

THE CRITERION

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Bishops urge all to vote

'Conscientious' Catholics needed

The Bishops of Indiana have called on Catholics in the state to be "serious and conscientious" about voting.

In a joint statement, **Political Responsibility in the 80's**, the bishops declared that patriotism "obliges citizens to vote," and charged that individuals are "guilty of civic irresponsibility when they fail to cast their votes because of a careless or cynical attitude." (Complete text of the statement appears on page 4.)

Issued through the Indiana Catholic Conference (ICC), the statement was accompanied by announcement of a broad educational program designed to motivate and prepare local Catholics for political involvement. Its theme is: "Elections '80, You Count."

Benedictine Sister Mary Margaret Funk, chairperson of the ICC Resource Committee on Elections, said the program will include wide dissemination of the bishops' statement and use of a multimedia kit in parish liturgical services and adult religious education programs.

Both the statement and the program stem from the Church's growing concern with voter apathy. The national bishops this year also have issued a call for increased involvement.

ACCORDING TO the Indiana bishops' statement, only 61% of eligible Hoosiers voted in the 1976 presidential election, and only 1 in 3 went to the polls in 1978's Congressional elections.

As practical steps before voting, the bishops' statement suggested the citizens:

- (1) Call on candidates for accurate information about their qualifications and positions on crucial issues.
- (2) Discuss and evaluate this information in small groups at home or parish.
- (3) Encourage others to vote.
- (4) Join in campaigns for the election of deserving candidates.

"The selection of a candidate for public office is a responsibility of every citizen." (See BISHOPS URGE on page 15)



HUNGER MEAL—A peanut butter sandwich and a bowl of soup are the menu for a sacrificial meal offered weekly during Lent at St. Mary's parish center in Colorado Springs, Colo. The meals are an ecumenical project of St. Mary's and Grace

Episcopal Church. Participants contribute money they ordinarily would spend on a family meal and the money is donated to projects to feed the world's hungry. (NC photo by Mark Kiryluk)

Rite of Christian Initiation an 'interesting beast'

by Peter Feuerherd

The "new" Rite of Christian Initiation of Adults (RCIA) is an "interesting beast" explained Father Stephen Jarrell, director of the Archdiocesan Office of Worship, at a seminar held at St. Michael's parish in Greenfield on Feb. 29 and March 1.

RCIA, said the priest, has been described as being "useless as a possum," something to be "feared like a lion," "awkward as a rhinoceros," "amusing as a monkey" and "stupid as a lamb."

Yet, Father Jarrell claimed, RCIA should be seen as an "eagle" in which the church "with great vision can soar with many possibilities."

The RCIA is the process in which adults are entered into the Catholic faith by receiving the sacraments of baptism, confirmation and Eucharist, after a period of study, prayer, and being with Catholics in the parish community.

What's "new" about RCIA? Well, the major emphasis in preparation is not on a one-to-one study with a priest the way the "traditional" programs have been—instead, the idea is to fully integrate the catechumen (the adult who wants to become a Catholic) into the life of the parish community.

Preparation for the sacraments usually consists of groups of parishioners, with their parish priests, testifying to what the meaning of being a Roman Catholic is in their lives. Emphasis is not on learning

church dogmas; instead the major emphasis is on fully welcoming the catechumens into the church community.

The educative sessions usually coincide with the Lenten season and reach their culmination with the ceremony of initiation during the Easter Vigil.

ACTUALLY, RCIA is not a "new" rite—it has its roots in the earliest history of the church. According to Father Ronald Lewinski, a Chicago diocesan priest and the author of numerous books on the RCIA, the "golden age" of this method was the third century.

Father Lewinski, the principal speaker at the Greenfield conference, added that the RCIA died out when Christianity was legalized in the Roman Empire and infant baptisms became popular.

In the modern era the method has been most effectively used in Africa, to introduce converts to Christianity, and in France as a way to attract large numbers of "fallen-away" Catholics.

"The Rite of Christian Initiation of Adults has come from a missionary experience but it's not supposed to stay there," said Father Lewinski.

Questions raised by catechumenes can "help us to clarify better what it means to be a believer," added the priest. He explained that questions like "How do I pray?" "What's the difference between being a Catholic and a member of any other Christian denomination?" and "Who is Jesus Christ and how can I enter into a personal relationship with someone that I have never met?" forces believers to examine their own faith experience.



MAKING A POINT—Father Ronald Lewinski, a Chicago archdiocesan priest, gestures emphatically while delivering his presentation on the Rite of Christian Initiation (RCIA) at St. Michael's parish in Greenfield on February 29. The priest told a conference of approximately 125 pastors, religious educators and lay people that RCIA can help to implement the church's efforts in evangelization. (Criterion photo by Peter Feuerherd)

Father Lewinski asserted "Evangelization and the catechumenate go hand in hand . . . The Catholic Church has to get the reputation of being a welcoming community."

The need for evangelization is there, he said, citing a study by the Glenmary Fathers which showed that 40% of all Americans are unchurched.

THE CHICAGO PRIEST stated that the interest of people in meditation techniques like TM reveals that there is a "spiritual hunger in our society today."

"It's an indictment against the church that people have to go to the YMCA to learn how to meditate."

RCIA, said Father Lewinski, is "Not just a new rite . . . (It is) a good fresh spirit

that can motivate everything else you do in the parish."

He asserted that if RCIA is to be successfully worked into a parish, then the common misunderstanding of baptism has to be changed. Baptism, said the priest, is a continual "transformation" that is a part of all Christians' call to ministry, not an event that happens only during infancy.

The failure to understand changes in the post Vatican II church by many Catholics, said the priest, can be attributed to "A failure on our part to teach the tremendous vocation there is in baptism . . . To be baptized means that we are called to be responsible for one another . . . Ministry was usurped so much by the clergy that priesthood has taken over much of what baptism is."



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Knights of Columbus seek support

HIGHLAND, Ind.—The Knights of Columbus are inviting all Catholic men of each diocese in Indiana to join their ranks in tribute to Pope John Paul II to further develop a Catholic family community organization.

This is part of an order-wide program to welcome new members to become involved in the goals of the Knights of Columbus, the largest Catholic men's association in the world.

Details of the program were revealed at a mid-year meeting of state deputies with the supreme officers at Corpus Christi, Tex. Subsequently, the Indiana phase of the plans were discussed at a mid-year

meeting of state officers, directors and district deputies at Lafayette.

At the Texas meeting Supreme Knight Virgil C. Dechant explained how the philosophy of Pope John Paul II so closely resembles programs that are being carried out in the fraternity.

The Office of Catholic Charities has announced that as of Friday, Feb. 29, the return of the Family Surveys is 23.5%. This represents 9,509 pieces of mail returned

State Deputy Thomas F. O'Rourke said the Knights are seeking Catholic men, 18 years of age or older, who are interested in involvement in church, community, family, youth and fraternal programs. Further information may be obtained from the grand knight of any council.

Charities urges return of surveys

from the original mailing of 40,457. Since many of the envelopes returned contain two surveys, the actual number of individual surveys is estimated to be near 15,000.

In addition to the surveys which were mailed, 20 parishes have requested surveys in bulk form for distribution to parishioners not receiving the *Criterion*.

Special requests to complete the survey have also been addressed to select singles groups, Newman Clubs and groups of Separated, Divorced and Remarried Catholics.

Most of the surveys have been forwarded to the computer center of the Diocese of Ft. Wayne-South Bend for programming. Some are still being received in the Office of Catholic Charities. Surveys are still being accepted at the OCC and Catholics are encouraged to still return them in order to be counted.

Propagation of Faith director named

Msgr. William J. McCormack, a priest of the New York Archdiocese, has been named the new national director of the Society for the Propagation of the Faith. Msgr. McCormack, who will assume his duties March 26, is former director of the Society for the Propagation of the Faith for the New York Archdiocese and currently serves as vice chancellor there.

Msgr. McCormack replaces Indianapolis Archbishop Edward T. O'Meara, who had held the post since January, 1967. Archbishop O'Meara praised his successor as a man dedicated to the work of the missions.

"He is a priest with great experience in missionary work and has traveled extensively to see the church in action in Africa, Asia and Latin America," the archbishop said.

"My first call after I received the news was to Father James Barton, our own Propagation director. I commended this new national mission leader to Father Barton with unreserved enthusiasm and confidence."

Pope John Paul calls for more priestly vocations

by Jerry Filteau

VATICAN CITY—Pope John Paul II called for more priestly vocations and defended church discipline on the priesthood in his first public appearance following a week-long spiritual retreat.

The comments were made during the pope's Sunday Angelus talk March 2.

"We cannot, then, nurture hidden suspicions or doubts about the essence of the ministerial priesthood, about the justness of the age-old practice of our church, which joins the priesthood to the responsibility to serve Christ and the church 'with undivided heart,'" he said.

The pope's reference to serving Christ and the church "with undivided heart" was viewed by Vatican observers as a defense of mandatory priestly celibacy in the Latin-Rite church.

HIS COMMENT on "the essence of the ministerial priesthood" was taken as a reaffirmation of church teaching on the distinction between the specific ministry of the ordained priesthood and the general priesthood of all Christians.

"We cannot doubt the power of Christ, the work of his grace. We must think with him, right up to the end, accepting that what seems impossible to men is nevertheless possible to God," said the pope.

The pope's remarks followed a week of Lenten spiritual exercises that he and other Vatican officials attended under Brazilian Archbishop Lucas Moreira Neves, vice president of the Pontifical Council for the Laity. The theme of the retreat was the priesthood.

In his Angelus talk the pope called Lent a special time of prayer for priestly and religious vocations.

"Let us all pray that the ecclesiastical seminaries and novitiates be filled up again, so that the individual churches and the communities as well—parishes and religious congregations—can look with trust to the future, assured that they will not lack the workers that the Lord sends 'into his harvest,'" the pope said.

Later that afternoon, he visited the Jesuit-run St. Robert Bellarmine Parish in Rome and stressed the need for Christian living.

"**EACH ONE OF US** always has to answer this question: whether his Christianity and his life are in conformity with the faith, whether they are authentic and sincere," the pope said.

"The answer," he added, "will be a little different in each case . . . I will not give you too particularized an answer. I only ask each of you to raise this question constantly: What does listening to Christ mean in my life?"

At the parish, which serves about 15,000 Catholics, the pope met with more than 1,000 school children in the parish auditorium before Mass. After Mass he visited with lay groups in the parish, the members of the parish council and the priests of the parish.

Cardinal Ugo Poletti, papal vicar for the Diocese of Rome, and Father Pedro Arrupe, superior general of the Jesuits, were among those present.

In the evening, before returning to the Vatican, the pope visited a monastery of cloistered Carmelite nuns in the parish. He met with the Carmelites and 11 other congregations of nuns from the neighborhood who work in the parish or in institutions in that section of Rome.



EGG LADY—Sister Estelle Shaffer hands a cup of coffee to a street person through the back door of the Benedictine Perpetual Adoration chapel in Tucson, Ariz. For more than 11 years the tiny nun has been serving coffee and egg sandwiches in the morning and sausage sandwiches in the evening to the hungry people who come to the door each day. In 1979 alone she passed out 50,000 sandwiches. She has come to be known as "the Egg Lady" by those who survive on the meager meals. (NC photo)

Court blocks Chicagoans efforts to save parish

by Jim Lackey

WASHINGTON—The Supreme Court has blocked efforts by a group of Chicago Catholics to obtain a court injunction that would have stopped Cardinal John Cody of Chicago from closing their parish.

The court, in a decision announced March 3 without comment, refused to re-

view a lower court ruling which maintained that the dispute between Cardinal Cody and members of Sacred Heart Parish in Chicago was essentially a religious matter in which civil courts have no jurisdiction.

Cardinal Cody had announced in January 1979 that Sacred Heart Parish was being merged with other nearby parishes because of deterioration in the phy-

sical condition of the church and the shortage of priests.

BUT SEVERAL members of the parish, organized as the Sacred Heart Save Our Shrine Committee, took the matter to court and sought an injunction preventing the demolition of the church.

Saying they were unable to discuss the question with Cardinal Cody, they asked the court to allow them to make repairs on the church and hire a priest at their expense to perpetuate the parish.

Both the Cook County Circuit Court and the Illinois Court of Appeals ruled against the parishioners, saying the courts could not issue an order in such a religious dispute.

The archdiocese, in a statement issued the day the Supreme Court decision was announced, praised the court and said it had "recognized that the civil courts should not interfere in internal church matters."

The statement also asked former Sacred Heart parishioners to return "to their proper parishes."

THE PARISH was formed in 1904 for French-speaking Catholics on Chicago's

south side, and the Sacred Heart Church and Shrine was built shortly thereafter.

The parishioners contended, among other things, that the establishment of the church constituted an implied covenant between the parishioners and the archdiocese that the land always would be used for a church.

But the appeals court, in its decision handed down last August, rejected that argument, saying that there was no specific evidence that such a covenant had been established.

The appeals court also refused to accept arguments by the parishioners that the hierarchical nature of the Catholic Church had been changed by the Second Vatican Council and that the "co-responsibility" of the laity expressed by the council for the laity gave the parishioners the right to maintain their church.

The parishioners have tried to prevent the demolition of their church by also applying for its inclusion in the National Register of Historic Places. But the archdiocese has argued that even with landmark status the archdiocese could not be prevented from demolishing its own property.

'Jesus Sex Film' does not exist

Readers are advised that a poll being suggested in some parishes of the Archdiocese concerning a purported film about the sex life of Jesus is a non-existent problem.

Some parishes have requested information concerning the "Jesus Sex Film Poll" conducted by an organization known as Modern People News with headquarters in Franklin Park, Illinois. The poll is an attempt to protest the "showing of any movie that supposedly depicts the sex life of Jesus."

No such movie exists.

According to Henry Herx, film edu-

cation editor of the United States Catholic Conference Office of Film and Broadcasting, a Danish filmmaker several years ago attempted to produce such a film. He was thwarted by objections of groups and individuals and the inability to obtain funds for such a production. The last Herx recalls reading any information concerning the film was around five years ago when it was announced that the plan had been dropped due to lack of funding.

Herx, in a telephone interview, stated that the poll was "a serious attempt by well-meaning but misinformed people" to deal with the threat of such a film.

Documentation

Statement of Indiana bishops on political responsibility

Once again, citizens of the United States will have an opportunity to elect many national, state, and local government leaders.

This is an opportunity about which there is an obligation to be serious and conscientious.

Patriotism, which is an intelligent and devoted love of one's nation, obliges citizens to vote in elections.

Citizens are guilty of civic irresponsibility when they fail to cast their votes because of a careless or cynical attitude; e.g., "my vote won't count one way or the other," or "I don't believe in politics," or "the politicians will do as they please regardless of my views."

This irresponsibility is widespread. In 1976, only 54% of American citizens eligible to vote cast ballots for the President of the United States, while slightly more than 61% of Hoosiers voted. In 1978, only one of three eligible voters both in the state and nationally went to the polls to elect members of Congress. Less than half of the nation's young people, ages 18-24, have registered to vote in the next elections. This deplorable neglect on the part of a large proportion of the electorate is a serious threat to the vital health of this nation's democratic processes.

CHOICE OF A public official in an election should be based on conscientious convictions about the candidates' personal qualifications, record of

public service, and especially, stated positions on political issues which have moral dimensions.

In the upcoming elections, citizens of the United States and of Indiana would be well advised to take these practical steps in preparation for casting their votes.

—To call upon candidates for complete and accurate information about their qualifications and about their positions on crucial matters; e.g., control of nuclear power; orderly disarmament; inflation; life issues; protection and implementation of human rights at home and abroad; justice in the distribution of tax funds for public and non-public schools, etc.

—To assemble in small groups in homes or parish centers for talking over the candidates' qualifications and positions and to evaluate them in terms of sound Christian principles of justice and good government.

—To encourage others to register for voting and to cast their ballots on election day.

—To join in political campaigns for the election of the most desirable candidate for a particular office.

—To become involved in the political process which helps a deserving candidate obtain the votes needed for election.

THE SELECTION OF a candidate for public office should be a personal moral judgment made

conscientiously by the individual citizen in terms of sound convictions based on accurate information, study and prayer.

In forming our civic consciences we Roman Catholics can find much religious and spiritual enlightenment in our study of various position papers approved by the National Conference of Catholic Bishops and in opinions set forth in several excellent Catholic periodicals.

Though we Catholics should turn to church sources for guidance on civic issues, we should not expect an absolutely uniform position on matters that admit of many shades of opinion. The Church does not presume to dictate solutions to questions of political prudence but it does insist that citizens be guided by moral principles in reaching their own conscientious decisions.

