas. It was never a part of the diocese of Baltimore which, when it was established, embraced the thirteen original states and the Northwest Territory. After the cession by France to Spain of its colony of Louisiana lying west of the Mississippi along with New Orleans, this region, previously within the diocese of Quebec, came under the jurisdiction of the bishop of Santiago de Cuba.

The Spanish bishops gave little attention to their new subjects, nearly all of whom were French, and religious affairs went along in a haphazard fashion, the parishes bidding against one another for the services of the few priests available.

From 1781 to 1793 Cyrille de Barcelona, a Capuchin residing in New Orleans, served as auxiliary bishop and vicar general and began to bring about some order; his appointment of a pastor for St. Genevieve in 1784 was the occasion for Father Pierre Gibault's leaving that place and taking up residence for the first time at Vincennes.

In 1793 Pope Pius VII created the diocese of Louisiana, and in 1795 Luis Ignacio Penalver came to New Orleans as the

first bishop. As pastor of the church of St. Ignatius the Farmer in New Madrid, Missouri, Father Gibault was a priest of that diocese.

The bishop had some success in regularizing matters, but he did not get much done before his transfer to Guatemala as archbishop in 1801. A second bishop was appointed but owing to the unsettled political conditions in Europe and the uncertainty of continuing Spanish rule in Louisiana he never took possession of his see.

NAPOLEON HAD taken control of Spain and in consequence Louisiana reverted to French rule in 1800 and in 1803 Napoleon sold the colony to the United States, whose area was thereby doubled. These transactions did nothing to ameliorate the situation of the Church.

Some of the priests accepted the offer of the Spanish crown to continue to support them if they moved to the Spanish possessions farther west. Among those that remained there was discord, some refusing to submit to the authority of the vicars the departing bishop had left in charge.

In 1805 Pope Pius, taking into account the altered political situation, appointed Bishop Carroll of Baltimore administrator of the diocese of Louisiana. Carroll was getting up in years, and he had his hands full with affairs in his own diocese. The best he could do was to appoint a vicar general to act in his stead. His choice fell upon John E. Olivier, who had come from France in 1799 along with his brother Donatien and had served as pastor of Cahokia until 1803, when the milder climate attracted him to New Orleans, where he became the chaplain of the Ursuline Sisters.

Carroll was a bit hesitant about making a Frenchman his vicar and consulted James Madison, the Secretary of State, as to the government's attitude toward placing an alien in a position of ecclesiastical authority. He received assurance from the Secretary, who had brought the question to the attention of President Jefferson, that in accordance with "the scrupulous policy of the constitution against political interference with religious affairs" the government declined to place any restriction upon the bishop's liberty of action.

Thus was set an early precedent in maintaining the separation of Church and State.

Father Olivier had little success in gaining the cooperation of the dissident clergy and people, many of whom deeply resented American rule. Under the leadership of Antonio de Sedella, the Spanish Capuchin rector of the cathedral, who appears to have thought of himself as a possible bishop, many refused to recognize the French vicar as an American bishop.

OLIVIER'S FAILURE to remedy the prevalent abuses convinced the Roman authorities that the need of the diocese was not a vicar but someone that could act in his own name as Apostolic Administrator. The first choice for this office was Charles Nerinckx, but he declined the appointment.

Then on Carroll's recommendation, Louis Dubourg was given the task and went to New Orleans in 1812. Like Bishop Flagnet, he was a Sulpician who had come to this country as a refugee from the French Revolution.

He was president of Georgetown from 1796 to 1798, while Flagnet was a teacher there after leaving Vincennes. In 1798 he and Flagnet went to Havana with the design of opening a college there, but this came to nothing because of the opposition of the Spanish clergy. Returning to Balti-



Msgr. John J. Doyle

more, he founded St. Mary's College there and served as its president until he went to New Orleans.

Dubourg had all he could handle in New Orleans and the southern portion of his vast diocese without undertaking a visitation of the French settlements in the northern region, which became Missouri Territory in 1813. For that reason he made Bishop Flagnet his vicar general for those missions.

Even in New Orleans Dubourg accomplished little. Antonio de Sedella, with the loyal support of the predominantly French people, who affectionately called him Pere Antoine, would not relinquish control of the cathedral, leaving the Administrator to function in the Ursulines' chapel. Dubourg's most spectacular achievement appears to have been the grand "Te Deum" in the cathedral, at which he presided and preached, to give thanks for the American victory at the Battle of New Orleans in January 1815.

Perhaps Pere Antoine was not of a mind to play a leading role in the celebration of what for him was not a glorious victory.

(To be continued)



VOCATIONS AWARENESS WEEK—St. Joseph parish, Terre Haute, recently concluded its vocation awareness week with a special liturgy. Concelebrants at the liturgy included, from the left Father James VanDorn, St. Joseph parish; Father Charles McCarthy, vocation director of the Franciscan Province of Our Lady of Consolation; Father Kent Biergens, vicar provincial; Father Dismas Veeneman, pastor of St. Joseph's; and Father Christian Moore, chaplain of the Catholic student center at Indiana State University. The Franciscan friars are part of the Province of Our Lady of Consolation with headquarters at Mount St. Francis near New Albany. The week not only centered on Religious vocations but also on the basic Christian vocation that all baptized members of the church are called to live. According to Father Michael Welch, archdiocesan director of vocations, programs of this kind are encouraged at any time during the year in the parishes. The archdiocesan-wide vocations awareness week observance is held in October—this year from Oct. 12 to 18. (Photo by Father Louis Manna)

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For more than 16 years the Talbot House has provided a unique service in the Indianapolis community by providing a temporary home and facilities for helping recovering alcoholics. The Catholic-sponsored and operated facility is open to persons of all faiths. It is badly in need of funds to continue its operation. Those who would like to make a donation to this worthwhile endeavor are invited to use the coupon below.

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Pass It On

Support and strength necessary requisites for volunteer network at Bloomington parish

by Mary Flaten

St. John the Apostle Parish was the first in the Archdiocese to be created without a parochial school. This has left us free to concentrate upon the problem of providing a first rate Religious Education Program for our 262 children. As we look at what is accomplished, the message comes loud and clear—it couldn't all be happening without our Valued Volunteer.

Curriculum, syllabus, text and workshops are the bones which frame all programs, but they cannot function without the muscle and blood (and a good deal of sweat) of the volunteer. So it is at St. John's. Much attention is given to the support and strengthening of the position and self-image of our volunteer teachers. This is a priority for any Director of Religious Education.

The volunteer with certain skills, aptitudes, background, and time, anxious to give these in service to the church, is a gem treasured beyond measure. They are few, but their numbers are increasing.

Most however, come to us humbly declaring themselves wanting to do "something" in education but totally unsure of their abilities. They are more than willing to serve refreshments to the classes but are certain that their own religious background is too inadequate to equip them to face even first graders. It is to these we open our hearts most eagerly for one of the greatest thrills a DRE can experience is to see a volunteer blossom from timidity and apprehension to joy and creativity.