We exhort our brothers and sisters to pray for our nation and in particular for its political leaders who bear the heavy burden of making final decisions on difficult questions. More prayer that encourages positive action and less harsh and unreasonable criticism might well be our Christian approach to politics.

In summary, we urge citizens to vote in all elections and to vote conscientiously for the best candidates in terms of their qualifications and established record on political issues, notably those with a definite component of moral principle.

Washington Newsletter

'Catch-22' traps private school supporters

By Jim Lackey

WASHINGTON—For almost 10 years now, backers of state and federal aid to non-public schools have at times come close to being caught in a constitutional "Catch-22."

The catch arose after the Supreme Court, in a landmark non-public school aid case handed down in 1971, established its test to judge the constitutionality of such programs. The court said that to be constitutional a program must have a secular legislative purpose, its primary effect must not advance or inhibit religion, and it

must not foster "excessive entanglement" between church and state.

But here's the catch: a program needs safeguards, such as regular audits or other monitoring schemes, to insure that no religious purpose would be served, but the safeguards might constitute "excessive entanglement" making the program unconstitutional.

Two decisions handed down in February—one from the Supreme Court and one from a federal judge in Milwaukee—show that the federal judiciary is not yet unanimous on whether a constitutional "Catch-22" exists for programs which directly or indirectly aid non-public schools.

THE MILWAUKEE judge said there indeed is a "Catch 22" for non-public schools which try to participate in government-funded programs. The Supreme Court, on the other hand, rejected a "Catch-22" and said a middle ground can be found between the need for safeguarding programs against benefiting religion and the problems of excessive entanglement.

"Catch-22" is a term derived from a popular 1960s novel of the same name and describes a no-win situation in which two seemingly opposite alternatives provide equally woeful outcomes.)

The Supreme Court case, in which the justices approved a New York program of direct cash payments to non-public schools for the costs of certain state-mandated academic tests and record-keeping,

had all the potential for a classic "Catch-22."

Seven years earlier, the court had struck down the New York program because it included no mechanism for insuring that money sent to non-public schools would not be used for religious purposes. So the New York legislature went back to the drawing boards and came up with a new program that attempted to answer the court's complaints.

BUT CHURCH-STATE separationists challenged the new program too, alleging among other things that the program's new methods of auditing and monitoring expenditures and reimbursements to non-public schools would lead to excessive church-state entanglement.

A slim, 5-4 majority of justices disagreed, saying the New York reimbursement program was "straightforward and susceptible to the routinization that characterizes most reimbursement schemes." They also said that since the program called for reimbursement of "actual costs," the program would not bring about religious battles over legislative appropriations.

But while the Supreme Court narrowly rejected a "Catch-22" for aid to non-public schools, the Milwaukee jurist, U.S. District Judge John W. Reynolds, actually used the term to describe the Milwaukee Archdiocese's involvement in the federal Comprehensive Employment and Training Act.

Reynolds, in a decision announced eight

days before the Supreme Court's decision in the New York case, said it was unconstitutional for CETA funds to be used to hire any employees for church-related schools, no matter whether those employees performed potentially religious functions or whether their functions were strictly secular.

A PORTION OF his decision focused on what he said was the need for extensive monitoring of CETA employees in Catholic schools to insure that CETA funds were not used for religious purposes. "In effect, the archdiocese is in a Catch-22 situation," wrote Reynolds. "If the funds are not effectively audited, the program would fail (to pass the test of constitutionality) because it would amount to a grant of federal funds to a religious organization, and if they are audited, it would result in excessive entanglement."

He said such a monitoring system would extensively involve the government of Milwaukee County, which administered CETA funds locally, in the day-to-day activities of the archdiocesan school system.

Viewed together, the New York and Milwaukee cases point out the difficulty non-public school aid supporters face in trying to arrive at a constitutionally acceptable middle ground that both satisfies the test of secular benefits and avoids excessive entanglement.

The New York case shows that the middle ground is there, but the Milwaukee case shows it can be difficult, if not impossible at times, to find.

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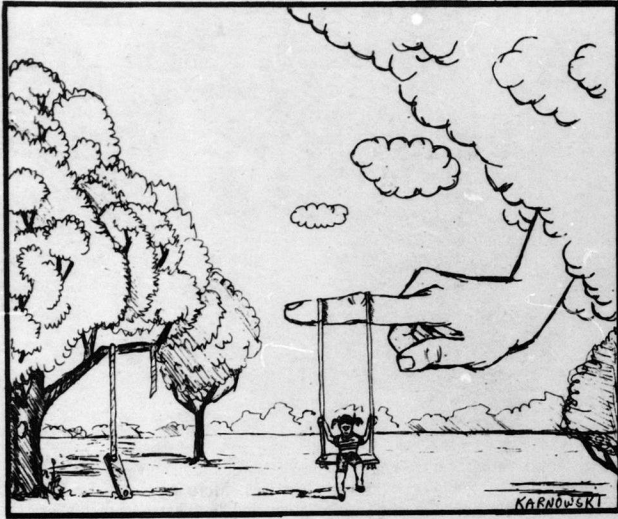
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The Hand of God



Beyond Rectory Living

Is it healthy to be always doing?

by Father Jeff Godecker

One article on rectories and a dozen or so letters later, I am still residing in a rectory but still convinced that they are unhealthy places to live.

I don't believe that the issue is really one of the top ten most pressing and dramatic issues in the Church. It certainly isn't an issue worth being angry over or spending a lot of energy that could well be spent on more important topics.

Many of the letters, however, raised some broader issues that touch our lives in more significant ways other than where a priest might happen to live. I would like to address some of those issues in this article and the others to follow.

An issue that has been implied in all of the discussions is the kind of lifestyle people are living today. Must a priest, a doctor, a mother or whoever really be that twenty-four hours a day, 365 days a year? Is it even possible? Must a person always be practical or useful or helpful? Must a person always be doing something, achieving something?

Without a doubt, a mother will, for example, have to be a mother whenever children are sick or when children have genuine human needs that, perhaps can best be met only by a mother. To take on an attitude that says that I have to constantly take on this role, however, is healthy neither for mother, father, or children. Mothers who never take time for the care of themselves as well as the care of their children may be doing their children more harm than good.

I doubt whether any person can genuinely care for others without taking

care of himself or herself. I question whether a person can really give to others if he/she has not given time to physical, mental, and emotional well-being. An old Scholastic adage serves to remind us well, "No one gives what he doesn't have."

I know that I am now back to the "me-centered approach." But before you go on to the next article, please check out the Gospels as to how often Jesus (who had a whole world to save and help and care for) took off for the desert or the mountains or the lake to be by himself or with his disciples. Check out how many times Jesus wasn't being practical or helpful or useful to anyone.

NEXT TO THE sickness of apathy, the most common and most destructive disease of our age is the compulsion to always be doing something, to always be helping. Such a life is shallow with no inner direction. Ultimately it leads to some kind of death involving one's health or one's emotions or mind or all three.

Stand on any street corner of any major city during the lunch hour and watch how people drive, how they eat, how they walk and talk. Watch how impatient people become when they have to wait. Watch the chronic sense of time urgency written across the faces of 50% of American people. And, if you will look closer and deeper, you will see a harried and pressured sense of existence, persons struggling with about everything and everyone, persons filled with anger and hostility and insecurity; you will see people who are helpful and busy always; you will see people who are in the process of dying inwardly.

People who are always busy fulfilling the needs of others, always out "saving" someone or something, are people who "die" at the early age of 35 or 40 because they have no roots, no inner life. They are

Spiritual Journey

Baptism: Not an infant event but a lifelong process

By Mary Maher

Third in a series

Christian initiation leads to the sacraments, especially baptism. Many people may consider baptism as an infant event, some "thing" that once happened as an interesting cleansing, a guarantee that if they died, they would be entitled by their sacramental mark to the kingdom of heaven. Though there was some truth in this belief, it was very inadequate.

Lent is the season which reminds the people that baptism is also a continuing process. It is indeed a religious event, but it also invites growth in understanding. The fruits of baptism are to grow.

Recent theology has stressed the neces-

sity of being evangelized before being sacramentalized. That stress may pass over our heads as terribly pedantic, boring, in fact. Well, we say, what else is new?

A great deal really. What that statement implies is that people who are now baptized churchgoers may not yet be evangelized. We might think that impossible.

"Evangelization" is a word defined differently by different people. For most fundamentalists, the word means a sudden event, a quick understanding, usually that which comes by grace from outside the human situation to change it. In other theological circles, evangelization means a long, slow process which comes within human life by grace which is operative "in" life. It means growth in understanding the Christian mysteries largely by celebration of ritual which calls to and out of the depth of human experience and drama.

TO BE EVANGELIZED is not easy. To grow in understanding how to live the Gospel takes a lifetime. If all card-carrying Christians were evangelized in depth, the American Christian scene would not be as bleak as it appears now, when there is a need to stand up for justice, ecological safety or the future of the human race.

In the evangelization process, which is to precede any actual initiation into the sacraments, words may be overwhelming and overused. We may think that, by having the Gospel proclaimed and by physically hearing it, we have integrated its message.

But when we hear the statistics on poverty in our nation and the growing gap between rich and poor, we suspect that Gospel values are not very integral to public life in our society. Rather than act on behalf of justice, even when our conclusions are tentative, we say "Oh, well, that's government's business. It's not my affair."

Latin American theologians have long been saying that the United States is not an evangelized nation. That irritates many. They call it un-American and just plain pessimistic. Time will tell.

The church will invite by its integrity, not a pinch more or less. Only to the degree that the world sees its words in action will any evangelization be possible.

THE RITE OF Christian Initiation for Adults has this to say of evangelization and pre-catechumenate:

"From evangelization, conducted with the help of God, come faith and initial conversion, by which each one feels himself called away from sin and drawn toward the mystery of God's love."

Lent is the time to consider what in ourselves is yet outside the realm of Gospel life. Lent calls us all to be evangelized. Many may consider their evangelization something already accomplished. In Lent, we consider the proposition that this may not indeed be so.

emotionally hollow and spiritually empty, becoming like straw which disintegrates in the wind. They have no time for prayer or reflection, no time for study and development of the mind, no time for leisure and hobbies, no time for friends, no time for quiet, no time to appreciate the beauty of creation. They have no time for God or his grace because they have too much to do.

It probably seems as if I am pointing a finger at people, and I suppose I am. But I point the finger mostly at myself who have learned and am still learning most of this the hard way.

I BELIEVE THAT mothers (fathers too) and doctors and priests and anyone whose life and role is dedicated to the love of others should all be very caring persons who are readily available to meet the genuine human needs of others. As a priest and as a person, I would like to grow to be much more caring than I am. I would even like to be less "me-centered." But that will never happen unless there is a balance in my life between work and play, between action and prayer, between being available for people and available to myself and available to God, between giving and receiving.

It is time for some of us to get off the treadmill of deadlines and committees and meetings and activity in order to find time for contemplation, for appreciation, for friendship, and for the growth of our hearts. Then maybe we can genuinely care for one another without compulsion, without manipulation, without using one another. Maybe we will quit being as angry with one another. Maybe we will learn to care by listening and understanding one another instead of trying to "save" one another. Maybe the mania of the urgency to get things done will lessen enough to permit us to experience more of God's and life's loveliness. Maybe.

To the editor . . .

Religious education on draft takes lopsided course

Peter Feuerherd's call for immediate religious education on the issue of conscientious objection, war, and peace (*Criterion*, Feb. 15) is correct.

Unfortunately, this education, it seems, can take a lopsided course. At two recent Sunday Masses in my parish, the two resident priests seem convinced of their position and what they think the position of all American Catholics should be on these issues. Sad to say, their thinking takes a narrow, simplistic approach that I fear many American Catholics may be led to embrace without thought.

Benedictines say 'thank you'

The members of the planning team for the recent weekend for high school girls held at Our Lady of Grace Convent wish to express appreciation to *The Criterion* and to the pastors in the archdiocese who cooperated with us in publicizing the weekend in the paper and in the parish bulletins.

The number of young women who accepted our invitation was gratifying and they responded well to a "taste" of life in a Benedictine community. More names are on the list for future similar weekend programs.

All of this would have been impossible without your willingness to help in getting information to the girls.

Sister Jeanne Voges, O.S.B.
Member of Planning Team
Our Lady of Grace Convent

Beech Grove

Finding strength

If the people of God wish to find new strength for their faith in the midst of opposition and confusion, then they should read the explanation of "Covenant" and "Altar" in the Catholic Peoples Encyclopedia, Volume I.

Harry L. Geis

Liberty

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.



The priests asked, "Would you rather your son or daughter walk to the store or be killed defending our oil interests in the Middle East?" They praised the Catholics who choose conscientious objection over the draft. Such a philosophy, at this time, can only be based upon misunderstanding of modern international relations. This is not pre-World War II and we can no longer view ourselves as isolationist. We are a superpower with international commitments. We have always (since WW II) maintained a policy of containment with regard to the Soviet Union.

No state not backed by military power can avoid concessions detrimental to its vital interests if irresistible pressures and threats are brought to bear upon it.

Oil is not the only interest of the United States, though control of the World's primary source of energy can mean control of the international order of governments. We tend to forget our responsibilities as superpower to our allies. Draft registration does not lead to war. But it can surely demonstrate to the Soviet Union and our allies that we are willing to take action if necessary.

To ask if one would rather walk to the store or die is an unfair emotional appeal. But to answer the priests' question—yes, for goodness sake, of course, I'd rather walk to the store than die in an unnecessary war! No one wants war! During the Vietnam era I seriously considered the moral question of serving my country. Luckily, I did not have to face that decision. I can understand the fear expressed by our 18 to 20 year olds. But this is not the same as Vietnam.

What is happening in Afghanistan is not to be confused with a country's internal adoption of communism as a system of government. We are dealing with another superpower's threat to our world energy sources and its violation of a country's political and moral rights. Again I stress that as a superpower, we as Americans must realize that we can and will be called upon by our allies to add strength to what we believe in and are committed to. This is what we as Catholics, facing the moral dilemma of war and peace, must realize if we are to be able to make a mature Christian decision.

James F. Widner

Indianapolis

No practical answer to problem offered

I am writing concerning the editorial of Feb. 15th about the survey of the Commission on Family Ministry.

Since I am serving on the commission, I want to assure you much thought and work have been done concerning the difficult task of reaching all Catholics of this archdiocese.

I learned the archdiocese doesn't have a list of its members.

We discussed ways of reaching the fallen-away Catholics but couldn't find a workable solution. Do you have a practical answer to this difficult question?

I disagree with you that we will only



NO COOKIES—Angel Regan, 11, of Holly, Mich., listens at a meeting of the village council during a discussion of an ordinance which says 90 days in the county jail and a fine of \$500 if convicted of selling without a permit. Someone forgot to register the Girl Scouts within the 10- to 30-day period before the annual cookie sale so no permit will be issued. (NC photo)

Superstition and women

by Father Tom Richart
(Director of the Terre Haute
District Center for Religious Education)

Strange how many can look upon the story of the group (two) of blind men in Matthew 20:29-34. As the story goes, the two men from the side of the road call out, "Lord, Son of David, have pity on us!"

Then, the entourage traveling with Jesus responds with a scolding to keep silent. Of course, why would such "evil," "sinful" men, as was believed because of their handicap, be allowed into the presence of the Master?

The story continues with Jesus ignoring the attempt to silence the handicapped people seeking his attention. As in many of the healings he worked, such nonsensical beliefs would be reduced to absurdity as the marvel of God's love was to be revealed.

Jesus cured them—our God is revealed.

WHAT IS STRANGE about most in-

terpretations of the story is the immediate emphasis given to only part of the story as, "It's a miracle," or the title, "Son of David." Why do many move to immediately cover the **struggle** of the men and the **superstition** of the entourage which attempted to suffocate the revelation of God's love?

Of course! Maybe the answer would not be so strange. Most of us want to forget these mistakes of human laws which are proven absurd, especially when the prosecutor is Our Lord.

Yet, on behalf of the handicapped to the blind who see them that way, it is sad that even today the Church (or let us say at least the entourage) again can keep the love of God from being revealed. There is another group of people who have been shouting, "Lord, Son of David, have pity on us," for many years.

This group, as with the blind men, is strapped physically with a myth of tradition. This group is identified with sin, coming from an ancient story. As well, it is a group that is scolded to keep quiet by the entourage, lest the master be defiled.