Accepting the volunteer means also accepting all that the volunteer brings.

The priorities in the volunteer's life must be respected. A child with mumps or a demanding boss places the teaching situation in secondary position. The volunteer's sense of guilt in the tension set by two conflicting equally "good" situations must not be amplified by the administrator's reaction.

A RECOGNITION of the proper choice made by the volunteer and sincere assurance that matters can be handled will be a large factor in holding the valued volunteer for a long time to come. Therefore, the administrator has to be flexible, creative, and positive.

The time a volunteer can offer must also be respected. Sometimes the administrator must even protect the volunteer from "burnout" which rises from the volunteer's sense of giving himself/herself whenever the church needs them. The volunteer who teaches an hour and a half on Sunday should not have to donate an extra hour in setting up, breaking down, or scurrying around. When volunteer time intrudes upon home time, again a tension is set between equal "goods" which brings on guilt and consequent reluctance to get involved.

Therefore, it is important that support systems for the volunteer teacher be part of the teaching structure.

At St. John's we have handled this in several ways. We have in the library a professional looking "teacher box" for each grade. From this box the teachers pick up their attendance sheets each class time, plus other memos or material that is pertinent to the grade and time of the year. They leave their attendance sheets in the boxes at the end of classes so the administrator always has the information at hand. The boxes located in the library also serve as a public reminder of the involvement of a large teaching staff for our program.

A supply center for the teachers, supervised by a very competent and dedicated person, has immediately available whatever the teacher may need for class work. The teacher may requisition ahead of time or go to the center asking for crayons, paper, picture collages (a collection already cut out by home-bound parishioners), filmstrips, records, topical master sheet books, etc. All of our material has been catalogued and each teacher has her own catalogue.

Aside from seeing these materials are ready and at hand, this supervisor is available to help in making up bulletin boards. She assists with ideas, material, and will even cut out letters for those whose skills don't go in that direction. All of this has served to support the volunteer by sparing her the time usually wasted in wondering if there is material to follow through on an idea.

AN EXPERIENCED teacher, the supervisor is sensitive to the needs and questions raised by the teacher. This is frequently regarding theological interpretation. A new teacher may feel insecure or may not completely understand the teacher manual background material. She is able to answer immediately or seek reference, and also can alert the DRE to areas which need attention.

Available to the teachers is a secretary whose time is allotted to education. She will type up and run off material for the teachers, leaving it ready for class time in the grade box. These can be semester reports, class exercises or homework for the pupils.

Regular faculty meetings plus on-going conferences with the DRE, our own teacher newsletter, as well as a subscription to *Catechist* magazine, a system of support in discipline problems, a syllabus, baby-sitting services for the teachers' small children during class time, required homework and participation by the parents, tuition consideration for the teachers' children, public recognition of the teaching staff at Masses at the beginning of the year, a celebrating "Teacher Dinner" by the Board of Education at the end of the year, small gifts from the Board at Christmas—all are part of the network of support and strengthening of the self-image for the valued Volunteer at St. John's.

An occasional column featuring articles by DRE's of the Archdiocese. It is coordinated by Don Kurre, Director of Religious Education at St. Laurence parish, Indianapolis. Comments are invited.



CHAMPAGNE BREAKFAST—First year archdiocesan directors of religious education and coordinators were honored with a champagne breakfast recently when they met at Our Lady of Grace Convent, Beech Grove. Apparently pleased with the fare are from left: Providence Sister Marcia Speth, St. Agnes, Nashville; Franciscan Sister Marlene Kochert, St. Gabriel, Connersville; and Mrs. Donna Watson, St. Christopher, Speedway. Hosts for the occasion were Sister Mary Margaret Funk, Father Jeff Godecker and Matt Hayes of the archdiocesan Office of Religious Education. (Photo by Don Kurre)

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the Active List

February 16

St. Susanna parish, Plainfield, will sponsor a "Sweetheart Swing" at the westside Knights of Columbus Hall, Indianapolis, from 9 p.m. to 1 a.m. Admission is \$8 per couple. For reservations call Larry and Betty Lindley, 839-8678.

St. Mark parish, Indianapolis, will sponsor a public entertainment in the church basement at 7:30 p.m. Refreshments will be available.

"Are You Teaching or Are You Preaching?" is the topic for an early childhood education update workshop at Marian College from 8:45 a.m. to 3:30 p.m. Call 317-924-3291, extension 269, for registration or information.

A Valentine party for Single Christian Adults will be held at the home of Larry Lampert,

8813 Bel Air Drive, Indianapolis, at 7 p.m.

February 17

St. Roch parish, Indianapolis, will serve a chili dinner and sponsor games for adults and children at the annual festival from noon until 6 p.m.

The Women's Club of St. Patrick parish, 936 Prospect St., Indianapolis, will hold a card party at the parish at 2 p.m. Admission is \$1.

February 17-21

The Catholic Charismatic Renewal Communications Center has announced the following programs for the coming week:

On Feb. 17: Prayer meetings at Holy Spirit, St. Bernadette and St. Mary parishes; Feb. 18, St. Pius X; Feb. 20, St.

Michael, Greenfield; Feb. 21 city-wide Charismatic praise gathering, St. Andrew Church.

February 17

The monthly youth Mass at the Terre Haute Religious Education Center, 2931 Ohio, will be held at 7 p.m. All high school students are invited.

February 19

Members of the Newman Club of Butler University will

honor their husbands with a pitch-in dinner at the College Park Club House, 9001 Fordham, Indianapolis, at 6:30 p.m.

February 21

Father Clem Davis will conduct a Bible series at Holy Spirit parish, Indianapolis, every Thursday from 7:30 to 9:30 p.m. for six weeks until March 27. There is no registration for the course. It qualifies participants for catechist certification.

February 22

The first in a series of six adult programs at St. Maurice parish, Napoleon, will open with a celebration of the Eucharist at 7:30 p.m. The program, "Finding Christ and Growing Together in Family Living," will follow the Mass in the parish hall.

February 22, 23

The music department at Marian College will join the college's theatre faculty in offering Gilbert and Sullivan's "Yeoman of the Guard." Other performances will be given on Feb. 29, March 1 and 2.

February 22-24

Father James Farrell of St. Barnabas parish, Indianapolis,

NBC films Benedictine special

ST. MEINRAD, Ind.—A team of seven specialists from the National Broadcasting Company (NBC) television network, based out of New York, spent Feb. 6 and 7 at St. Meinrad Archabbey and Seminary here to film a special hour-long program to be shown nationally on Sunday, April 27.

The special recognizes the 1,500th anniversary of the birth of St. Benedict. The monks of St. Meinrad Archabbey along with all men and women members of the Benedictine Order throughout the world, are commemorating the sesqui-millennial celebration this year.