BUT IT, TOO, is a group that Jesus would turn to with compassion, ignoring another absurdity of history, thus allowing the revelation of God's love through their liberation.

Not unlike the blind men, so, too . . . the women.

Lord, allow not our blindness to inhibit your great love and compassion from being manifested through those we have rejected. Open our minds to the whole scripture that a total revelation can be ours to live by. Help us to shout on behalf of the traditionally handicapped—that in the future such absurdities will die. Amen.

Brookville

Generally Speaking

These older Catholics are happy people

by **Dennis R. Jones**
Associate General Manager

Something has been happening during this past month that makes me feel very good about my association with the Catholic church.

It all started with a "letter to the editor" in the Feb. 8th issue of the *Criterion*. Ray Benjamin, a member of Holy Spirit parish, Indianapolis, made an appeal for rosaries to be given to the elderly residents in nursing homes.

In the letter, he reflected on his regular visits to the Julietta Home in Indianapolis.

"Many of these fine, elderly people have only broken rosaries or those with the crucifix missing," he wrote. "Most do not have a rosary at all. Yet they dearly love this beautiful form of prayer."

He urged our readers to go through their dresser drawers and bring out those "extra" rosaries that had been put away over the years so these wonderful people could "put them to use."

According to Mr. Benjamin, the response "has been overwhelming, not only in the number of rosaries received, but also the good wishes and thoughts offered."

A large number of the "beads" were of great sentimental value to the individuals who sent them. "Some were over 100 years old and had belonged to their mothers and fathers," he said.

A box of about 50 rosaries was received from the Franciscan nuns in Oldenburg and another from St. Joseph parish in Corydon. These were in addition to the many individuals who sent two or more.

"Many folks have a hobby of making rosaries and they have sent a large number," he asserted. "Some even enclosed money with the rosaries they sent."

Mr. Benjamin asked me to tell our readers that he is "extremely grateful and wishes to thank each and everyone who so generously responded to the appeal." He also wants to assure you that "a place will be found to put these many old and new rosaries into use."

Hypertension is an illness that affects 35 million Americans, or one out of every four adults. It's ranked as one of the leading causes of death and disability in the United States.

Early detection can be the first step in controlling this "silent killer."

As a public service to the Indianapolis community, Arsenal Savings and Loan Association has recently installed the Vita-Stat automatic blood pressure computer at its main office and in all of its branches.

With the Vita-Stat computer, a person can take his/her own blood pressure reading by being seated in a chair, placing the arm in a cuff and pressing a button. The cuff inflates, activating a recording device over the artery, and in approximately sixty seconds, the systolic and diastolic levels are displayed in a digital readout.

A chart to determine each individual's blood pressure range and literature giving

information and answers to questions about blood pressure are also provided.

Persons are encouraged to list their readings on different days to obtain an average. Personal record cards are supplied by Arsenal Savings for this purpose.

The Vita-Stat doesn't take the place of one's own doctor, but it is a means of early detection of hypertension . . . and that could save your life.

I "lifted" this little item from the Catholic Communications Center monthly newsletter—"If you are to understand others and have them understand you, know the big words but use the small ones."

In this column, my goal is to appeal to all of our readers. Some might better understand with this interpretation—"If your level of achievement in grammatical expression and verbal manipulation is intellectually superior to another individual's capabilities of comprehending your fundamental diction, it could cause a problematic combination of circumstances which would most assuredly induce verbal perplexity, particularly if it became necessary to converse with the person who had apparently only the capacity to inure your verbal bombardment. With this inability to grasp the basic meaning of your consistently bewildering vocabulary, there could be no exchange of ideas . . . So keep it plain and simple."

Check it out . . .

✓ Your prayers are requested for **Father Robert Minton**, pastor of **Holy Family parish**, Richmond. He is confined as a patient in Reid Memorial Hospital after suffering a possible heart attack.

Also, many thanks to the local priests in the Richmond area who are taking care of the ministry to Holy Family parish while Father Minton is hospitalized.

✓ In addition to celebrating the "TV Mass" on WTHR, Channel 13, in Indianapolis on Easter Sunday, April 6, **Archbishop Edward T. O'Meara** will be featured on several radio and TV programs and in newspaper and magazine articles during the next few weeks. You might want to keep an eye open for the following appearances and stories.

On **March 9** from 8-9 a.m., the archbishop will appear on **WIKS-FM**, Greenfield, on their "Community Involvement" program; in **mid-March**, the *I.S.U. Statesman* in Terre Haute will do a feature story; in **late-March**, the *Indianapolis Star Magazine* will have a cover story, and he will also appear on **WTWO-TV**, Channel 2, in Terre Haute, on their "Religious Heritage" program.

✓ If you are a "little bit Irish," you're invited to join the **Kevin Barry Division, Ancient Order of Hibernians** on Sunday, March 16, when they celebrate St. Patrick's Day.

This year's celebration will be a two-part program. It will begin at 3:30 p.m. at **Cathedral High School** with an Irish banquet to welcome **Archbishop Edward T. O'Meara**. Then, at 6:30 p.m., the celebration will travel to Clowes

Hall for the performance of **Jury's Irish Cabaret**, a 30-member night-club show direct from Dublin, Ireland.

Tickets are \$15 per person for admittance to the entire two-part program. Separate tickets may also be purchased for either the Irish Banquet or the Cabaret Show. Call **Tom McGinley** for reservations: 638-3506 days, or 359-7070 evenings.

✓ Eleven musicians from **St. Matthew School**, Indianapolis, placed first with superior ratings at the **Indiana State Music Contest** held recently at Indiana Central University. The winners were **Michelle Hublar**, oboe; **Kevin Fox**, trumpet; **Helen Walsh**, alto sax; **Kerry Fagan** and **Michelle Henne**, flute; **Missy Knapp**, **Peter McNamara** and **Michelle Hublar**, piano; **Kristy Ferguson**, **Cheryl Boone** and **Colleen Campbell**, voice.

Congratulations to these talented students and a special note of thanks to **Mrs. Carol Collins**, music teacher at St. Matthew, who prepared the students for the contest.

✓ **Christopher Duffy**, general manager of WTHR, Channel 13, underwent serious surgery in late January. He is the one man responsible for providing the production facilities and the time for the weekly "TV Mass" on Channel 13 for the

past 4 years. Mr. Duffy, a member of **St. Luke parish**, Indianapolis, is on the road to recovery but will remain confined in his home for some weeks yet.

Be sure to include him in your prayers for a quick and full recovery. If you'd like to send him a card or note, mail it to: Mr. Christopher Duffy, WTHR-TV, 1401 N. Meridian St., Indianapolis, IN 46202.

✓ A benefit **Dinner-Dance** for Olympian **Dick Nalley** will be held this Saturday, March 8, at **Roncalli High School**. Dinner will be served from 7:30-9 p.m. There will be a brief presentation ceremony from 8:30-9 p.m. with **Craig Roberts** from WRTV, Channel 6, acting as master of ceremonies. The dance will be held from 9 p.m. to midnight.

Dick was Indiana's only participant in the 1980 Winter Olympics held in Lake Placid, New York. The proceeds of the Dinner-Dance will go to help defray his training expenses. He is a life-long resident of the Indianapolis southside and was a participant in the CYO program as well as a standout in football and track at Roncalli High School and Indiana Central University.

Tickets are \$10 per person and can be obtained by calling Roncalli High School at 787-8277.

✓ **Jerry Crawford** has been selected to represent **Bishop Chatard High School** at "Youth in Government Day" on March 12. The program, sponsored by the **Optimist Club** of Indianapolis, includes a luncheon, a tour of the capitol, and allows each student to assume the honorary position as department head for a day.

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Christian Heritage

The Catholic Church in Indiana

by Msgr. John J. Doyle

Going and coming, this trip to St. Louis took five weeks and Flaget was back at the seminary for less than a month when Bishop Dubourg arrived in company with his second group of prospective missionaries, numbering nearly 30—priests, brothers, seminarians. A few days later the two bishops began the voyage to Missouri for Dubourg's installation, accompanied by a seminarian and by Father Stephen Theodore Badin, who has appeared more than once in his narrative.

They left Louisville on Dec. 18, 1817, hoping to arrive by Christmas. In two days they were at the mouth of the Ohio,



(Msgr. Doyle's book "History of the Catholic Church in Indiana," covers his first six chapters. Chapters 7 and 8 ran in series form in *The Criterion* in 1975 and 1976. The following is a continuation of Chapter 9 which began in the Friday, Feb. 15th issue of *The Criterion*.)

but there their hopes were dashed, for the Mississippi was full of floating ice, preventing further progress. On Christmas they were constrained to substitute three meditations for the customary three Masses. Not until Dec. 30 did they reach Sainte Genevieve. There on the last day of 1817 Bishop Flaget solemnly installed Dubourg as bishop of Louisiana.

A few days later there was a grand reception for the new bishop in St. Louis. After preaching on Epiphany, Flaget and Badin started by horseback for Vincennes, which they reached on Jan. 27, 1818. On Saturday, Jan. 31, the Vin-

cennes' *Western Sun* carried this announcement: "The Rev. Stephen Theodore Badin will preach in the Court House at 9 o'clock on Sunday next; and on the ensuing Sunday."

THE SERMONS were probably intended for the Protestants, for the church of St. Francis Xavier was still the only one in town. One may assume that the bishop preached at the parish Mass in French, and perhaps in English too, for there were a few parishioners that were not French.

There is no mention of confirmation on this occasion, nor is it likely that the sacrament was administered, since no priest had been in town since May.

There is no mention of the bishop's name during this visit, but it contains evidence that Father Badin was busy in other ways besides preaching in the Court House.

Between Feb. 1 and 10 he recorded 23 baptisms and on Feb. 3 he recorded two marriages.

Ash Wednesday fell on Feb. 4 that year; it was the first time since Father Rivet's time that the people received blessed ashes. Obviously, the bishop was unwilling to grant a dispensation for solemnizing marriages in Lent. One marriage had not been preceded by a previous ceremony.

Of the other Badin wrote that "in the absence of a priest the parties took each other for husband and wife in the presence of witnesses according to the custom established in the case."

He resumed the old practice of recording the names of the principals' parents and of the witnesses. As in all the early marriages, all the witnesses were male.

THE REASON for this third visit of Bishop Flaget appears to have been his wish to inform the parish of the new arrangement he was about to make for its spiritual care. Of the numerous recruits Bishop Dubourg had brought from Europe, he had released four to work under the direction of Bishop Flaget. Two of these Flaget would take to Detroit the following year, when he made his first pastoral visitation there; the other two would come to Vincennes. The parish would have to provide accommodations for them and Flaget wanted to make sure that the people understood their obligation to support the priests.

Dubourg had reason enough to be grateful to Flaget for serving as his vicar in Missouri and for making three arduous journeys there in his behalf, but perhaps there was another reason for his seeming generosity in making available the services of these priests.

Question Box

Martin Luther King a saint?

by Msgr. R.T. Bosler

Q. I believe Martin Luther King Jr. was one of the greatest men in history. He was not a Catholic but could he ever become a saint in the church?

A. Some day in a united church, Martin Luther King, as well as his namesake, may become a canonized saint. Meanwhile you can join me in believing that he is a modern Christian martyr and, therefore, a saint rightly to be imitated by all who call themselves Christians.



Q. Why is it the Catholic Church does not accept Saturday as the Sabbath day of rest? The Bible says so, and Catholic papers recently had a story saying that Jesus attended services on Friday evening and Saturday morning. I am a Catholic, but my day of rest is Saturday, and I was happy when the church started having Mass on Saturday. If all the churches are to be united, the Catholic Church should study the Bible more and live as it says.

A. Ninety-nine percent of the Christians of the world observe Sunday as the day of rest for honoring God. All the Eastern Orthodox, the Anglicans and all the major Protestant churches join with us Roman Catholics in observing the first day of the week instead of the seventh.

It is significant that at the time of the Reformation, when Protestants were intent on removing what they considered the non-Scriptural traditions introduced by the Roman Church, they did not give

up the Sunday practice. They found good Scriptural basis for it.

Jesus did observe the Jewish Sabbath and other Jewish religious obligations, but at the Last Supper he indicated the new covenant was to bring new ways of worship as he changed the meaning of the Passover meal. St. Paul emphatically called attention to the changes from the old to the new in these words to the Colossians: "No one is free to pass judgment on you in terms of what you eat or drink or what you do on yearly or monthly feasts or on the Sabbath. All these were but a shadow of things to come; the reality is the body of Christ" (2:16).

This did not mean that the early Christians ignored the commandment to observe a day each week as special to God, but they believed the Holy Spirit wanted the day changed to the first day of the week, the day of the Resurrection.

St. Ignatius of Antioch, a contemporary of the writers of the Gospels, wrote: "Christians no longer observe the Sabbath but live in the observance of the Lord's day, on which our life rose again." This helps explain the Scriptural reference: "On the first day of the week when we gathered for the breaking of the bread, Paul preached to them" (Acts 20:7). So, according to the Bible, Christians no longer spoke of the Sabbath but of the Lord's Day (cf. Revelation 1:10).

The permission to begin celebration of the Lord's Day with Mass on Saturday evening is not a return to the Sabbath but a return to the ancient practice of the church of beginning the celebration of Sunday with "vespers," an evening service before the feast. This is in imitation of the Jewish practice of beginning the Sabbath at 3 o'clock on Friday afternoon.

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Paths of Promise

Divorced feel pivotal need for community

by Fr. Anton R. Braun, O.F.M.

Community is a word that carries a heavy load in the many meanings that it has for each of us. To one it may mean the group of friends or family where one fits in. To another the significance is one's neighborhood or part of town. To a third person it may be seen as his parish church with its activities.

The meaning and reality of community hits us most keenly when it is not there and an experience of aloneness weighs upon us. I mention this because of the importance of community for the separated and divorced person.

Within the past few years the reality of divorce has crossed the scene of American Catholic life leaving in its wake millions of persons in need of personal ministry. Unfortunately, the needs and the demands far exceed the ministry that is taking place.

Where would you go if divorce came into your life? If someone in the community loses a home by fire, the resources of that community are mobilized to provide a place for shelter and the necessities of life. If, on the other hand, should someone experience the disruption of the home by divorce, what kind of aid would be forthcoming from the community?

Of all the five needs (the others being acceptance, healing, education and spirituality) of the separated/divorced person, one need stands out as being pivotal. This is the need for community. Individuals who face the crisis of separation or divorce find this need to be the most pressing of all.

TO UNDERSTAND that, let's look at what happens in one dimension of a divorce. A person loses his/her primary community—the family—in which one has invested his/her entire self. Suddenly it's gone physically, legally, but perhaps not emotionally. It simply no longer exists.

In addition, one's secondary communities are not too receptive to having them

around either. Those secondary communities are society and the church. To them the divorced person does not fit. Our society and church have something of a Noe's ark mentality—persons come in pairs, not singularly. The divorced person is seen as the odd one out.

Thus in addition to working through his/her own personal adjustments to the loss of one's home, the divorced person has to contend with negative attitudes from society around him/her. There is a deep and pressing need to be a part of something or someone to fill in the loss of one's family.

Where does one go to find some belonging? The opportunities are limited, unfortunately, in many senses of the word. There is the "community" of the bar scene where people elude their loneliness for a time by means of drink and companionship. They may invest themselves in work or perhaps return to school and become a part of a school community. It seems that society is gradually making room and inviting individuals who are now single into the mainstream of life.

THE REAL NEED for community goes deeper than a short-term experience begun in a bar, or a social or intellectual pursuit. Some divorced persons search for community in another marriage relationship, which may well copy the fate of the first if it is entered into shortly after the divorce. Real community serves many needs for all of us, but especially for those in critical need.

First of all community is a place where we can go and be a part of what is there. Community is people who will accept and welcome us and help us to feel at home. It is people relating to one another in real understanding, knowing what we have been through and able to give support if that is what is needed now. It is a setting for one to be wherever he/she needs to be, whether that is to work through pain or to celebrate joys.

I am thinking also of community as a place to be and not to rush into some next phase of life right now. It is a place of support and room where one can come to awareness of him/herself and the needs that are most pressing now. It is a setting where one can ask for help and not feel ill at ease in doing so. It is a scene for the

exchange of strengths and weaknesses so that all may have the opportunity to grow.

I FIND THAT persons who have a community will grow strong in that setting before they take on additional risks of life once again. For the divorced person it may well be the place of safety until strength and courage is restored.

Within the past two years I have worked on establishing such communities or support groups in three parishes in the city of Indianapolis, one in Beech Grove, another in Connorsville, one in Greens-

burg, one in Bloomington and one in New Albany. I have also worked in the Lafayette Diocese starting support groups in Kokomo, Lafayette, Anderson and Lebanon.

I mention these various support groups to let you know that there are communities providing paths of promise for individuals who have lost the central focus of their lives. This is only one thrust for the restoration of community.

As the community of God's people in the church, all of us need to be aware of what community is and does, but most of all that it needs to be there for those in need. Each parish can well be a place and persons providing for the needs of one another as is done in so many other aspects of life. We need to look at this area of loss among us and provide from the resources of our Christian and Catholic communities.



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MIND OVER MATTER—In the classroom at the Notre Dame Educational Center in Chardon, Ohio, Notre Dame Sister Mary Claudette talks with her kindergartners on the effects of gravity. In 1953 Sister Claudette battled her way from near death with multiple sclerosis and back into teaching. (NC photo by Sigmund J. Mikolajczyk)

Treat 'Poorest of Poor'

Hoosier 'visionaries' save eyes in Latin America

by Peter Feuerherd

Thousands wait in line outside a makeshift tent in the steamy heat of an afternoon in the Honduras countryside. They wait for hours for the opportunity to get an eye examination from a team of visiting Indiana optometrists, hoping for a chance to possibly cure a cataract condition or correct nearsightedness with a needed pair of eyeglasses.

Scenes like this have been repeated in other areas as well, including a leper colony in the Dominican Republic, small rural villages in Guatemala and Haiti, and a Navajo reservation in Arizona. This summer a temporary clinic will be set up in Tangiers, Morocco.

The Hoosier optometrists are part of an organization called Volunteer Optometric Service to Humanity (VOSH), which has 200 dues paying members in the state. Twice a year and without obtaining any fees or traveling expenses for their services, a small group of these men travel to deliver eye treatment to the poorest of the poor.

Dr. Ray Mienheartt, of Brazil, Indiana who is president of VOSH, stated that the purpose of the trips are not to proselytize about religion or politics but to give eye exams and treatments to as many of the poor as possible.

"We are there to save eyes," he said.

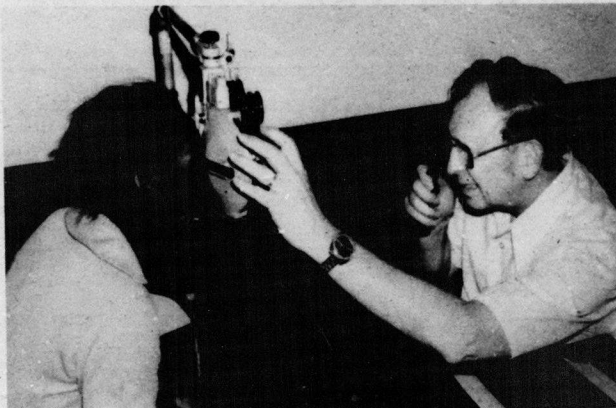
According to Dr. Jim Nolan, a parishioner at Holy Family parish in New Albany, the people who have been helped by VOSH missions respond with appreciation.

"We are dealing with the poorest of the poor. They'll never see an eye doctor. They don't have doctors, money or transportation."

Dr. Mienheartt added that patients walking forty or fifty miles to get to the clinics is not uncommon. They come that far because there is a tremendous need—congenital eye defects and babies with infections that cause enlarged sores around the eyes as big as "golf balls" are not uncommon, the optometrist said.

To begin a project (the Indiana group has already completed 18 missions), the help of the host country's Rotary or Lions club is solicited. They make the local government contacts that are necessary to speed entry procedures and set up a makeshift clinic. By the time the VOSH group gets to the clinics, thousands of local poor people are usually queued up, patiently waiting their chance.

THE HOOSIER optometrists work from dawn to dusk, caring for as many as



LOOKING FOR EYE TROUBLE—Doctor Jim Nolan, an optometrist from New Albany and a member of Holy Family parish there, completes an eye examination on a member of a leper colony in the Dominican Republic. A member of a group of doctors who volunteer their work in the Caribbean nations, Doctor Nolan has spent several years giving his time.

can be handled. One day, for example, 5,000 people were treated and over 4,000 pairs of eyeglasses were dispensed. Still, hundreds of people were left at the end of the day who were not able to get to a doctor.

"It's rudimentary, it's a crude exam," Dr. Nolan stated, explaining that he tries to care for one patient every three minutes.

Despite the short time given for an exam, often difficult eye problems can be corrected. A 78 year old Guatemalan woman was so happy to receive her eyeglasses that she cried tears of joy, Dr. Nolan noted.

The New Albany optometrist explained that the woman said that her new glasses would enable her to cook tortillas without burning her hands. Dr. Nolan added that the woman was so far-sighted that she couldn't see her tortillas cooking and had to feel for the hot stove.

Dr. Mienheartt explained that in some of the countries that the group visits, only about 50% of the children survive birth. Of those that do survive, many do not live past 5 years of age due to malnutrition and disease. The people that do survive into adulthood, he asserted, are a hardy group.

"You got to be tough to live into adulthood in some of these countries," he stated.

Dr. Nolan's wife, Bernice, has also been on numerous missions with VOSH. She

noted how often children on these missions will stay quietly in line in the hot sun for hours, without getting fidgety.

IT IS NOT ONLY that the children are well behaved. Many of the children that VOSH optometrists work with "don't have the energy to move around" due to malnutrition, she explained.

VOSH "visionaries," as they like to call themselves, have encountered some unpleasant experiences in their work. Sometimes, the local militia have had to be called in to assist when the crowds of people waiting for care have gotten unruly. Once, while working with prisoners outside a jail in Honduras, they treated a prisoner who had tried to commit suicide by swallowing rat poison the day before.

But still, they come back for more—as soon as one trip is completed, work begins on forming the next one.

The Indiana group has been going on these missions since 1974. The originator of Indiana VOSH, one of 12 state organizations, was Dr. Walter Marshall, an Indianapolis optometrist.

Although the VOSH organization started in Kansas, the Indiana group has conducted more missions than any other, averaging about three a year.

Why do they go? For Dr. Mienheartt, it is a learning experience.

"Regular practice is kind of routine. Here's a chance to break out of that shell . . . When you get home (after a mission) you start to get the urge to come back."

Dr. Nolan stated, "When you go down there, you totally lose yourself . . . It makes you realize how small you are and how your problems are so small . . . it breaks you out of your isolation."

Dr. Mienheartt added that it has been a real learning experience when VOSH members' teenage children go on a trip. He explained that it helps give the young people an insight into people that do not share a middle-class American lifestyle.

"It's wonderful for them to see things they've been protected from all their lives."

He added, however, that the best result of VOSH missions is that people who need help are able to obtain it. For example, just \$100 worth of anti-worm medicines donated by a Presbyterian church helped save the lives of numerous children on a recent mission, Dr. Mienheartt claimed.

VOSH is always looking for small money donations to buy medical supplies and for used eyeglasses in reasonably good condition. Donations can be sent to: Dr. Jim Nolan, 1819 State St., New Albany, Ind. 47150 or Dr. Walter Marshall, P.O. Box 19028, Indianapolis, Ind. 46219.

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KNOW YOUR FAITH

Divorce and annulments are new topics for most Catholics. There hasn't been a change in the indissolubility of marriage, though. And not every annulment case is approved.

By Antoinette Bosco

Whenever there is a discussion of the new ministry to divorced and separated Catholics, the subject of Church annulments almost always comes up.

Invariably, the discussion indicates that facts about Church annulments still remain one of the best kept secrets around.

Not that the obscuring is deliberate. Any Catholic who wants answers to such questions as: Can I apply for annulment? Will it cost me a lot of money? Will my children become illegitimate if I obtain an annulment, etc., merely has to call the marriage tribunal office in his or her diocese and help will be available.

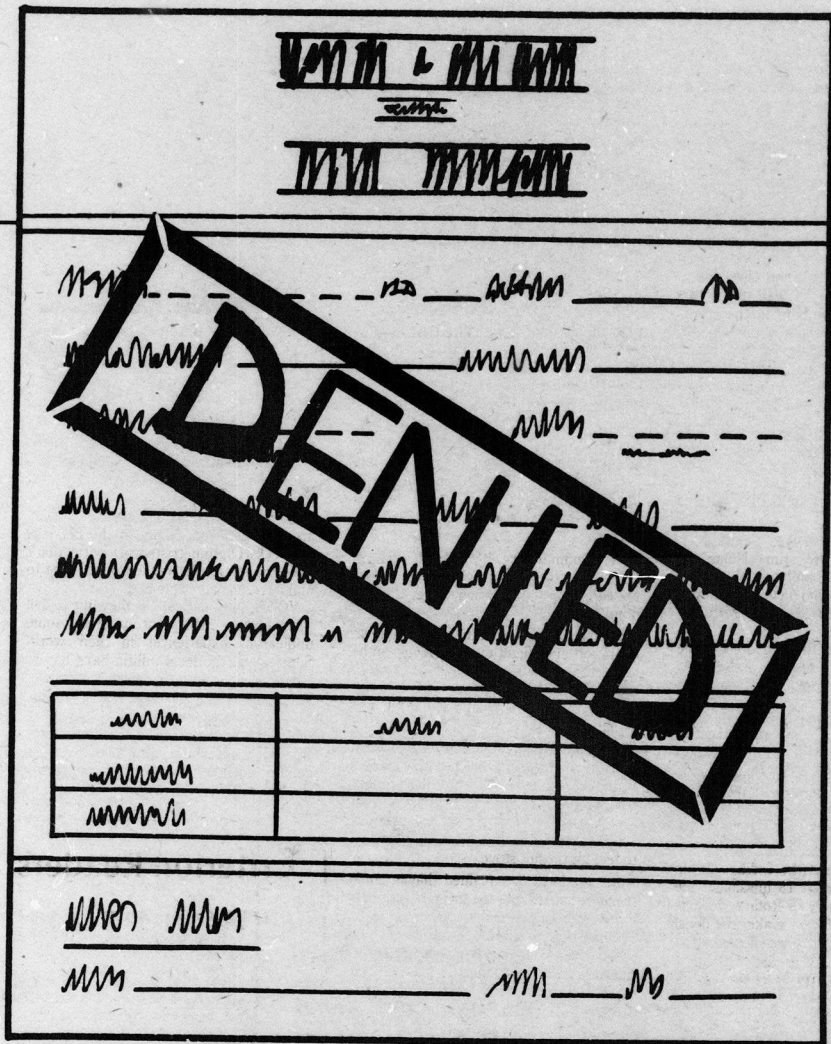
MORE DIFFICULT for many Catholics to obtain than answers is a real understanding of why the Church has in the past 10 years made annulments so apparently "easy" to obtain. Statistics certainly show that a change in the annulment policies and processes has definitely occurred.

In 1968, 442 Church annulments were granted nationally, and 10 years later, in 1978, this figure had taken an exponential leap to more than 25,000. This figure certainly reflects a major change in the definition of what constitutes an invalid union.

Time and again confused Catholics have insisted that greater ease in obtaining annulments must mean that more and more people, including Church leaders, are pushing the doctrine of the indissolubility of marriage aside — in effect, saying, divorce is all right, and Christian marriage can be a temporary arrangement.

Nothing could be further from the truth.

I KNOW NO PRIESTS and no divorced and separated Catholics who believe that the bond of a true marriage can be broken. And furthermore, all those I know believe firmly that Jesus declared, non-negotiably, that when God joins two



people in marriage, such a marriage cannot be dissolved.

The area where the search for truth is crucial in the marriage situation rests in the four words, "whomever God joins together." That long misunderstood phrase is now being interpreted, not legalistically, but realistically.

The definition of Christian marriage no longer consists of the equation — consent plus consummation equals Christian marriage.

NOW, PROGRESS in both theology and the behavioral sciences has led to a revision of that equation. Among these developments have been: deeper understanding of biblical texts; the development of a marriage theology which sees the covenant, that is, the mature love bond between people, as an

essential ingredient, at least as a possibility, before two people can call their union a Christian marriage; and scientific progress in understanding the psychology and emotional make-up of people, making it possible to determine if and when a person is capable of entering into a Christian marriage.

Finally, a person has to have a faith commitment to be able to enter a Christian marriage. God cannot join two people forever in matrimony if one of them doesn't believe in God or His Son.

All these developments have led, not to a change in the doctrine of the indissolubility of Christian marriage, but rather, to a deeper insight into what is needed to make an indissoluble marriage.

NOW THAT THE Church, in looking at

Christian marriage, is focusing on the living, growing relationship of two people, as well as on the needed legal contract, broken marriages are being reexamined.

With compassion and wisdom, the Church is asking: Were these two people capable of making vows requiring maturity, or at least the basic potential for maturing? Was there ever a Christian marriage in the first place?

When the answer is negative, the Church will grant an annulment, proclaiming that the union was never a Christian marriage and freeing the Catholics involved to put aside their past pain and start afresh.

For divorced Catholics, who live by faith, this is a superlative "welcome home."

'Depressed? Frustrated? Angry at your Church?'

By John Maher

Conventual Franciscan Father Edgar Holden brings a varied background to his work as director of the Newark, (N.J.) Archdiocese's Ministry to Divorced Catholics.

The 61-year-old priest, holder of a doctorate in theology from the University of Montreal, taught systematic theology at St. Anthony-on-Hudson Seminary in Rensselaer, N.Y., travelled to 78 countries during 10 years as director of the Franciscan Mission Association, served as director of services for the Center for Applied Research in the Apostolate in Washington, D.C., and was director of development for the Latin America department of the U.S. Catholic Conference.

In 1975, Archbishop Peter L. Gerety of Newark invited him to begin the Ministry to Divorced Catholics in the archdiocese.

THE NEWARK Archdiocese has 1.4 million Catholics, Father Holden pointed out in an interview. "If our divorce rate approximates that of the rest of the Catholic Church, we'd have 100,000 divorced adults," he said.

"We get a lot of exposure," he went on. In December, he ran an ad in The Newark Star Ledger and The Bergen Record addressed to divorced and separated Catholics and asking: "Depressed? Angry at your Church? Frustrated? Mistrust the opposite sex?" and continued: "If 'yes' to any of those questions, you might try: Jumping off — a chair (nothing higher, please), or gulping a couple of aspirins and going to bed for a month."

Instead, the ad suggested, "Try meeting the warm and empathetic folks waiting for you at 'Ministry to Divorced Catholics.' No fee. No commitments. No 'Sign right here . . .'" and offered a free newsletter and Father Holden's address.

Because of the ads, TV Channel 13 in New York covered the Newark Ministry to Divorced Catholics on the nightly news for four nights in a row.

AT THE END OF January, one of the ministry's meetings featured the topic "Annulments: Frank Sinatra, etc., etc.," referring to the recent disclosure that the famous singer's first marriage was declared null.

"We had 400 chairs for the meeting," Father Holden said. "We ran out of chairs." The talk at the meeting, he said, "dealt a lethal blow to the type of myth that rich people received special treatment in the matter of annulments."

The ministry holds 10 or 12 meetings a month and from 50 to 100 people attend each meeting. Speakers or panelists discuss various aspects of the situation of divorced or separated Catholics: parenting, psychological, legal, financial and moral problems, and the spiritual life.

The ministry sends a newsletter free of charge nine times a year to about 2,000 persons on its mailing list.

Father Holden also conducts an annulment information program once a week and does one-on-one counselling with separated and divorced Catholics. He helps people seeking annulments prepare for their cases.

ONE CASE HE HANDLED, he said, was that of a couple who had been

involved in a second marriage for 46 years. The woman had been refused an annulment years ago when church courts were not using the approaches to such cases that have been developed in recent years.

The couple had always attended Sunday Mass but had never received Communion in those years. Through Father Holden's assistance, their situation was regularized and they have been able once again to receive the Eucharist.

"I tell everyone," he said, "I don't care what your situation is. We can do something for you."

"We are uncovering people whose religion means a great deal to them," he said.

DESCRIBING HIMSELF as "deeply respectful" of the Church's tribunal, or court system, Father Holden said: "The tribunal system is not the answer" to the situation of divorced and separated Catholics in the United States.

"Let's say there were 35,000 annulments granted in 1979. There were 200,000 to 250,000 Catholics separated and divorced last year if our rate approximates that of the rest of the country. And there are already 6 million to 8 million divorced Catholics."

The Franciscan said it is also likely that the tribunal process in the United States may be slowed by withdrawal of the permission given in recent years to use certain procedures that have speeded the handling of cases.