St. Meinrad Archabbey is one of seven Benedictine communities in the United States being visited by NBC. The broadcasting company also visited monasteries in Europe to film parts of the production.

Patricia Mauger, producer of the special, indicated that St. Meinrad was chosen, not only for its rich Benedictine heritage, but also for the beauty of its historical buildings and its world-wide reputation as a center of liturgy and priestly education.

The film crew focused especially on aspects of the eucharistic portion of the monks' daily Mass in the

archabbey church with vocal selections sung by the monks in the archabbey schola under the direction of Brother Tobias Colgan, choirmaster.

There are currently about 170 monks who are members of the archabbey. The primary apostolate of the monks is the operation of St. Meinrad Seminary which consists of the College and School of Theology.

Woods completes campus program

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College has completed the program for its annual Contemporary Christianity Institute to be held on campus from June

22 to July 21.

Among the speakers will be Bishop Thomas Gumbleton, one of the three clergymen to visit American hostages in Iran in December.

Continuing Education Unit (CEU) credit may be awarded to all participants. Three hours' graduate credit can be had by special arrangement.

Arranged in lectures and workshops, the program is designed for flexibility of choice.

The schedule includes "Shifting Ministries for Global Service," June 22-27; Gospel Witness in a Multicultural Society, June

29-July 4; Ministry to the Family, July 6-11.

Retreats that will be held are "Themes of Liberation and Prayer in the Gospel of Luke" and "Liberation of Heart: Contemplative Experience."

For more information contact Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, or call Sister Maureen Loonam, 812-535-4141, extension 222.

ARIA slates workshops

The Social Justice Committee of ARIA (Association of Religious of the Indianapolis Archdiocese) is announcing a series of mini-workshops as a preparation for Impact Day VII to be held at Marian College in the fall.

The workshops will deal with topics concerning various political issues, especially those surfacing in the 1980 elections. The series of workshops will be held from 7:30 to 9:30 p.m. The necessary information concerning the workshops is as follows:

Feb. 25: "Boycotting," Sister Marikay Duffy, St. Gabriel Province Center; March 6: "Year of the Family," Sister Sheila

Shine, Seecina High School; March 20: "Housing and Welfare Reform," State Representative John J. Day, St. Monica parish; April 16: "Military Spending and Disarmament," Sister Rachel West, Marian College.

The public is invited to attend these workshops.

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will conduct a women's retreat on "Love is Like That" at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

St. Mary parish, New Albany, is offering the Chuck Gallagher Parish Renewal Experience for five consecutive weekends ending March 21-23.

A Charismatic retreat under the direction of Father Fintan Cantwell and team will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. Call 317-257-7338 for details.

February 23

A Monte Carlo night for the benefit of Chatham High School, Indianapolis, will be held in the school cafeteria beginning at 6:30.

February 23, 24

Freshman, sophomore and junior high school girls are invited to experience the Benedictine way of life at Our Lady of Grace Convent, Beech Grove. The weekend begins at 9:30 a.m. on Saturday and ends at 2 p.m. Sunday. The fee is \$5.

February 24

Separated, divorced and remarried Catholics are invited to attend area meetings in southern Indiana at 7:30 p.m. The meeting sites are St. Mary parish, New Albany, and Providence High School, Clarksville.

The Catholic Alumni Club will have a "Too Late for Valentine's Day" dance from 7 to 11 p.m. at Valle Vista Country Club, 755 E. Main St., Greenwood. Tickets are \$4 at the door. Further information is available from Tom, 784-8469, or Karen, 783-4923.

Two die at Oldenburg

OLDENBURG, Ind.—The Mass of Christian Burial was celebrated at the Franciscan motherhouse chapel here on Feb. 5 for Sister Joan Marie Mentrup and on Feb. 7 for Sister Mary Francis Haverland.

Sister Joan Marie died at the age of 82 on Feb. 2. She celebrated her diamond jubilee of profession of religious vows in 1979.

She began her teaching ministry at Dayton, Ohio, and St. Andrew parish, Richmond. She taught home economics at Immaculate Conception Academy, Oldenburg, and from 1938 until her retirement in 1967, she served as chairman of the home economics department at Marian College, Indianapolis.

Sister Joan Marie was

well known for her stamp collection—over 80,000 items—which she gave to Marian College in 1974.

She is survived by three sisters, Mrs. Helen Boger, Mrs. Loretta Honkomp and Mrs. Hilda Schottelkotte, all of Cincinnati.

Sister Mary Francis, 78, the former Florence Haverland, entered the Sisters of St. Francis in 1921.

An elementary school teacher, she held assignments in the archdiocese at St. Christopher and Holy Trinity, Indianapolis; St. Anthony, Morris; St. Andrew, Richmond; and St. Michael, Charlestown. She also taught in schools in Cincinnati and St. Louis.

There are no immediate survivors.

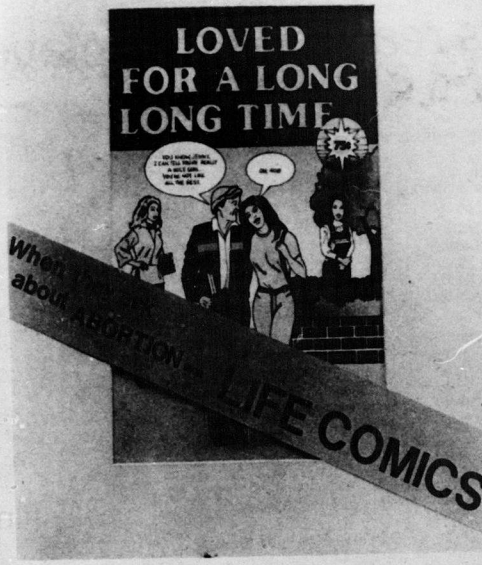
Feb. 29-Mar. 2

A Lenten weekend retreat for women will be held at Mount St. Francis Retreat Center located west of New Albany. Make reservations by calling 812-923-8810.

Alverna Center, 8140 Spring Mill Road, Indianapolis, will conduct a teen weekend retreat with three Franciscan seminarians in charge. To register call Alverna, 317-257-7338.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 1:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road, 6:30 p.m.; St. Andrew parish hall, 7-11 p.m. FRIDAY: St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 6 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



LIFE COMICS—A 32-page pro-life comic book published by Indiana Right to Life will go into its second printing in March. The pro-life message has been put in the hands of more than 11,000 teens and pre-teens since first issued last fall. Michele McRae, president of



Indiana Right to Life, is the originator of the book. She has been assisted by Ruth Ann Hanley, writer, and Russ Jehs, artist. They are all from Indianapolis. (NC photos)

Remember them

† **BAKER, Richard M.**, 54, St. Andrew, Richmond, Feb. 5. Husband of Joyce; father of Christine and Carla Baker; brother of Warren Baker, Thelma Daugherty, Barbara Driver and Patricia Krasnowski.