"Marriage is for adults," Father Holden said. "Many people whom the Church has permitted to marry were not adults."

He continued: "I think the laity have a much keener moral insight into what marriage is than bishops, priests, popes."

"Often neither party is guilty. One or both were lacking the capacity to make a marriage — an ongoing, developmental, integrative relationship."

FATHER HOLDEN pointed out that an annulment does not grant permission to

The talk 'dealt a lethal blow to the type of myth that rich people receive special treatment in the matter of annulments.'

remarry. "Where the tribunal sees that the capacity (to sustain a marital relationship) is still lacking, it will refuse permission to remarry until a psychiatrist says the person is capable of sustaining a marriage relationship. Maybe the vetum (prohibition to remarry) is not applied frequently enough."

"I'm convinced that there is a vocation to the single life, to a celibate life. Many of these people should never have married."

Father Holden said that in the past five years the Ministry to Divorced Catholics has dealt with thousands of people. "We have had only one marriage outside the Church of people who met through the Ministry to Divorced Catholics," he said. And in that case, he added, the woman involved has applied for an annulment.

Strong faith b

By Father John J. Castelot

Few things are more corrosive of family peace and happiness than bitterness, whether one speaks of the natural family, the parish family, or the civic family.

Bitterness sours dispositions and causes people to lash out irrationally in an effort to "get even."

What is even more tragic is that the victims of their vindictiveness are often completely innocent. The bitter person will, wittingly or unwittingly, punish him-

or-herself. That is bad enough but the anger and frustration rarely stop there. They reach out to taint the lives of children, loved ones, fellow-parishioners, neighbors, fellow-workers. No one escapes.

ST. PAUL REMINDS us that "we who are strong in faith should be patient with the scruples of those whose faith is weak; we must not be selfish" (Rom 15:1).

While the specific reference to "scruples" and weakness of "faith" is justifiable translation in light of what Paul



The effects of a

By Cecelia M. Bennett

"Hello, Mary? This is Father Reilly. Could you and John come to see me tomorrow evening?" "Do I have bad news? Well, yes. Your marriage case did not go through." "Yes I know how much you both want to receive Communion at your daughter's first Communion. Mary, I know you are upset, please try to calm down. When you and John come in tomorrow night we will talk about it and see what can be done."

Or, "I am sorry, Mr. Johnson. It will take at least two years to process your case, and then you know there are no guarantees that case will go through."

An annulment denied, for whatever reason, whether the case was given what is called a negative decision by the court, or because a tribunal does not have the resources to give a speedy trial or even hear a case, can trigger a whole series of negative feelings. (It is good to know that today a greater number of tribunals are able to offer their services to more people and that the demands of justice are being better served.)

Feelings ranging from frustration to anger, depression to bitterness are common when the hope of a second marriage is dashed. For those already in a second marriage the negative decision or lack of decision affects the spiritual lives and development of the whole family. It especially affects the spiritual lives and development of the children.

THE BITTERNESS and confusion at an often misunderstood process and decision does weigh heavily on children. They easily and quickly perceive their parents' confusion, uncertainty and bitterness about what has happened.

Even if the parents try to maintain some "normalcy" in the practice of Catholicism, the children eventually begin to question their parents' behavior. "Why don't you ever receive Communion with us?" "Does that mean you and Mom are sinners?"

As they grow older, "But why can't the Church see that you both love the Church? You've been married now for 15 years. You take us to church every Sunday. We always pray together at home. Why doesn't the Church stop punishing you?"

Explanation usually falls short of the

Discussion q

1. What do statistics indicate about the annulment policies and processes in the U.S. Catholic Church in the last 10 years?

2. What was the equation formerly used in defining a Christian marriage?

3. What has contributed to new insights into what Christian marriage is?

4. Why, in some cases, does the denial of an annulment to Catholics in a second marriage have an adverse effect on the spiritual development of the children involved?

5. Why is it urgent for the parish community to seek to cure the bitterness felt by those who have not been able to obtain an annulment?

6. What are some of the services provided by the Ministry to Divorced Catholics in the Newark Archdiocese?

7. What services does the diocese in which you live provide for the divorced and separated Catholics?

8. Why, in some cases, does an annulment include a prohibition against remarriage, at least for a time?

SUGGESTIONS FOR PARENTS AND

ests bitterness

has just treated at some length in chapter 14, the Greek text itself speaks in more general terms of "weaknesses" and of "those who are weak." On the basis of this, we can extend his exhortation to include not only those who are bothered by tender or poorly informed consciences, but also all our fellow-Christians beset by weaknesses of any sort. We should be patient with them and not selfishly ignore or rebuff them.

Among the many weaknesses to which we are prone is the tendency to become frustrated and bitter. The person who yields to this tendency does not do so without a reason. That reason may be valid or not; his reaction to it may be all out of proportion, but in any event the reason is very real and compelling for him. He is hurt and angry and deeply unhappy; he needs our help, not our scorn. As Paul goes on to say quite positively: "Each should please his neighbor so as to do him good by building up his spirit" (Rom 15:2).

AGAIN, THE GREEK text speaks in more general terms about pleasing one's neighbor "for the good," with a view to "building up." It says nothing about "his" good or building up "his spirit."

These meanings are not, of course, excluded, but when Paul refers to "building up," he usually has the community in mind. And, given the corrosive power of bitterness, it is extremely important for the family and parish community that the bitter person be helped, if not to get rid of his feelings, then at least to control them and to keep them from infecting family and associates.

It is not easy to help such a one. He is convinced that he has a legitimate complaint and, in many instances, derives

an almost pathological pleasure from nursing his grudge. He "enjoys" poor health.

But even if the afflicted one, painfully aware of what he is doing to himself and others, would welcome some relief, he finds it really difficult. So many Catholics, trapped in an impossible marriage, have done everything possible to obtain an annulment and retain their standing in the parish community with full participation in its sacramental life. And then the request for annulment, usually after a long and tortured wait, has been denied.

The disappointment, the hurt, the frustration, the anger, the bitterness can be overwhelming — and everyone suffers. Only the understanding, patient, loving help of the parish family can effect a gradual cure.

GIVING SUCH HELP will mean giving oneself — and that's hard, but the stakes are high. That is why Paul says so pointedly: "we must not be selfish." And characteristically, he holds up for us the example and encouragement of Jesus: "thus, in accord with Scripture, Christ did not please himself: 'the reproaches they uttered against you fell on me.'"

And the apostle's concern for the community comes through clearly as he continues: "Everything written before our time was written for our instruction, that we might derive hope from the lessons of patience and the words of encouragement in the Scriptures. May God, the source of all patience and encouragement, enable you to live in perfect harmony with one another according to the spirit of Christ Jesus, that with one heart and voice you may glorify God, the Father of our Lord Jesus Christ" (Rom 15:4-6).

denied annulment

lived experience and they tend to make moral judgments that only add to an already confused situation. Unfortunately, in many such cases, the practice of religion becomes a source of division instead of the source of unity that it should be.

This deeply affects the children's participation in the Church, their feelings for the Church and their personal relationship with God.

DESPITE THE BEST efforts of parents to raise the children as Catholics, without

bitterness or anger, the marital situation of their parents still affects them. I have often seen children, as they mature through the teen-age years into adulthood, show signs of bitterness and anger toward a Church that they believe has treated their parents unfairly. They often leave the Church, and thereby do what their parents worked so hard and so long to avoid.

Fortunately, today, because of the more readily available services of tribunals, whole families are offered the opportunity for greater spiritual development and unity.

uestions for 'Know Your Faith'

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

1. After reading the story, "Job's Suffering," talk together about it. Questions like the following may guide your conversation.

- What was this man, Job?
- What news did three messengers bring to Job?
- What was the even more tragic news that a fourth messenger brought to Job?
- What happened to Job on the day following all the bad news?
- How did three old friends try to comfort Job?
- How did Job show his bitterness about all that happened to him?
- What did Job's friends feel was the reason for all Job's suffering?

- Why was Job certain that his friends were wrong?
- How did Job let God know how he felt about all that happened to him?
- How did God respond to Job's anger and outcries?
- What was Job's response to God's request for an answer from Him?
- How do you think you would feel if everything, absolutely everything went wrong in your life?
- What does Job's story tell you about being able to trust in God's care for you no matter what happens?

2. Another version of the story of Job is the Arch Book version titled, "What's The Matter With Job?" by Louise Ulmer, which is published by Concordia Publishing House, St. Louis, Missouri. You may want to add this book to your collection.

THE WOES OF JOB



By Janaan Manternach

Once upon a time in the distant land of Uz lived a very good man named Job. He loved God and avoided all evil.

Job had a beautiful wife and 10 children. He was also, very rich. He owned much land and had large flocks of camels, donkeys, oxen, and other animals. He was very happy. Every one in Uz loved and admired Job.

ONE DAY THREE messengers rushed into Job's house at the same time. Each brought bad news. "Enemy soldiers stole all your oxen and donkeys. They killed your herdsman," said one.

"Lightning struck your flocks of sheep, killing them and the shepherds," the second announced.

"Bandits captured all your camels and killed the men who cared for them," said the third.

Job could hardly believe his ears. But even worse news was to come. A fourth messenger came in weeping. "Master," he said, "all your children are dead. A hurricane destroyed the house they were in. The roof fell on your children crushing them to death."

Job could scarcely bear all this sad news. He began to tear at his clothes. He fell on his face and prayed to God.

THE NEXT DAY JOB woke up to find his whole body covered with ugly sores. He was horrible to look at. Even his wife turned from him.

Overcome with sorrow at his tragedy and humiliated by his ugly condition, Job went outside and sat by himself, all alone.

Three old friends heard of Job's misfortunes and came to comfort him. When they saw him, they could hardly believe it was Job. The sat a short distance from him. For days they dared not even speak to Job, so great was his sorrow and pain.

By now Job was becoming very bitter. He began to curse the day he was born. He shouted at God, complaining that it was not fair.

"Why me?" Job cried out, "Why am I

suffering so much? Why have these terrible things happened to me?"

JOB'S FRIENDS spoke up. "Your sufferings are caused by your sins," they told Job. "We all know that sin brings suffering. Confess your sins."

"But I have not sinned," Job insisted angrily. "I have always done what God wanted. It is not fair that I suffer like this."

His three friends argued loud and long with Job. Job now directly challenged God. "Lord, why are You doing this to me? Why are You torturing me? I know my

The Story Hour

(Read me to a child)

suffering is not from any sins of mine. Why have You ruined my life? I have a right to know. I demand to know!"

JOB WAVED HIS fist at God in bitterness and pain. Just then a great storm arose. Out of the storm winds, Job heard a voice. It was the voice of God.

"Who is this that demands an answer from Me? Where were you, Job, when I created the world? When I shaped the depths of the sea and formed the vault of the sky? Who sends the rains to bring life to the earth? Do you? Have you set the stars in the sky? Do you give light to the sun and moon? Then is it right for you to challenge Me? Have you a right to demand answers of Me? Job, you who would correct your God, answer Me."

Job lowered to the ground. Now he understood.

"My God," he whispered, "I was wrong to challenge You. I know You can do all things. I know You care for me. I do not understand Your ways, but I know they are good. I don't know why You allow me to suffer so much, but I trust You now. I'm sorry for my bitter complaints. I will challenge You no more. I place my life in Your hands."

Our Church Family

Who is allowed to be anointed?

by Fr. Joseph Champlin

Years ago Catholics summoned a priest to give "last rites" for one near death. It was an ominous title for these sacramental rituals and often frightened people. Many would delay calling their pastor until the very last minute, since arrival of the clergy indicated in their judgment that death must be certain and imminent.

Around the time of the Second Vatican Council, the church altered the name and taught that "Extreme Unction," which may also and more fittingly be called 'anointing of the sick,' is not a sacrament for those only who are at the point of death.

Later, through publication of the revised *Rite of Anointing and Pastoral Care of the Sick*, this sacrament took on an additional change, with further emphasis on its power to heal the physically and spiritually ill.

Moreover, prayer groups and charismatic clusters in particular began to stress the Biblical teaching on prayer and healing, the importance of the laying on of hands, and the actual experience of persons reportedly cured by these efforts.

The question then arises: who may or should be anointed with this sacrament?

The introduction to the reformed rite states a person for eligibility must be "dan-

gerously ill" from sickness or old age. It goes on to clarify this requisite: "A prudent or probable judgment about the seriousness of the sickness is sufficient; in such a case there is no reason for scruples..."

THOSE PRELIMINARY guidelines offer some specific illustrations about the kind of persons eligible:

►Before surgery. "A sick person should be anointed before surgery whenever a dangerous illness is the reason for the surgery." The March-April 1979 *Newsletter* from our U.S. Bishops' Committee on the Liturgy deems it inappropriate to anoint one undergoing routine or cosmetic surgery or facing an operation not intended to correct a dangerous situation.

►Old people "may be anointed if they are in a weak condition, although no dangerous illness is present." A very liberal interpretation of that directive would be in order here.

►Sick children "may be anointed if they have sufficient use of reason to be comforted by this sacrament."

►Adults who have lost consciousness or the use of reason may be anointed if as Christian believers, they would have asked for it were they in control of their faculties."

►Emotional or spiritual illness: The Bishops' Committee has this to say about such ailments: "Dangerous illness is not limited to physical malady. For example, someone with definite suicidal tendencies due to mental illness or unbearable emotional pres-

sures may be a candidate for anointing since the sacrament's benefits are spiritual."

The church approves and encourages communal celebration of this sacrament. However, those to be anointed should fit into the categories noted above and the general principle about being "dangerously ill" ought to be followed.

Indiscriminate anointing of all participants at such a service violates those norms. The *Newsletter* explicitly comments: "Those who minister to the sick or take part in a commu-

nal celebration but are themselves in good health may not be anointed, since it weakens and destroys the meaning of anointing as a sacrament for the sick."

Anointing's Effects

"This sacrament provides the sick person with the grace of the Holy Spirit by which the whole man is brought to health, trust in God is encouraged, and strength is given to resist the temptations of the Evil One and anxiety about death. Thus the sick person is able not only to bear his suffering bravely, but also to fight against it. A return to physical health may even follow the reception of this sacrament if it will be beneficial to the sick person's salvation. If necessary, the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance."



LITURGY

Exodus 3:1-8, 13-15
1 Corinthians 10:1-6, 10-12
Luke 13:1-9

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

MARCH 9, 1980
THIRD SUNDAY
OF LENT (C)

by Fr. G. Thomas Ryan

The Roman Lectionary assigns three Scriptures to each Sunday. In doing so, it gives a brief title to each. Most Catholics are familiar with these bracketed phrases printed in missals right under the name of the passage's source. They are not summaries of the readings, nor are they necessarily the most important thought of that selection. They have a more modest task as a hint to the reason the three readings were chosen together.

Above today's second reading, the Lectionary says, "All this that happened to the people of Moses in the desert was written for our benefit." We must learn from the example given there. We must take God's Word to heart. It is another of those deceptively simple phrases, "written for our benefit." The Scriptures were not written for the authors' benefit.

The Word is proclaimed in our assembly for our benefit. The Bible is not meant just for "those sinners" or the ones who are not at church. We must see ourselves as the beneficiaries. The Bible was not written and passed through the centuries for God's benefit.

GOD DOESN'T NEED ink and type and paper and the inspiration they can bear. We do. The Scriptures and the liturgies in which they are proclaimed are gifts to us. They build up our faith and help us respond to God with full hearts.

There is a particular style which marks the Scriptures chosen for worship. First and foremost, they tell the great story of God acting for our salvation. They utilize both prose and poetry to indicate the work God has done for us. The liturgies of Holy Week are the best example of this style.

The Scriptures, the Easter candle, baptis-

mal water all take us up into the Great Story. The Third Sunday of Lent passages also indicate God's presence. He is the God of Abraham and Isaac, intimately related to human history. He comes down to rescue the Israelites from Egypt and to "lead them into a land flowing with milk and honey." The Scriptures were written for our benefit, to bring us into God's story.

There is a second quality to the readings at each Mass. The divine Presence which is described implies a mission or challenge. If God has done so much for us, if we are formed into one holy people, then certain demands are quite natural.

As this week's Gospel warns us, grumbling is not the best response. Reform, the Lenten turn to God, must be the fruit of our participation. Listening to the Bible is not just "nice." It carries an imperative to live as a believer. The Scriptures were written for our benefit, to inspire us enough to reform.

EVERY MASS SHOULD have a homily. We know that they should be delivered for the benefit of the congregation, not for the glory of the preacher. But there is always some confusion about the best style and content. The "indicative-imperative" style outlined here might be helpful for both preachers and congregations.

Homilies should tell the Great Story with such faith-conviction (indicative) that reform is the grateful response (imperative). Moral directives are not the first goal of a homilist. If ethics and reform are to come alive, we must all spend a lot of time becoming aware of what God does for us.

This holds for Lent as well as homilies. They are times for us to learn of God's activity for us. In the moving of mind and heart that this can inspire, Lenten reform is natural.

the Saints

by Luke

FRANCES WAS BORN IN ROME IN 1384.

FROM HER YOUTH SHE WANTED TO BE A NUN, BUT AT 13, HER PARENTS HAD HER MARRIED TO LORENZO PONZIANO, A ROMAN NOBLE. AFTER 40 YEARS OF MARRIAGE, IT IS SAID THAT THEY NEVER HAD A DISAGREEMENT.

EVEN THOUGH SHE LOVED SOLITUDE AND PRAYER, SHE PUT HER HOUSEHOLD DUTIES FIRST, SAYING, "A MARRIED WOMAN MUST LEAVE GOD AT THE ALTAR TO FIND HIM IN HER DOMESTIC CARES." SECRETLY, SHE EXCHANGED HER FOOD WITH BEGGARS FOR THEIR HARD CRUSTS.

DURING THE INVASION OF ROME IN 1413, PONZIANO'S HOUSE WAS DESTROYED AND THEIR ELDEST SON TAKEN AWAY. LATER, DURING THE PLAGUE, THEIR SECOND SON AND THEIR DAUGHTER DIED. FRANCES ACCEPTED ALL AS THE WILL OF GOD. WHEN PEACE CAME, PONZIANO RECOVERED HIS ESTATE AND FRANCES FOUNDED THE OBlates, WHO HELPED THE POOR. AFTER HER HUSBAND DIED, SHE JOINED THE ORDER AND SOON WAS ELECTED SUPERIOR.

AMONG MANY VISIONS, IT IS SAID SHE WAS GIVEN CONSTANT SIGHT OF HER GUARDIAN ANGEL. SHE DIED ON THE DAY SHE HAD FORETOLD, MARCH 9, 1440.

THE FEAST OF ST. FRANCES OF ROME IS MARCH 9.

ST. FRANCES OF ROME



Communist threat real

by Fr. John Catoir

Invariably, the Communists show their true colors. Afghanistan is the most recent example. Thirty years ago it happened in Czechoslovakia.

On April 13, 1950, beginning at 11 p.m. in an organized raid across the country, the Communists seized he residences of the Jesuits, Franciscans, Salesians, Redemptorists, Conventuals, Norbertines and many other religious groups. Simultaneously, all over the country, armed, uniformed militia pounded on rectory doors.

If the door wasn't opened immediately it was broken down. Soldiers ran to each room within the house. In minutes everyone in the building was assembled and a proclamation was read: "At the decision of the government of the Czech-Slovak Republic this monastery is confiscated."

Priests and brothers were given a few minutes to gather their most essential belongings. Under guard, they were shoved into trucks and brought to prison through streets that had been closed off for the night.

Each religious residence was stormed by

an armed force of about 200 men with rifles, machine guns and grenades. In one case, 50 armed guards came to arrest one priest.

Before the year was over, 500 priests were in jail and many more deported. For 18 long years the suppression of religious rights remained rigid. Then in 1968, Alexander Dubcek became secretary general of the Communist party.

Amazing things began to happen. Bishops and priests were released from prison and Catholic organizations were allowed to become active.

MOSCOW REACTED predictably. On Aug. 20, 1968, some 200,000 Soviet troops thundered into Czechoslovakia. "Russian murderers go home," was the cry of the people. The Russians remained and tightened the screws of suppression.

The U.S. demanded that the United Nations Security Council condemn the invasion. When the members of the council agreed, the Soviet Union blocked the resolution by casting its 105th veto.

It sounds familiar, doesn't it? Communism has destroyed millions of lives to further its aims. Wishful thinking about its aims can only lull us to sleep. The most effective protective measure is intelligent political participation on the part of all our citizens.



Pass It On

High school program challenges youth

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

by Maria Thornton

(DRE, St. Bartholomew Parish, Columbus)

In some ways, the high school age level programming is the most challenging. In an era when young people make many of their own decisions regarding the use of their time, and are pressured into belonging to so many different activities and teams, choosing to attend a religious education program is not the most enticing alternative to the use of one's time.

Moreover, those who have been taken to CCD classes all through grade school, or who have attended a Catholic grade school often have the impression that they have learned all the main ideas about their faith, and to continue with this area of education would amount to the worst of all fates—boredom!

With this background, the DRE or high school coordinator has the task of coming up with something that will overcome these obstacles and provide some kind of

program that this age group will attend because they want to.

Out of different local situations, different solutions emerge. The one I will describe has been evolving over the last few years, based on evaluations from the previous year and other input from students and teachers, along with suggestions from the DRE's.

THE SETTING OF our program is the city of Columbus. Here, the two parishes—St. Bartholomew and St. Columba—have joined forces in several areas. Among them is high school religious education. The advantages are many: there are more students and potential teachers to draw from; the young people have the opportunity to meet other Catholics their own age in a setting where they know they are with others who share and are learning to live by the same values. Another plus of this program has been the exchange of ideas and sharing of

responsibilities between the DRE's of the two parishes, Sister Catherine Gardner and myself.

Now to the program itself—this year we had a fall and a spring session. The courses are designed for students in either grades 9 and 10 or 11 and 12. The fall program began with a retreat for each group.

The retreat for grades 11 and 12 was held at a Lions' Club camp and was a "mini-search" conducted by the CYO retreat team.

The underclassmen met in a parish hall as an all-day Saturday retreat conducted by Father Kim Wolf. This began the year with an enthusiastic start and provided an opportunity for us to explain the course offerings for the fall session.

There were six courses from which to choose for the 9th and 10th graders, and two courses for the 11th and 12th graders. They signed up with the understanding that they could choose who they wanted to be with. There would be an opportunity to

arrange car pools because the courses were mostly held in the homes of the teachers.

THE COURSE offerings for grades 9 and 10 were "Understanding Sexual Maturity," "Making Moral Decisions," "Community Involvement," "Sharing the Christian Message," and "What Does the Bible Mean to Me?"

Grades 11 and 12 had a choice between "Personal Prayer," and "Death and Dying."

The courses were for seven weeks. On the last night the group had a social evening and participated in games which are good group-building, non-competitive activities. Students and teachers evaluated the sessions which were recessed until after Christmas. This semester will also have the same elective format with special programs at the beginning and end.

We are maintaining an attendance record of over 70% and have a registration of over 40% of the available students of this age level in the parishes. Both students and teachers speak positively about the classes and the program in general. An area that needs improvement is in extending the sessions to at least eight weeks. This will give more time for each group to jell and the teachers more time to learn whether they have communicated enough information on the topic for the students to discuss and absorb the ideas. We also sense a need for more opportunities for community service.

We hope to set up a core curriculum along with the electives so that all students will be exposed to key areas for this stage of their lives. On the whole, things are going well. We will be alert to listen and build on the present, encouraging and strengthening the faith of the next group reaching for adulthood in our parishes.

Bishops urge (from 1)

office should be a personal moral judgment made conscientiously by the individual citizen in terms of sound convictions based on accurate information, study and prayer."

The bishops also urged Catholics to turn to church sources "for guidance on civic issues," but added "we should not expect an absolutely uniform positions on matters that admit of many shades of opinion."

FINALLY, THE statement exhorted Catholics to "pray for our nation and in particular for its political leaders who bear the heavy burden of making final decisions on difficult questions."

The statement was signed by Archbishop Edward T. O'Meara of Indianapolis and general chairman of the Indiana Catholic Conference; Bishop Raymond J. Gallagher of Lafayette and ICC executive chairman; Bishop Andrew G. Grutka of Gary; Bishop Francis R. Shea of Evansville; Bishop William E. McManus of Ft. Wayne-South Bend and Bishop Joseph R. Crowley, auxiliary bishop of Fort Wayne-South Bend.

The ICC Resource Committee, which prepared the educational program, is made up of representatives of each diocese's Religious Education Office, Priest Senate and Sister Senate. In the archdiocese, these include: Sister Susan Bradshaw, Father John Elford, Father Bernard Reid and Matthew Hayes. Also serving from the archdiocese are Providence Sister Jane Bodine, Peter Feuerherd and Mike Gable, who are executive committee members along with Sister Mary Margaret and Hayes.

Bulk copies of the bishops' statement and kit materials are available at cost, and may be ordered through committee members or directly from the Indiana Catholic Conference, 5435 Emerson Way North, Suite 315, Indianapolis, IN 46226, 317-545-3306.

Elections 80 YOU COUNT

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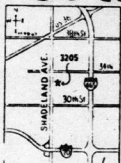
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CYO science fair winners

8th Grade Biological

Overall winner: Joe Trumpey, St. Luke—"Antiseptics and Disinfectants"; awarded J. Earl Owens Scholarship, campership and trophy.

Other winners: Chris Wietlisbach, St. Columba/Bartholomew, Columbus—"Monotonous Task vs. Interest Task," trophy; Brandy Everton and Cathy Cemih, All Saints—"Vitamins in Rabbits," trophy; Tom Tex and Dan East, Holy Name—"Mummies," trophy; Kerry

Berdeiman, Holy Spirit—"Should We Fear Old Age?" trophy; Lisa Sabotin, Our Lady of Lourdes—"Teeth," trophy.

8th Grade Physical

Over-all winner: Bridget Schneider, St. Simon—"Factors in Weather Forecasting"; awarded J. Earl Owens Scholarship, campership and trophy.

Other winners: Brian Decker, St. Louis, Batesville—"Atomic Energy," trophy; Mark Yacko, St. Matthew—"Induced Electricity,"

trophy; Mickey McDaniel, St. Luke—"Photography," trophy; Tricia Smitha, Immaculate Heart—"Alcohol Fuels," trophy; Pat Henn, St. Mark—"Portable Electricity," trophy; Tony Murphy and Maurice Markey, St. Rita—"Hurricane," trophy.

7th Grade Biological

Overall winner: Tom Miller, Immaculate Heart—"Hearing Range of Doves"; awarded a campership and trophy.

Other winners: Chris Whisler, St. Bernadette—"Genes and Hered-

ity," trophy; Mary Hobbs, St. Columba/Bartholomew, Columbus—"Resolving Power of the Eye," trophy; Joe Barrett and Brian O'Connor, St. Barnabas—"Breeding of Hamsters," trophy; Debbie Huter and Ann Paprocki, Our Lady of the Greenwood—"Soil," trophy; Claudine Debona, St. Thomas—"Hornets' Nests and Development," trophy.

7th Grade Physical

Over-all winners: Rosemary Buting and Cynthia Mercuri, St. Matthew—"Weather Instruments," awarded partial campership and trophy each.

Other winners: Steve Walsh, Holy Spirit—"Lasers: Coherent Light," trophy; Mark McKinney, St. Simon—"Simple Machines,"

trophy; Anne Rufo and Debbie Early, St. Lawrence—"What's in a Drop?" trophy each; David Durbin, Our Lady of Mt. Carmel, Carmel—"Hovercrafts—How do they work?" trophy; Bill Jarosinski, St. Malachy, Brownsburg—"Electrolysis of Water," trophy.

Chrism choir call

The Archdiocesan Office of Worship has announced that a special choir will sing for the annual Chrism Mass to be held at SS. Peter and Paul Cathedral, Indianapolis, on Tuesday of Holy Week, April 1, at 7:30 p.m.

Anyone wishing to participate in the choir is requested to attend a practice on Tues-

day, March 25, at 7:30 p.m. at Little Flower Church, 4700 E. 13th St., Indianapolis.

Those who are interested but who cannot attend the practice are directed to call Dolores Augustin at the Office of Worship at 317-635-2579 for further information.

Volleyball winners

The volleyball team from Holy Name parish, Beech Grove, came from behind to defeat St. Luke, 2-1, for the Catholic Youth Organization Cadet "A" league championship last week. St. Pius X was in third place. All three teams were division champions.

Little Flower "B" team beat the Little Flower "C" team for the Cadet "B" league title. In the post-season tournament, St. Pius X defeated Little Flower "B" for the title, and Little Flower "C" team beat St. Luke in the consolation game.

St. Patrick's party set

TERRE HAUTE—A liturgy at 5:30 p.m. will begin activities for the Annual Saint Patrick Day Party at Saint Patrick Church, 19th and Poplar Streets here, on Monday, March 17, according to Father Joseph Wade, pastor.

Father Joseph Beechem, former principal of Schulte High School and current pastor at St. Lawrence Parish, Indianapolis, will be the guest homilist.

A corned beef and cab-

bage dinner, prepared by Joseph Donnelly, a chef from Ireland, will be served in the school cafeteria at 6:30 p.m. Entertainment following the dinner will include music by John Cranford and the Statesmen, songs by Providence Sister Marie Brendan Harvey, and an opportunity to win round-trip tickets to Ireland for two.

Tickets to the dinner and party are \$8 each and are available at the rectory on a first come, first serve basis.

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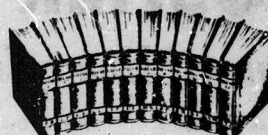
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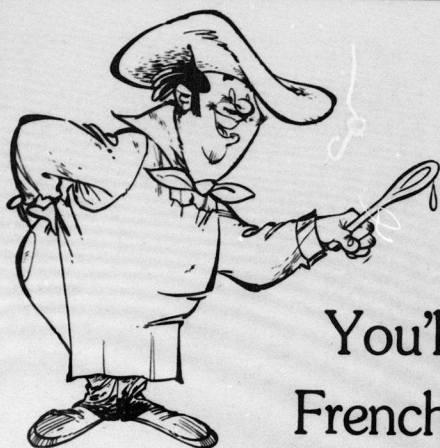
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by Cynthia Dewes

Do high school Latin students still stage Roman orgies? Are Caesar, Bacchus and a long-dead language still honored by pimply youths in bedsheet togas eating grapes while reclining at table? Perhaps the modern Toga Party of Animal House fame has usurped the more innocent fun of yesteryear, but the language study departments in many schools still feature a national dinner.

German students sit down to bratwurst and sauerkraut, and the Spanish class listens to flamenco guitar while eating paella and flan. French students are especially lucky because excellent food is as important an aspect of French culture as dedicated eating is a part of teenage culture.

Voilà! The French dinner becomes a class project to be planned, shopped for, prepared and eaten. French meals are served in several courses, eaten slowly and savored. But for our purposes, the seven or eight course meal, the thick and clear soups, the relevés and removes, the entremets, etc. are too much to contemplate. Instead, perhaps, a French class dinner menu might include: Soupe a' L'oignon (Onion Soup), Salmon Mousse, Coq au Vin (Chicken in Wine), Strawberries with Creme Fraiche.

French bread or hard rolls with butter, and wine should accompany the meal. If students are too young for wine, sparkling catawba grape juice would be festive to drink. The foods on this menu require advance preparation but are well worth the trouble.

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Soupe a' L'oignon

6 onions
Butter
6 C. Beef Bouillon
8 OZ. Grated Swiss Cheese
4 Slices of Bread, Toasted

Peel onions and cut in thin slices (a food processor is handy here). Brown onions in butter. Make bouillon and pour slowly on onions; let simmer ½ hour. In an open pyrex dish, cover bottom with croutons, layer of grated cheese, and repeat. With strainer, strain onion and bouillon over croutons and cheese. Scoop onions on top. Then put a good layer of cheese on top, and add a few slices of butter. Bake at 400° for ½ hour. Soup is done when golden crust of cheese forms. Before serving, beat yolks of eggs into soup and season with salt and pepper. (Canned beef bouillon may be used in this recipe.)

Four servings

After the soup course, remove soup bowls and serve the fish. This mousse will also make a good main course for dinner on a warm summer evening.

Salmon Mousse

2 envelopes unflavored gelatin
1 LB. can salmon, drained and flaked
1 C. finely chopped peeled cucumber
1½ C. cold water 1 C. mayonnaise
1 C. sour cream

Soften gelatin in water; stir over low heat until dissolved; cool. Combine mayonnaise and sour cream thoroughly, then stir in gelatin and chill until slightly thickened. Fold in salmon and cucumber. Pour into 5 cup mold which has been "greased" with more mayonnaise. Chill until firm and then unmold and serve.

Makes 6 to 8 servings

Delicate, flavorful sauces are the hallmark of French cooking. Correct or change seasonings in this chicken dish to suit your tastes.