† **BARTON, Louise**, 66, SS. Peter and Paul Cathedral, Feb. 7. Wife of John J.; mother of Mary Ellen Boyd and Peggy Stevens.

† **BERNARDON, Vittoria**, 77, Christ the King, Indianapolis, Feb. 7. Wife of Primo Bernardon; mother of Berto Bernardon and Dina Graffiti; sister of Angelina Marmal and Gemma Bernardon.

† **BOND, John M.**, St.

Lawrence, Indianapolis, Feb. 9. Husband of Rosemary; father of Deborah Toth, Amy K. Crawford, Kathleen Ray, Maureen E. Bartley, Rosemary P. Soares, Clare M. and Brian G. Mulhern; brother of Jane Jackson and Robert G. Bond.

† **BOOK, Cecelia Huber**, 86, St. John, Starlight, Feb. 9. Mother of Catherine Messmer, Leonard and Hubert Book; sister of Rosalena Huber.

† **BUTZ, Norbert D.**, 73, Holy Spirit, Indianapolis, Feb. 11. Husband of Margaret (Peg) Butz; father of Mickey; brother of Urban, Raphael and Clifford Butz, Bernadette Butler, Loretta Krieg and Dorothy Burns.

† **CARROLL, Agnes W.**, St. Joseph, Terre Haute, Feb. 7. Mother of Rosemary and John Carroll, Catherine Piques and Josephine Dugger.

† **CASSIDY, Mayme M.**, 79, St. Paul Hermitage Chapel, Beech Grove, Feb. 11. Mother of Carolyn Offenbacher, Helen B. Sears, Mary M. Thomas, Norbert and Carl Cassidy; sister of Carroll and Stanley Taylor.

† **CLEMENTS, Margaret (Dobson)**, 80, Our Lady of Lourdes, Indianapolis, Feb. 11. Mother of Joyce Frazer, Lois C. McLean, Phyllis Markey, Marc E. and Ted Clements; sister of Bertha McCoy, Agnes Hunt and William Dobson.

† **DOYLE, Rosalyn (Lents)**, 62, Holy Name, Beech Grove, Feb. 9. Wife of Earl; mother of Judith, Joyce, Fredrick, Edward and Joseph Doyle; sister of Marie Reynolds and Jack Lents.

† **DUNN, Marigrace (Kipi)**, Holy Name, Beech Grove, Feb. 4. Mother of Martha (Sunny) Kot, Sandra and James Dunn.

† **ECKSTEIN, Frances M.**, 87, Sacred Heart, Indianapolis, Feb. 11. Mother of Rosella Fleener, Bernice Linn and Joseph R. Eckstein.

† **FLETEMEYER, Florence E.**, 89, St. Anthony, Indianapolis, Feb. 4. Mother of Jane Wheasler and Ruth Doody; sister of Mrs. Charles E. Shambaugh.

† **GRIEB, Lillian F.**, 83, Little Flower, Indianapolis, Feb. 7. Mother of Florence Duval and Lillian Lowe; sister of Hazel Hope.

† **HOHMANN, Philip A.**, Christ the King, Indianapolis, Feb. 7. Husband of Marcella F.; father of Elizabeth Hernly and Abigail W. Hohmann; brother of Janet H. DeTobon.

† **Holzknicht, Nora F.**, 93, (of Jeffersonville), St. Therese, Louisville, Feb. 6. Mother of James T. Holzknicht; sister of Katherine Kuhn and Leana Robbins.

† **KENNELLY, Hazel V.**, 84, St. Joan of Arc, Indianapolis, Feb. 7. Mother of John and Thomas Kennelly; sister of Geraldine Hammersmidt.

† **KING, Roy E.**, 89, St. Joseph, Indianapolis, Feb. 11. Husband of Helen; father of Sister Rose Merine, S.P., Mary E. Brading, Rita Loudon, Agnes Randall, Christina and Joseph King Sr.; stepfather of Mary Catherine Conerty, Francis A. Wiley and John B. McCaslin.

† **KNABLE, Raymond G.**, 84, St. Mary, New Albany, Feb. 5. Husband of Celestine; brother of Frances Ott.

† **LANNAN, Vincent A.**, 84, St. Catherine, Indianapolis, Feb. 7. Husband of Myrtle; father of Ann Miller, Margaret VanHorn, Doris Wilson and Kenneth Lannan; brother of Thomas E. and Walter Lannan.

† **LEDFOUR, Kerbie**, 67, St. Joseph, Corydon, Feb. 4. Wife of Herbert Ledfour; mother of Larry Ledfour and Barbara Timberlake; sister of Estelle Windell.

† **MARBAUGH, Mariam E.**, 70, St. Matthew, Indianapolis, Feb. 11. Mother of Linda Green, Pam Dahn and Joseph P. Marbaugh; sister of Esther Scott and Virgil H. Gebauer.

† **MAYER, Pearl F.**, St. Monica, Indianapolis, Feb. 6. Mother of Robert V. Hallam; sister of Vernie Clark, Mrs. Gene Anderson and Ethel Ray.

† **McGUIRE, Clarence A. (Mickey)**, 70, St. Michael, Madison, Feb. 2. Husband of Mildred; father of Berdina Buchanan and Jackie Willhoite; brother of Susie Adams.

† **O'DONNELL, Martha M.**, 69, St. Mark, Indianapolis, Feb. 9. Mother of Janet Bortlein; sister of Joseph Bear.

† **OVERMAN, Filomena (Jones)**, 38, Holy Cross, Indianapolis, Feb. 6. Wife of Lee Roy.

† **PAUPORTE, Zoe**, 85, St. Michael, Carmelton, Jan. 5. Sister of Louis Pauporte and Celine Goffinet.

† **PETERS, Patricia**, 55, St. Mary, Richmond, Feb. 8. Wife of Eugene; mother of Nancy Foglia, Sue Vosmeier, Greg and Michael Peters; sister of Kathy Quinlivan, Barbara Knapp, William Kelley III and Tom Kelley.

† **QUALTERS, Patrick J.**, 84, St. Anthony, Indianapolis, Feb. 7. Brother of James Qualters.

† **SAHM, Carl Joseph (Buck)**, Holy Name, Beech Grove, Feb. 9. Father of Carol Bailey, Steve and Richard Sahn; son of Joseph and Hazel Sahn; brother of William and Larry Sahn.

† **SCHAEFER, Robert C. (Chick)**, 86, St. Paul, Tell City, Feb. 2. Husband of Agnes; father of Lucille Day, Robert and Louis Schaefer.

† **SCHULMEYER, Arthur J. Jr.**, St. Lawrence, Indianapolis, Feb. 12. Husband of Margaret L.

father of Christina Arens, Rose Lynn Hull, Lawrence H. and Arthur (Fritz) Schulmeyer; son of Constance Schulmeyer.