Coq au Vin

3 TBSP. olive oil 1 peeled clove garlic
4 large chicken breasts 2 TBSP. flour
1 TBSP. dried parsley ½ bay leaf
½ TSP. thyme 1 TSP. salt
1 TSP. marjoram 1½ C. sherry
½ LB. fresh mushrooms, sliced
1 large carrot, peeled & cut in small julienne strips
1 small mild onion, chopped
1/8 TSP. freshly ground pepper

Brown vegetables lightly. Push them aside and brown chicken in same oil. Add flour and seasonings, making a roux. Stir in the wine. Simmer chicken, covered, over low heat about 1 hour. Add mushrooms and cook 5 minutes longer. Spoon vegetables and sauce over chicken pieces on a hot platter.

Makes 4 servings

You may want to slip in a light salad here, made of fresh asparagus or ar-

tichokes in a vinaigrette sauce. Or you could include a cheese tray, which is traditional before the dessert, and provides a nice break between heavier courses.

Creme Fraiche is a cultured cream, slightly sour and delicious. Serve it with fresh (or frozen whole) strawberries.

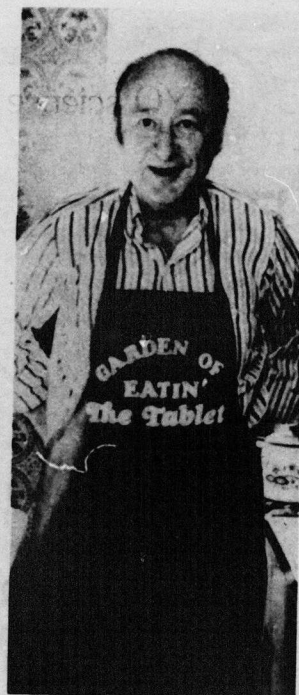
Creme Fraiche

2 C. whipping cream, unwhipped
2 TBSP. buttermilk

Combine ingredients in clean glass jar with a tight-fitting lid. Close and shake mixture several seconds. Let stand at room temperature 8 to 12 hours or until thickened. Refrigerate. This will keep 2 weeks in a refrigerator.

Makes 2 cups

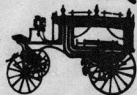
If you have any space left inside, you may want a demitasse—strong coffee served black or with sugar only, in tiny cups. C'est tout and Bon Appetit!!



IN KOCH'S KITCHEN—In his Greenwich Village apartment, New York Mayor Ed Koch tries on an apron, a gift for contributing a recipe to the cooking column of the Tablet, diocesan newspaper of Brooklyn. The mayor whipped up a batch of tara mosalta, which he calls a "poor man's caviar," for the Tablet's food columnist, Diane Moogan. (NC photo by Herb Newlin)

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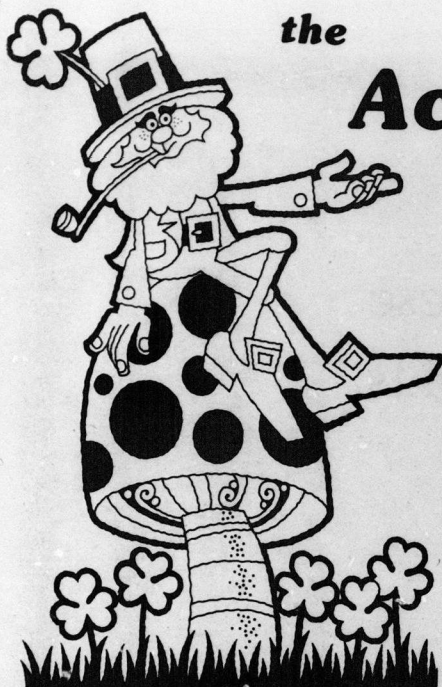
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the Active List

Catholic couples in the Richmond area who are planning marriage or are newly married are invited to take part in the pre-marriage instructions from 6:30 to 9:30 p.m. in Father Hillman Hall, Seton School. The instructions will also be held the following Sunday, March 16.

St. John's choir, under the direction of John VanBenten, will present a concert in the church in downtown Indianapolis at 5 p.m. This is the third in a series of five Lenten concerts.

Central Indiana Marriage Encounter will have an information night at St. Christopher parish, 5301 W. 16th St., Indianapolis, at 8 p.m. Steve and Judy Fehlinger, 253-2564, are the contact couple.

Holy Angels parish, Indianapolis, will hold its semi-annual reception for new members after the 10:30 a.m. Mass. All families and friends are invited. For information call 926-3324.

The parish of St. Roch in Indianapolis will sponsor a card party at 2:30 p.m. The public is invited.

March 9-13

The Catholic Charismatic Renewal Communications Center announces the following area prayer meetings: March 9: Christo Rey (Spanish), 3:30 p.m.; March 10: St. Malachy, Brownsburg, 8 p.m.; March 12: Sacred Heart, 8 p.m.; March 13: Marian College, 7:30 p.m.

March 11

The regular meeting of the Ave Maria Guild will be held at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, at 12:30 p.m.

The second in a series of adult Lenten programs will be held at St. Maurice parish in Decatur County. The program, in the school basement, follows the 7:30 p.m. Mass.

"Faces of Change" is the theme of the Mature Living Seminars to be held at Marian College for eight consecutive Tuesdays from 10 a.m. to 2 p.m. The program will be repeated in shortened form two days later, March 13 through May 1, from 12:30 to 1:30 p.m.

at the Salvation Army, 234 E. Michigan St., Indianapolis. The series is open to the public without charge.

St. Francis Hospital Center, Beech Grove, will conduct a program on "The Truth About Strokes" in the hospital's auditorium at 7:30 p.m. Call the community relations department, 783-8312, at the hospital for further information.

March 11-13

Indianapolis area meetings of Separated, Divorced and Remarried Catholics (SDRC) will be held as follows: March 11—southside, Our Lady of Grace Center, Beech Grove, 7 p.m.; March 12—eastside, St. Simon School, 2505 Eaton, 7:30 p.m.; March 13—westside, St. Gabriel School, 6000 W. 34th St. and northside, St. Thomas Aquinas Adult Resource Center in rectory, 46th and Illinois, both at 7:30 p.m.

March 12

A luncheon and card party will be held at St. Mark parish hall, Edgewood and U.S. 31S. Luncheon is served at 11:30 a.m.; card games commence at 12:30 p.m.

The annual card party and style show at Our Lady of the Greenwood parish, Greenwood, will be held in Madonna Hall, 335 S. Meridian, at 7:30 p.m.

The Lenten forum at Immaculate Heart of Mary parish, Indianapolis, will continue this week with Msgr. Raymond T. Bosler as the speaker. His topic will be "An Inside Story of What Happened at Vatican Council II." The forum begins with prayer in church at 7:30 p.m.

March 12, 13

Archdiocesan Social Ministries convenes Birthline training sessions at 915 N. Holmes, Indianapolis, at 9 a.m. Call 634-1914 for further information.

Mar. 12, 19, 24

A morality series will be held at St. Lawrence parish, Lawrenceburg, from 7:30 to 9 p.m. Father John Cville of Dayton will be the speaker.

March 13

The Lawrenceburg Deanery Council of Catholic Women will have a day of recollection at St. Maurice parish, Napoleon, beginning with registration at 10 a.m. Babysitters will be available. Patricia Peetz, RR 2, Box 475, Osgood, IN 47037 is in charge of reservations.

The United Catholic Singles' Club (ages 35-65) will have a dinner meeting at 7 p.m. at Fatima Council K of C, 1313 S. Post Road, Indianapolis. Reservations are requested. Phone 542-9348.

Chattard High School will sponsor a drug and alcohol abuse program for parents only at 7:30 p.m. in the school cafeteria. Speakers will be from the prosecutor's office, the police narcotics division and the Fairbanks Alcohol Center.

St. Lawrence parish will hold its annual card party and fashion show at 7:30 p.m. in Father Conen Hall at 46th and Shadeland. For tickets call 546-0301 or 546-9402. Reservations recommended.

The Campaign for Human Development will sponsor a film series at Metropolitan Center, 1505 N. Delaware, Indianapolis. The series will run for consecutive Thursdays in March and on Wednesday, April 2. Call 634-1914 for further information.

March 13, 14

APARE (Association of Principals and Religious Educators)

St. Philip Neri Parish, Indianapolis

"Anticipated" St. Patrick's Day Celebration

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Special Mass at 5:30 p.m., followed by party, entertainment and refreshments in Busald Hall.
Dancing with Cathedral High School's Jazz Band 9:00-11:00 p.m.

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March 7

Nocturnal adoration at Holy Spirit parish, Indianapolis, for the first-Friday-of-the-month observance will begin at 9 p.m. on Friday and continue until 6 a.m. Saturday.

March 7-28

The senior art exhibit of Ichiro Inaki will be displayed in the Marian College library, 3200 Cold Spring Road, Indianapolis, daily during regular library hours.

March 8

Marian College will host the Central Indiana competition for the National History Day 1980 project for students in grades 6 through 12. District winners will advance to state competition at Indiana University, Bloomington, on May 3.

Boy Scout Troop 265 of Our Lady of the Greenwood parish, 399 S. Meridian St., Green-

wood, will have a luau at the parish school. Serving begins at 6 p.m. with entertainment at 7:30 p.m.

A Bible Institute will be held at St. Andrew parish from 9:30 a.m. to 5 p.m. Similar institutes will be held at St. Monica parish on March 29 and April 19. Call Sister Sue Jenkins at 317-283-2819 for more information.

Single Christian Adults will meet at the Sveden House, 5515 W. 38th St., Indianapolis. For complete information call Larry Lampert, 899-4682, or Karen Seal, 535-9764.

March 9

A Pre-Cana Conference for the Indianapolis area will be held at Our Lady of Grace Center, 1402 Southern Ave., Beech Grove, from 12:30 to 6 p.m. Pre-registration is required. Call 317-634-1913.

Holy Cross

St. Patrick's Dance

Saturday, March 15

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will sponsor a program of prayer and reflection from 3 p.m. on Thursday to 3 p.m. on Friday at The Canyon Inn, McCormick's Creek State Park, Spencer. The program will be led by Benedictine Father Matthias Neuman. Registrations must be sent to APARE, 7241 E. Tenth St., Indianapolis, IN 46219 by Friday, March 7.

March 13, 16

Pre-Can sessions sponsored by Aquinas Center for Continuing Education will be held at Sacred Heart parish, 1840 E. Eighth St., Jeffersonville, from 7:15 to 10 p.m. on March 13 and from 12:45 to 4 p.m. on March 16.

March 14

The "Irish Fair" at Secenia High School, Indianapolis, will be held from 5:30 to 11 p.m. Fish dinners will be served throughout the evening by the school's athletic department.

A fish fry, sponsored by the Altar Society at Holy Trinity parish, 902 N. Holmes, Indianapolis, will be held from 4:30 to 7 p.m. in Bockhold Hall.

The Lenten series for adults at St. Maurice parish, Napoleon, will continue this week following a 7:30 p.m. Mass. Parishioners from neighboring parishes are invited to attend.

March 14-16

Fatima Retreat House, Indianapolis, has scheduled a weekend Charismatic Retreat under the direction of Franciscan Father Fintan Cantwell and team. Call 317-545-7681 for details.

"Sounds of Spring," an annual variety show and concert presented by Cooperative Action for Community Development, Inc. (CADC), will be given in the St. Bede Theater on the campus of St. Meinrad Seminary. There will be 8 p.m. performances on Friday and Saturday and 2 p.m. performances on Saturday and Sunday. Tickets will be available at the door before each performance.

March 15

A St. Patrick's Day dance will be held in the school cafeteria at Our Lady of the Greenwood parish, 399 S. Meridian

St., Greenwood, from 8:30 p.m. to 1 a.m. Call 422-9442 or 888-8439 for reservations.

St. Bernadette Men's Club will have a St. Patrick's Day stew supper and Monte Carlo night beginning at 1 p.m. at the parish, 4838 Fletcher Ave., Indianapolis.

Holy Cross parish at 125 N. Oriental will sponsor a St. Patrick's dance beginning at 8 p.m. For ticket information call 637-2620.

The parish of Our Lady of Lourdes, Indianapolis, will have a St. Patrick's Day party starting at 8 p.m.

The westside K of C Ladies Guild will sponsor a St. Patrick's dinner/dance with serving from 6:30 to 8 p.m. Dancing will begin at 9 p.m. Call 243-3053 or 925-3995 for reservations.

St. Thomas parish at Fortville will have a St. Pat's dance in the parish hall from 8 p.m. until 1 a.m. with Tom Butz, D.J. Tickets are \$5 for couples and \$3 for singles.

Chris Werner will host a St.

Patrick's Day party for Single Christian Adults at 8 p.m. For directions, call Chris during the day at 784-4743.

St. Philip Neri parish, Indianapolis, will have a "Anticipated" St. Patrick's Day Celebration beginning with a special Mass at 5:30 p.m. followed by a party in Busald Hall. Dancing will begin at 9 p.m.

March 17-22

Seminar Workshops for Women designed to help women discover how they can know and follow God's pattern for enriched living will be held Monday through Friday from 7 to 9:45 p.m. and on Saturday from 9:30 a.m. to 6:45 p.m. The sessions will be held at First Presbyterian Church of Southport, 1427 Southview Drive, Indianapolis. For further information on registration and fee, call 546-6957 or 888-0401.

March 21-23

A Franciscan meditation retreat will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis. The retreat, open to men and women, will be directed by Father Justin Belitz. Call Alverna, 317-257-7338, for complete information.



"IN SEARCH OF RAINBOWS"—The spring production of Christ the King Drama Club, "In Search of Rainbows," will be presented in the school auditorium, 5858 Crittenden, Indianapolis, at 8:30 p.m. on Friday and Saturday, March 7 and 8. The show features original songs and lively comedy and will be dedicated to Father Thomas Carey, pastor, who is a loyal supporter of the club. Tickets at \$2.50 are available at the door.

Remember them

† BACHER, Leo F., 82, St. Joseph, Corydon, Feb. 26. Brother of George Bacher, Rosella Bell and Edna Rosenberg.

† DEAN, John Edward, 79, St. Augustine, Jeffersonville, Feb. 28. Husband of Anna; father of John H. Dean and Evelyn Huff; brother of Charles Dean.

† DROEGE, Anna G., 88, SS. Peter and Paul Cathedral, Indianapolis, March 1. Mother of Carl Prince.

† ECKERT, Mary A., St. Joseph, St. Joseph Hill, Feb. 25. Mother of Mary Evelyn Hankins, Ann Cantrell, Father Carl Eckert, Wilfred, August, Matthew and John Eckert.

† FLASPOHLER, Agnes F., 79, Holy Name, Beech Grove, March 1. Mother of Irene Combs,

Viola Kelly, Sister Helen Flaspohler, sister of Addie Bates.

† GALLAGHER, Edna M., 99, SS. Peter and Paul Cathedral, March 4. Mother of J. E. Gallagher and Mildred Sherer.

† GRATZER, Anthony (Tony), 74, St. Paul, Tell City, Feb. 24. Husband of Elizabeth; father of Barbara Steen.

† HAHN, Kurt J., 75, St. Patrick, Indianapolis, March 3. Brother of George Hahn.

† HASSLER, Joan, infant, Calvary Cemetery, Terre Haute, Feb. 27. Daughter of Mr. and Mrs. Dennis Hassler; sister of Michael; granddaughter of Mr. and Mrs. Stephen E. Hassler and Mr. and Mrs. Roman Hopf; great-granddaughter of Mr. and Mrs. Stephen E. Hassler.

† HAUER, Theodore (Ted), 67, St. Margaret Mary, Terre Haute, March 1. Husband of Virginia; father of Jeanette Dunford, Joe and Jerry Hauer; brother of Dorothy Brentlinger, Helen Michl and Mary Jo Moore.

† HENRY, Elizabeth M., 79, St. Ann, Indianapolis, Feb. 28. Mother of Lelah K. South, Ronald and Wallace Henry; sister of Robert and Ralph Haas.

† HOLZER, Louisa E., 65, St. James, Indianapolis, March 1. Sister of Margaret Thiele.

† HUTH, Mildred M., 71, Holy Family, Richmond, March 1. Wife of Carl M.; mother of Sharon Huth; sister of Ruth Robinson and Betty LaMar.

† KAVANAUGH, Alma L. (Hagerty), Holy Name, Beech Grove, March 1. Wife of Vincent M.; mother of Sister Timothy, Dorothy B. Warner, Carl, Leo, Howard, Donald and Tom Kavanaugh.