† **SCHULTZ, Chester T. (Chet)**, St. Lawrence, Indianapolis, Feb. 13. Husband of Alyce L.; father of Cathy Althoff, Mary E., Tech/Sgt. William H., Charles J., Richard W. and Robert P. Schultz; brother of Lloyd W. Schultz.

† **SMITH, Lorraine H.**, 79, Our Lady of the Greenwood, Greenwood, Feb. 4. Stepmother of Doris Perkins, Charles and Robert Smith.

† **SMITH, Olivia J.**, 84, Sacred Heart, Indianapolis, Feb. 12. Sister of Laura E. Glenn and John H. Arzmann.

† **STEVENS, Eleanor C.**, St. Christopher, Indianapolis, Feb. 11. Mother of Joseph F. and Charles T. Stevens; sister of Benjamin South and Mary McCollum.

† **STRANGE, Paul V.**, 71, Little Flower, Indianapolis, Feb. 11. Husband of Meryl; brother of Helen Smith and Alice Nickelson.

† **TAYLOR, Fern K.**, 70, Holy Family, New Albany, Feb. 4. Mother of Robert Perry; sister of Jeanette Doan and Jennie Bellier; half-sister of Joseph Vincent and Maysel McNeely.

† **TYNAN, Grace E.**, 67, St. Augustine Home Chapel, Indianapolis, Feb. 12. Mother of Mary Virginia Linder, Elizabeth Clark, Michael, Joseph, Kathleen, John and Patrick Tynan; sister of Vern Emmens.

† **VOLZ, Linus**, St. Michael, Indianapolis, Feb. 4. Father of Stephen Volz and Charles Speth; brother of Irma Leffler.

† **WAINOR, Anton**, 88, Sacred Heart, Terre Haute, Feb. 7. Husband of Betty; father of Bernice Catino and Katherine Golder; stepfather of Garvin McDaniel and Marilyn Bostic; brother of Carl in Chicago and a brother and sister in Lithuania.

Sports—Basketball

Hoopsters ready to enter playoffs

by Peter Feuerherd

This year's high school basketball season is about ready to reach its grand finale with the beginning of the state championship tournament at the beginning of next month.

Although many of the Catholic teams have had disappointing seasons (particularly in the Indianapolis area), the sectional playoffs will wipe the slate clean, and teams that may have had difficulty throughout the season will still have to be considered contenders in the playoffs.

One Catholic team that has been a powerhouse all season is Clarksville Providence. The southern Indiana team holds a 13-3 record and have generated intense fan interest. A recent defeat against number one ranked New Albany attracted a sell out crowd of 5,300 fans at the Jeffersonville Fieldhouse.

Has Providence coach Phil Schroer been surprised by the success of this year's team?

"Not really," he stated. "We've got 9 seniors out of thirteen boys... I'm not a bit surprised."

The team has been led by 6'5" center Dave Ernstberger, who has averaged over 21 points and 9 rebounds a game. Guard Mike Very has thrown in 17 points per game and his crisp passing has resulted in an average of 8 assists per contest. Forward Ralph Levitt has contributed with an average of 7 rebounds and 11 points.

COACH Schroer believes that despite the strong record of his team, he does not expect an easy time of it in the sectionals. The coach described the southern Indiana area as "one of the most competitive in the state" with strong contenders for state-

wide honors—New Albany and Jeffersonville—expected to battle it out for supremacy.

But the Providence coach believes that his team can play with the best. "We realize we can win it if we play to our capability."

The other schools in the archdiocese have not done as well as the Clarksville school, but still most coaches expressed optimism about their teams as they prepare to enter the tumult of "Hoosier Hysteria."

Shawe—The Madison team has surprised many "experts" with their current 6-8 record. For a school with only 112 students, the Shawe basketball team has been able to hold its own against teams with a much larger enrollment to draw from.

Coach Kelvin Comer stated, "We're pleased at this stage."

He attributed the success of the squad to the "team concept" that his charges employ.

"They all have an assignment to do in the ball game and they do it," the coach stated.

The two leading scorers for the team are the Jones brothers, Kevin and Keith, who have averaged over 16 points per game. Freshman Mike Koehler has averaged 10 points per game and is the team leader in assists.

The Madison team has vastly improved over last year's 5-15 team but it remains to be seen whether or not the small school will be able to win in the sectionals.

The Indianapolis teams have had less success than their southern Indiana counterparts, but most of the teams have been able to hold their own against tough competition.

Seccina—The Crusaders were considered to be one of the top teams in Indianapolis before the season began, so some fans have been dissatisfied with their current 9-8 record.

"We're a little disappointed. The competition has been so good... We lost some close games," stated coach Jon Custer.

The Seccina coach plays practically the entire roster every game, but 6'9" center Mike LaFave has been the standout with an average of 23 points and 16 rebounds per game.

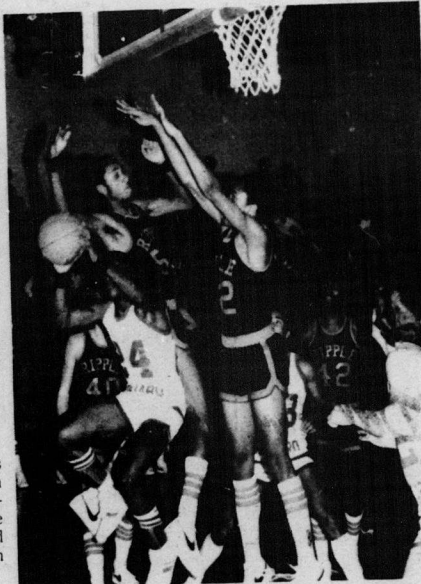
He has been ably assisted by forwards Jim Doyle and John Kramer, and by guards Joe Cathcart and Bob Shackelford.

Despite some setbacks, Coach Custer is confident that his team can be a strong force in the upcoming sectionals.

"Hopefully, we can get a winning streak going... We're pointing to the sectionals as a brand new season."

Ritter—Coach Jim Jenks' team so far have come in with a 7-9 record, despite the fact that the team is plagued by a lack of height, with its tallest player standing only 6'1". The team lost a bunch of close games early in the season, but have come on strong in recent outings.

The leading scorer, with 17 points per game, is forward Larry Ivy. Mark



SURROUNDED—William Anderson (24) of Chatared is caught behind the basket by a group of Broad Ripple (Indianapolis) defenders in action earlier this season. Anderson is the Trojans' third leading scorer. The Chatared team, along with other Catholic teams in the archdiocese, will enter the state championship sectional competition in March. (Photo by Terence Lynch)

Heim, a guard, is next with a 10 points per game average.

The Ritter team has been graced with excellent 44% shooting, an absolute necessity for a team lacking height. Coach Jenks is optimistic that his team will make a good showing for the rest of the year.

"I think every one of the games we have we'll be in. If we get some breaks, we can win... When you're small, so much depends on the first shot going in."

Roncalli—The Rebels have played to a 6-8 record, with the season highlight being a strong victory over Seccina on the losers' court. Coach John Wirtz, who has only two returning lettermen from last year's successful squad, has been satisfied with the team's performance so far this year.

"We're about where I thought we could be at this time... I'm very pleased with their progress at this point," the coach explained.

The team has been lead by senior forward Jeff Peck, who has averaged 14 points per game. Junior guard John Kennedy has contributed fine ball handling and a 12 points per game average.

Coach Wirtz expects that his team should do well in

the sectionals if the Rebels can "maintain consistency."

Chatared—The Trojans have so far produced a lackluster 4-11 mark, but much of the team's problems in the early going can be attributed to injuries to key players.

The team leaders have been the Thompson twins, Daron and Aaron, who have both averaged around 17 points per game. William Anderson has also put in over 15 points per game for the northsiders.

Forwards Tim Eaton and Kevin Arnold have carried the rebounding load.

The highlight for the

Chatared team this season has been a victory over a strong Northwest team, but the Trojans have been plagued by inconsistency.

"We have the type of team that can beat anybody—but we can lose, too," said Coach Tom Stevason.

Brebeuf—For many coaches, a 4-11 record at this point in the season would be a disappointment, but not for Braves' coach Marry Echelbarger. He's building for the future with a squad composed mostly of juniors and sophomores who have played numerous close games against difficult competition.

Standouts so far have been forward Matt Brase and guard Fred Bowles, both averaging over 12 points a contest.

Coach Echelbarger stated that his team, whose high points of the season have been victories over Tech and Chatared, "have not been blown out of any games."

"We've been in every ball game but we haven't had what it takes to get over the top... We're very close to putting things together."

Cathedral—Coach Tom O'Brien's team has not had a good season—shown by its 4-12 record—but few teams can match Cathedral's difficult schedule that the team has endured this year.

"Everyone we play is tough... We're rarely at home—the Cathedral gym has such a small seating capacity—and that makes a big difference," explained Coach O'Brien.

The Cathedral team has lost to highly ranked teams like Anderson, Columbus East, Kokomo, Connersville, and strong Indianapolis rivals Broad Ripple, Washington and Manual.

The leading scorers for the team are guards Terry Quinn with 16 points per game and Daryl Mulligan with 10 points per game. Sophomore Ken Barlow and senior Mike Healy have led Cathedral in rebounds.

Marian College squad forges 10-5 record

by Valerie Dillon

After a slow start brought on by team inexperience, the Marian College women's basketball team has put its act together and forged a classy 10-5 record, with five regular games remaining.

"We're playing more together as a team," reports Coach Kathy Hennegan. "Our zone defense and defensive rebounding have really improved. Offensively, we've improved our shooting and we've learned to look for the open person."

The Marian squad dropped its first three games, losing to Indiana Central and to IUPUI, 65-41, in the city tournament. But, among its most recent victories are wins over both teams.

Sophomore forward Kim Hermes is pacing the team with 12 points and 11.5 rebounds per game. Also supplying scoring punch are Guard Julie Voglewede averaging 11 points per game and Center Becky Brothers with 8.

"We have a lot of momentum right now," Hennegan said. "If we can keep that going through our last games, it will really help us in the state tournament."

Marian will compete in the district tourney at St. Joseph's, Rensselaer, set for Feb. 21-23. If successful there, the squad will go into the state finals at Indianapolis.

Wrestling semi-states

This Saturday semi-state competitions in high school wrestling will be held at Bloomington South and at Warren Central (Indianapolis) high schools at 9:30 a.m. Wrestlers from Catholic high schools in the archdiocese will be among the participants.

At Bloomington South, Roncally will be represented by Eric Young, a junior in the 132 pound class, Nick Mappes, a senior in the 138 pound class and Duane Lutgring, a senior who has compiled an undefeated record so far this year in the 185 pound class.

Paul Garner, a senior at Clarksville Providence, will represent the southern Indiana school in the 155 pound class.

At Warren Central, Junior Bill Parsons will represent Chatared in the 185 pound class, and Jim McGinley, a Cathedral senior, will compete in the 132 pound category.

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Today's Music



by Charlie Martin

The song concerns the problem of boredom in a relationship. Because of the "same, old, dull routine," one person decides to seek new adventure and begins by responding to a newspaper ad. He hopes to "escape" his current routine and take up with another woman. He arranges a rendezvous, but to his utter surprise, his "new adventuress" turns out to be "his own lovely lady!" Obviously the boredom had been a mutual experience in the relationship.

Two points emerge from the song's surprise ending. The first concerns the many ways we can know a person. After we have lived within a relationship for a time, it becomes easy to take the other for granted. We may think we know all of the other's questions, interests, dreams and goals. But life is never static. Our needs, feelings, interests, indeed almost every aspect of ourselves, can change. A relationship blends two separate and changing personalities, and consequently holds a vast potential for continual discovery. Yet the person in the song had stopped trying to find something new in his partner.



The song acknowledges that boredom can creep into our lives. The person in the song decides to act creatively in dealing with his boredom. His mistake was to think that only someone new could bring excitement back into his life. Finding someone new does not necessarily provide a cure for life's boredom. He is just as likely to tire eventually of this new relationship.

THE DEEPER problem is in the individual himself.

If we interact only with what we find on the surface of another's personality, we will always miss the richness of feelings and ideas each person possesses. It seems apparent that the character in the song had

even missed this potential in himself.

Boredom is not always a sign of life's emptiness, but rather that we have failed to see the many gifts around us and our own potential. Boredom is a sign that we should examine our lifestyle and relationships.

Perhaps we have backed away from changes and allowed routine to govern our life. Perhaps we are taking our relationships for granted, not putting forth effort to discover new dimensions of others.

WHATEVER the cause, we can be sure that life is not meant to be boring.

God created us with the inherent abilities to find life

"ESCAPE"
(The Pina Colada Song)

I was tired of my lady, we'd been together too long/Like a w/out recording of a favorite song/So while she lay there sleeping, read the paper in bed/And in the personal columns was this letter read/CHORUS: If you like pina coladas, getting caught in the rain/If you're not into yogurt, if you have half a brain/If you like making love at midnight in the dunes of the cape/I'm the love you've looked for, write to me to escape/I didn't think about my lady, I know that sounds kind of mean/But me and my old lady had fallen into the same old dull routine/So I wrote to the paper, took out a personal ad/Though I'm nobody's poet I thought it wasn't half bad/Yes I like pina coladas, getting caught in the rain/I'm no much into health food, I'm into champagne/I got to meet you tomorrow noon to cut through all this red tape/At a bar called O'Malley's/We will plan our escape/So I waited with high hope and she walked into the place/I knew her smile in an instant, knew the curve of her face/It was my own lovely lady and she said "Oh, it's you!" And we laughed for a moment and I said "I never knew/That you liked/REPEAT CHORUS"

Sung by: Rupert Holmes
© 1979 Infinity Records, Inc.



exciting and meaningful. Bringing newness into our lives can help, but tapping the depths of those we already know can be even more important.

It may not be "pina coladas" or "getting caught in the rain," but I wonder what likes, interests or fantasies we have failed to discover in those closest to us?

Double take

(Answers next week)

by Harry Schuck

Below are twin puzzles, hence the name "Double-Take." What makes "Double-Take" challenging is the fact that both puzzles must be worked simultaneously for a successful solution. The numerical clues in each puzzle contain the same number of blanks. In number 1 across (presents-gifts and dozen x dozen items-gross) the clues apply to the first and second puzzle respectively. After that the top and bottom clues with each puzzle are scrambled and might apply to either puzzle. The solution will be published next week.

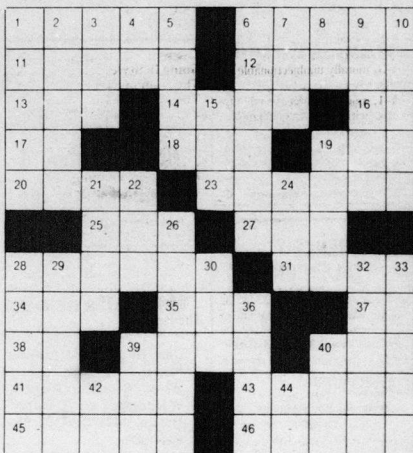
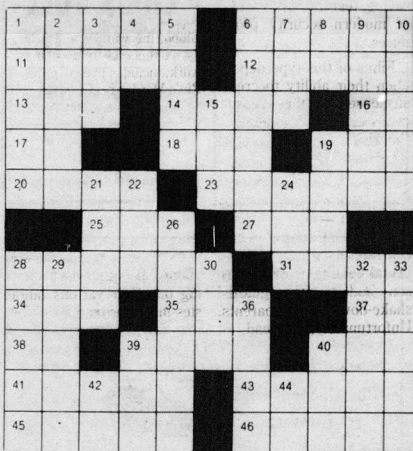
ACROSS

1. presents
- dozen X dozen items
6. measured (as shotgun) competitive events
11. Irish county apportion
12. submarine (pop.)
- Jesus _____ (Easter)
13. _____ Ferrel boat paddle
14. German river Great Lake

16. _____ C's southern state (abbr.)
17. mother, (pop.) railroad (abbr.)
18. father (pop.) spider's product
19. _____ Babi Cesar _____ (Russian Comp.)
20. French-Belgium river dull, continued pain
23. mile-high city masculine name
25. droop unit of work (cgs system)
27. petroleum God (L.)
28. life's work Turkish weight
31. one time only guide for action
34. in the past employ
35. _____ and reel Tripoli (Ph.)
37. negative reply exclamation
38. type of musical record sodium symbol
39. Ireland (poetical) thought
40. distress call former name of Tokyo
41. throbbing pain (Scot.) grayish blue
43. the nostrils clamor
45. verb form negative ion
46. sea eagles delete, rub out

DOWN

1. third Greek letter "Old _____"
2. pertaining to Troy bellows, as a lion
3. belonging to us southern state (abbr.)
4. toward street (abbr.)
5. Irish or Hungarian, i.e. storage building
6. showed the way igneous rocks
7. exist Lincoln
8. proceed midland state (abbr.)
9. national bird Isaac's eldest (poss.)
10. _____ step or way debtor side item
15. Robert E. _____ frightened (Scot.)
19. English river small body unit
21. Anglo Saxon serf courageous person
22. prior to, earlier than rodent
24. barely bite new, recent (Gr. form)
26. vegetable plot _____ Washington
28. a negligent fault able to (poetical)
29. child's playing marble kind of tree
30. real (erroneous Eng.) fish eggs
32. S. American mountains picked
33. hangman's loop lets up
36. Mary's mother (var.) citizen of Denmark
39. printers' measures equal (Gr. form)
40. transgression historical period
42. article (adm.) small state (abbr.)
44. either, _____ common suffix



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'Escape' slated for CBS

Prison conditions in the United States are bad enough, but they are even worse in some other parts of the world. Just how much worse can be seen through the eyes of a young American whose experiences are told in "Escape," a TV movie airing Wednesday, Feb. 20 at 9-11 p.m. (EST) on CBS.

In 1973, Dwight Worker was arrested in Mexico for smuggling drugs and given a seven-year sentence. The treatment he received was brutal by any standard—torture by cattle prod, beatings with a rubber hose, rotten food, and constant harassment.

Desperate and afraid for his life, Worker became the victim of a racket by guards who provided preferential treatment—private cell, outside food, and other amenities—in return for money extorted from his parents. Fortunately, with a lot of help from his friends, he was finally able to escape in 1975 from a prison whose only saving feature was its lack of modern security procedures.

Films of this type depend upon their ability to create suspense, and this one succeeds quite well in detailing the risks involved step-by-step.

While not excusing the drug offense committed by this American in a foreign country, "Escape" concentrates its attention on the brutal conditions of the prison and on the guards' shake-down of his parents. Unfortunately, instead of

condemning such treatment as wrong anywhere in the world, the movie seems to indict the Mexican character as responsible.

This is ethnic stereotyping with a vengeance and will do nothing to improve the troubled relations between our two countries. All the Mexicans are depicted as mean, corrupt, vindictive, or sex-crazed, save for Antonio Fargas, who brings as much dignity as possible to a token role consisting of two short scenes, even though

he is described as Worker's "closest friend in prison."

The treatment of "gringos" in Mexican prisons is so notorious that an agreement was made with the Mexican government to allow some Americans to serve their sentences in prisons back in the U.S. This is certainly an important enough subject that could have been put into a perspective of cultural differences and historical conflicts without introducing offensive ethnic slurs.

TV Programs of Note

Monday, Feb. 18, 9-10 p.m. (EST) (PBS) "The Greatest Man in the World." James Thurber's comic fable about an incorrigible lout who becomes an international celebrity after flying non-stop around the world is the third program in the new season of "The American Short Story."

Monday, Feb. 18, 10-11:30 p.m. (EST) (PBS) "The Best of Brazilian Television." This sampler of Brazilian art, life and culture as shown in the popular programming of Rede Globo, the world's fourth largest commercial television network, includes live coverage of Rio's Mardi Gras Carnival.

Tuesday, Feb. 19, 8-9 p.m. (EST) (PBS) "Portrait of a Killer." Using microphotography, this "Nova" program documents the causes and effect of America's number one killer—heart disease—and examines the medical battle being waged to prevent its occurrence.

Wednesday, Feb. 20, 8-9 p.m. (EST) (CBS) "The Trouble with Women." Harry Reasoner reports on the new options created for women by their strides toward equality and focuses on the lives of three women of different circumstances.

TV Films

Citizen's Band (1977) (CBS, Saturday, Feb. 16): Jonathan Demme's first film, done in the heat of the now-cooled CB radio craze, about CB enthusiasts working out their various fantasies in and around a California town. Far-fetched at

times, but generally amiable. With Paul LeMat and Candy Clark of "American Graffiti" fame. Satisfactory for adults and mature youth.

Towering Inferno (1974) (NBC, Sunday-Monday, Feb. 17-18): Irwin Allen's now classic disaster movie, with architect Paul Newman and fire captain Steve McQueen as matching blue-eyed heroes to a huge cast trapped in a burning San Francisco skyscraper. Okay for disaster watchers, but may be tedious if burning, bleeding and falling bodies are not your bag. The message: he who climbs too high may get singed. Satisfactory, but not really for intelligent adults.

The End (1978) (NBC, Tuesday, Feb. 19, postponed from Feb. 12): Burt Reynolds as star and director in a black comedy about a materialistic real estate man who finds he has only a year to live, but gets no comfort from friends, relatives, doctors or Church, and proves inept in endless comic attempts at suicide. There's a good moral in here somewhere, but it's mostly lost in sophomoric, witless, deliberate bad taste. Not recommended.

Film Ratings

(The movie rating symbols were created by the U.S. Catholic Conference Office for Film and Broadcasting:

A-1, morally unobjectionable for general patronage;

A-2, morally unobjectionable for adults and adolescents;

A-3, morally unobjectionable for adults;

A-4, morally unobjectionable for adults, with reservations (an A-4 classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions);

B, morally objectionable in part for all;

C, condemned.)

All That Jazz C
(The exuberant celebration of the hero's moral failings, the nihilistic mood, and some grossly lewd dance sequences are extremely offensive.)

American Gigolo C
(Contains much nudity and graphic sexuality; the moral stance is quite muddled.)

Angi Vera A-3
Apocalypse Now A-4
Being There A-4
The Black Hole A-2
Chapter Two A-3
Cuba A-3
The Electric Horseman A-3
The Fog A-3
Going In Style A-3
The Human Factor A-3
The Jerk B
(The sexual nature of some of the jokes is offensive.)

Just Tell Me B
What You Want B
Kramer vs. Kramer A-4
My Brilliant Career A-1
1941 B
(Includes a heavy-handed exploitation of sexual material.)

Night of the Juggler B
(Unrelenting brutality and relentless use of obscene language.)

The Rose A-4
Scavenger Hunt A-2
Star Trek A-1

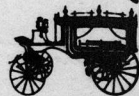
10 B
(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)
Wise Blood A-3



INVESTIGATION OF HER OWN—Linda Kelsey, who plays reporter Billie Newman in the "Lou Grant" television series, is pictured with Aline Wilson in an episode from the series. In real life Ms. Kelsey has done some investigation of her own into the Nestle boycott and has not only joined it, but is also donating the money made from Nestle commercials three years ago to INFACT, the organization which started the boycott. (NC photo from CBS)

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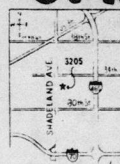
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Viewing with Arnold

'Going in Style'

by James W. Arnold

"Going in Style," an oddly quiet little movie about three elderly men who rob a bank, is in a revered and not altogether scandalous cinema tradition. If you can't make a serious movie about a serious subject (because nobody would go to see it), make a funny one or an outrageous one.

Another recent example was "The China Syndrome," which used melodrama to raise consciousness about potential nuclear power plant disasters.

Then there was "Fun With Dick and Jane," which was really about the horrors of the economic system, but bemused us with a tale about a suburban couple who find the only way to survive unemployment is to launch a career in crime.

The heroes of "Style" are suggested as typical representatives of America's growing class of senior citizens. They seem healthy enough, but are essentially non-participants in life, bored and useless.

We first see the trio (George Burns, Art Carney, Lee Strasberg) in a stereotyped situation: sitting on a park bench in Queens, debating the propriety of feeding the pigeons, being stared at by curious children.

The big activity of the day is picking up their social security checks and cashing them at the bank. Their grumpy conversation is about who leaves the lights on in their apartment and wastes electricity.

While it's being sold as a comedy, "Style" is polite,



money shortage. It's something to do. "I feel," says Burns, "like I'm 40 again."

As an entertainment movie, "Style" suffers somewhat from the fact that the characters are sketchy and the narrative develops few complications. (It's not so much a short story idea as a possibly rich idea that gets short story treatment).

THE OLD GUYS pull off their Manhattan bank heist without a hitch, and balloon their bankroll to over \$100,000 by flying to Las Vegas (their first air trip) and having incredible luck shooting craps. In each case, they succeed despite their fuddy-duddy amateurism that's mildly amusing.

When each of his partners dies, presumably from the excitement—the deaths are handled sensitively and credibly—Burns becomes the only survivor.

He gives the loot to the family of Carney's nice-guy, working-class nephew (Charles Hallahan), on the condition that he never give it back. He says the authorities would only find a way of keeping it for themselves—which is a measure of the film's social cynicism.

SO WHEN George is finally arrested, he stonewalls the FBI about the money and is content to find himself "treated like a king" in jail. The plight of the aged is neatly captured in his stoic line: "Inside or out, I'm a prisoner either way."

Thus, "Style" turns out to be another movie in which little guys are admired for somehow getting a piece of the action in an aggressive, amoral society—from which, until now, their honesty and respectability have excluded them.

As a fable, it offers the Robin Hood satisfaction. But as a story related to real life, it totally ignores the moral basis of their lifelong respectability and its value, which (corny as it is to say) can't be measured in dollars.

If material loot is all that matters, we might all rob banks—and indeed, judging from the big city holdup rate, many of us are.

FIRST-TIME writer-director Martin Brest could've improved what is already a well-crafted film by exploring the moral dimension for credibility's sake, as well as depth. For example, even

psychologically, people who have been law-abiding for 70 years just don't start robbing banks on impulse. The plot's assumptions about the easy success of robbing and keeping money are also naive.

The actors, for the most part, are as comfortable as warm old sweaters, but the movie belongs to the 84-year-old Burns. There seems no precedent for someone becoming a movie star at such a ripe age, but Burns is marvelously subtle, wry and moving, both using and working against his physical frailty. His talent is simply a gift. His real contribution is to force us to reconsider our definitions of youth and old age.

(Gentle, easygoing entertainment, but mostly undeveloped, and with obvious moral difficulties. Not recommended). **NCMP**
RATING: A-3—morally unobjectionable for adults.



FILM FARE—Brad Dourif, left, and Harry Dean Stanton star in "Wise Blood" (top photo), the screen version of Flannery O'Connor's tragic and funny novel about a desperate young man who tries to escape his obsession with Jesus Christ by founding the Church Without Christ. In the screen adaptation of Graham Greene's "The Human Factor" (bottom photo), Colonel Daintry, played by Richard Attenborough, left, is shocked to learn from African section agent Castle, played by Nicol Williamson, that Castle's assistant is dead. (NC photos)

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