† McGuire, John J., Christ the King, Indianapolis, March 1. Husband of Ethel M.; father of Nancy Hogan and Jack McGuire.

† METELKO, Louis J., Jr., 65, Holy Trinity, Indianapolis, March 3. Brother of Frances Healey, Anthony and Joseph Metelko.

† POHLMAN, Helen, 72, St. Gabriel, Connersville, Feb. 29. Wife of Herbert (Bill); mother of Sally Brown and Mary Jo Gregg; sister of Chester and Herbert Siebert.

† RAINES, Robert E., Holy Name, Beech Grove, March 4. Husband of Theresa; father of Paula and Lynne; son of Mr. and Mrs. William Murdock; brother of JoAnn Wharton.

† SAGE, Helen M., 66, St. Paul the Apostle, Greencastle, Feb. 28. Wife of Charles L.; mother of John and Anthony Sage; sister of Lenora Harpold, Janice, Owen, Doris Ricketts, Bert, Donald and Frank Clodfelter.

† SEQUARTZ, Helen, 88, St. Paul Hermitage Chapel, Beech Grove, Feb. 29. Mother of Rosemary McGinnis and Florence Fitzgerald.

† SHERWOOD, Francis W., 80, Little Flower, Indianapolis, Feb. 29. Husband of Lillian; father of Richard Sherwood and Sue Murphy.

† SHIKANY, Alfred J., 68, Little Flower, Indianapolis, March 3. Husband of Sadie (Kurker); father of Sally White, Alfred and Joseph Shikany; brother of Adele Faroh, Selma Francis, Olga Abraham, Mariam Abraham, Matilda, Edward and Michael Shikany.

† SULLIVAN, Mary C., 74, St. Luke, Indianapolis, March 1. Mother of Mary Ann Pfeiffer, Carol Boyke, Kathleen Gray, Michael and Edward Sullivan; sister of Frances Kemper.

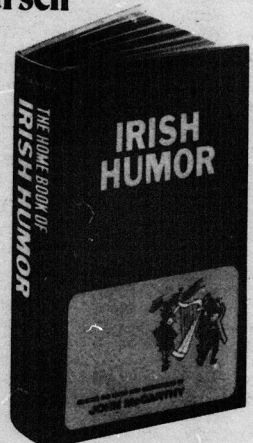
† TERHORST, Margaret E., 81, St. Patrick, Terre Haute, March 3. Mother of Hermine Roach and Helen Reed; sister of Louise Rowe.

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Throughout, the editor, John McCarthy, formerly Executive Editor of



Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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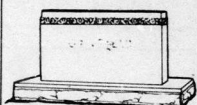
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Today's Music

by Charlie Martin

Dan Fogelberg deserves the title of complete musical artist. He writes most of the music he sings, plays several instruments, oversees the total composition of the album by acting as the producer.

Fogelberg's sound is solid folk with a bit of country and a touch of rock. Appreciators of excellent guitar work will find satisfaction in listening to any of Fogelberg's albums.

"Along the Road" is one of his guitar-rich sounds from the album "Phoenix." The song is a montage of feelings, experiences, thoughts and hopes about our life journey. If we take a few moments to reflect about what we have found in our lives, we can find many of the images etched into this song.

Often we experience "joy at the start" of a new adventure, but just as likely unforeseen occurrences can cause "fear" in the midst of the "journey." There are those times when "our steps may stumble" as we become uncertain where our lives are heading.

Our waiting to discover our purpose in life may re-



semble a "measureless night," seeming never to end. But the powers of our hearts and minds, perhaps "humbled" by life's ups and downs, "light our way" and lead us to eventual success and fulfillment.

THIS SENSE of humility can be precisely life's most important lesson. Authentic humility brings an accurate estimation of our talents and abilities. Insecurity can enfeeble our spirits and hold us back from what we could achieve.

On the other hand, pride creates an aloofness in us that diminishes our ability to form lasting relationships. But the humble person sees himself as he is, realizes that he has sometimes succeeded and sometimes failed. Yet

this type of person keeps on risking involvement with life, not backing away from challenges, nor being too proud to ask for help. The humble person discovers that people need each other. He discovers that life is most meaningful when he opens his own life up to others and shares in their own learnings.

The song also speaks about the "treasure" we find along the road. Finding a treasure implies that a person has taken the time to stop and look for it. Life's journey is not meant to be one of haste, but one immersed in gentleness. Yet so many people find only harshness, brokenness and emptiness. Many of these people are in a big hurry, but unfortunately, not even

ALONG THE ROAD

Joy at the start/Fear in the journey/Joy in the coming home/A part of the heart/Gets lost in the learning/Somewhere along the road/Along the road/Your path may wander/A pilgrim's faith may fail/Absence makes the heart grow fonder/Darkness obscures the trail/Cursing the quest/Courting disaster/Measureless nights forebode/Moments of rest/Glimpses of laughter/Are treasured along the road/Along the road/Your steps may stumble/Your thoughts may start to stray/But through it all a heart held humble/Levels and lights your way/Joy at the start/Fear in the journey/Joy in the coming home/A part of the heart/Is lost in the learning/Somewhere along the road/Somewhere along the road/Somewhere along the road.

Written and Sung by: Dan Fogelberg
© 1979, CBS, Inc.

they know where they are going.

THE GENTLENESS of life is found in moments of shared laughter, times of quiet reflection and even in the tenderness of tears. Our God created us with a wealth of feelings that color every human experience. It is important that we do set direction in our lives and that we take the responsibility to make our life happy. Yet a sense of direction does not preclude those chances to touch and be touched

deeply by others. We need to make the opportunities to listen to others, to dream and pray with them.

What are the treasures that you have found in your life during the past week? If a careful accounting leads to a slim or negative figure, maybe you are running "along the road" too fast. Now is the time to find some "moments of rest" and take a look ahead at your final destiny. Why pass up the most important treasure of sharing with your fellow pilgrims along the way!

Liturgical music publisher suit against bishops settled

WASHINGTON—An \$8.6 million copyright infringement suit by FEL Publications, Ltd., against the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC) has been settled without any admission of liability.

The bishops' groups accepted settlement terms from FEL, an interfaith church music company based in Los Angeles. The music publisher had proposed sending of a letter to the Catholic bishops around the United States and the publication of the letter in the newsletter issued by the Bishops' Committee on the Liturgy.

FEL said it made this proposal because it believed that the copyright violations alleged in the suit have ceased.

Filed in November, 1977, the suit charged that the NCCB-USCC, the national agencies of the country's Catholic bishops, had infringed FEL's copyrights "by failing to provide adequate direction to their dioceses and parishes concerning the proper use of materials copyrighted by FEL," and "thereby caused, permitted and materially contributed to the publication, distribution and/or sale" of songbooks including songs copied illegally from FEL Publications.

The letter describing the settlement

agreement between FEL and the NCCB-USCC stated that the settlement "does not affect the suit between FEL and the Catholic Bishop of Chicago still pending in the U.S. District Court in Chicago, and the NCCB and the USCC express no opinion on the merits of that case."

The suit against the Chicago Archdiocese for copyright infringement is asking for more than \$2 million in damages.

In the letter, the NCCB pointed out "that it is generally illegal and immoral to reproduce by any means—either in text or music or both—copyrighted materials without the written permission of the copyright owner. The fact that such reproductions are not for sale in this form, but are for private use within a parish church or parish school, does not alter the legal and moral situation. Even though the use is not for profit, this does not mean that composers, authors, and publishers live in a non-profit world."

The NCCB appealed in the letter to those engaged in parish music programs throughout the country "to curb and discourage any abuse of authors' and composers' rights through the illegal use of copyrighted materials." The bishops' conference pointed out that private reproduction of copyrighted material can substantially diminish the legitimate royalties due composers and authors for their works. The loss of profits also compels publishers to cut back production and reduce the number of new works published, the NCCB said.

Noting that many music publishers have policies that permit the legal duplication of their copyrighted songs, the letter said, "Permission for the reproduction of these copyrighted songs should be obtained from the publishers or their authorized representatives."

Harold Ringley

Certified Public Accountant

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'Amber Waves' probes the meaning of work

Throughout our history, Americans have had a tendency to define their identities through their work. European visitors to the United States are often surprised when individuals introduce themselves by saying: "I'm a farmer," "I'm an accountant," "I sell insurance."

In the past decade, however, an increasing number of individuals have made it quite clear that there is more to them than their work roles. They view their jobs as a means to an end—the end often being self-improvement or a creative use of leisure time.

On March 9, ABC will present **"Amber Waves,"** a movie-made-for-television written by Ken Trevey, directed by Joseph Sargent, and produced by Philip Mandelker and Stanley Kallis. (Check local listings to confirm the airdate and time in your area.)

This Time-Life Television Production is about a middle-aged, highly motivated

workaholic and a confused young man whose lives intersect; their ensuing relationship causes changes in both individuals. Dennis Weaver and Kurt Russell play the two lead characters.

The Story

Elroy "Bud" Burkhardt is the owner of a custom cutting outfit which harvests crops for farmers in Kansas and Nebraska. He's a very

busy man who has little time for his children—Marlene, an eighteen-year-old, and Dougie, a nine-year-old. They are on the road most of the year along with the ever-changing roster of men who work for him.

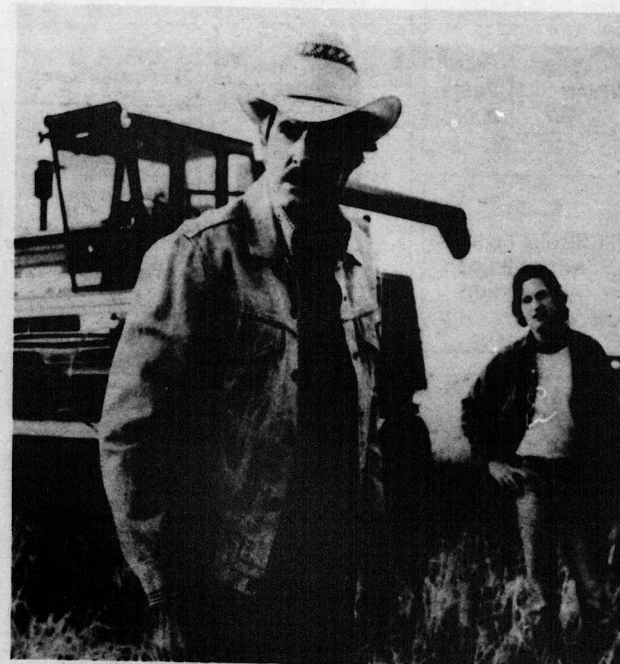
When Bud goes in for a physical checkup, he learns that he has lung cancer. If the doctors are to treat it, he must enter the hospital for surgery. Before Bud will do that, he wants to take care of several matters.

He tries to share the news with his sister and her husband but they're preparing to leave on a South Pacific cruise and he opts not to spoil their mood. Several attempts to find a foreman to take over for him fail. And the banker who has loaned him the money for the combines wants him to fulfill his contracts.

Desperate, Bud refuses surgery which might save his life in order to honor his commitment to cut wheat for an old friend.

One day when he is depressed, Bud picks up Larry Koenig, a hitchhiker. The young man turns out to be a model from New York who has just been fired from a job doing a fashion layout for a magazine.

Although he is used to earning \$100 a day, Larry is very short on cash. While Bud goes on an errand, the police pick up the youth for vagrancy. Burkhardt pays



DRAMA OF VALUES—Wheat harvester Dennis Weaver, left, is driven into a frustrated rage by Kurt Russell's refusal to acknowledge any of the basic principles of work and responsibility in "Amber Waves," a drama of American values making its world premiere on ABC March 9. (NC photo)

for his release and expects Larry to work off the debt by joining his harvesting outfit.

When Bud's physical condition deteriorates, he is forced to ask Pete Alberts, a one-time friend who is now a hostile competitor, to purchase his business. Alberts, still enraged that his son was badly wounded in Vietnam, while Bud's son Gregg fled to Canada to avoid the draft, turns down the request.

As a last resort, Bud calls Gregg and pleads with him to come home. When Gregg returns, he tells his father that he has a new life in Canada and has no intention of coming back to the United States.

Quite desolate, Burkhardt stops by a church but finds the doors locked. Larry—who has now met the challenge of the long hours and hard work in the fields—is the first to learn about his boss's terminal condition.

When Bud tries to commit suicide aboard a combine by setting the fields on fire, Larry pulls him out and takes charge of finishing the next job.

Burkhardt's spirits are lifted when he realizes that he has passed on his best legacy—a love of work and the satisfactions of a job well done.

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Questions and Exercises for Viewers

1. Avery Weisman, who has written extensively about death, believes that an individual is capable of achieving "an appropriate death" if one reduces conflict, prepares oneself in relation to friends and family, and consummates one's affairs. Discuss how well Bud Burkhardt goes about these tasks.
2. Have you ever had a talk with a child about the "whys" and "wherefores" of death? What did you say? Share your reactions to the scene where Bud talks with Dougie after his dog dies.
3. Burkhardt notes: "I feel myself running down slower and slower, like one of those hand-wind Victrolas." Do you believe that nothing is more important than your health? Would you heed the doctor's warning if you were in Burkhardt's shoes? Why or why not?
4. In what sense does Bud exemplify in his last days the kind of courage which Ernest Hemingway defined as "grace under pressure"?
5. What attitude does Larry have toward work when we first meet him? Do you know many youth who are similar to him? If so, what is missing from their lives?
6. Would you say that Larry and Marlene are different sides of the same coin? What draws them together?
7. At one point Larry tells Bud: "I guess there's a lot more to a loaf of bread than I've ever thought." Do you feel slighted if people don't show much interest in what you do? Why or why not?
8. What has happened to the old adage "A man's word is his bond"? Is this ethical precept taken seriously today?
9. Share your response to the scene where Bud forces Larry to fight him. Is Bud just venting his hostilities or is there something more to his actions?
10. There is, according to psychologist Herb Goldberg, a certain kind of driven male who is at his best when "a task has to be completed, a problem solved, or an enemy battled." However, such compulsive types "pay the price with their humanness. By middle age they have become isolated islands unto themselves. Their emotions have been submerged and only surface occasionally, usually in erratic outbursts of anger or frustration. They become increasingly more rigid in their need to control others, and distrustful to the point where they expose themselves to no one." Does this profile fit Bud Burkhardt? In what ways? Talk about how Larry's notions of masculinity are different from Bud's. What kind of man do you think Larry will turn out to be in five years?
11. Goldberg further contends that many males are now questioning the "power-dominance-success unemotional-autonomous performing operation" that is part of the traditional "macho warrior" image of manhood. Others point out that men continue to follow this model and increasingly women are getting caught up in the same syndrome. What do you think?

On the Work Ethic

Work may merely be a source of livelihood or the most important part of one's life. It may be experienced as drudgery or as a fulfilling expression of self, as a prison-like trap or as the development of one's highest potential.

It was Martin Luther who first established work in the modern mind as "the base and key to life." He contended that to maintain oneself by work is a way of serving God. During the Renaissance another view sprang up—the idea of work as craftsmanship. This made labor intrinsically meaningful.

Today these understandings of work do not seem to greatly influence many Americans. As Wade Shortleff puts it: "The aggressiveness and enthusiasm which marked other generations is withering, and in its stead we find the philosophy that attaining and holding a job is not a challenge but a necessary evil."

In "Amber Waves," Bud Burkhardt believes in the sanctity of work, the value of achievement, and the morality of self-reliance. He is the last of an old breed, it seems. Or is he?

The dynamism of his vision of life is successfully passed on to Larry. The young man picks up Burkhardt's ethic and makes it his own. This TV movie, then, provides an opportunity for viewers to consider their own attitudes toward work.

1. Which of the following best describes your attitude toward work?
 - (a) The Protestant Work Ethic ("One's labor is a very sacred matter."—Martin Luther)
 - (b) Work is the Most Important Thing in Life ("Far and away the best prize that life offers is the chance to work hard at work worth doing."—Teddy Roosevelt)
 - (c) One Only Works To Make a Living ("Most people

spend most of their days doing what they do not want to do in order to earn the right, at times, to do what they desire."—John Mason Brown)

(d) Work Is Not the Most Important Thing in Life ("Men for the sake of getting a living forget to live."—Margaret Fuller)

2. Why do you continue to work? Rank these reasons in order of their importance to you.
 - I enjoy what I do on my job.
 - I derive the major part of my identity from my job.
 - Work keeps boredom away.
 - My work is significant and valuable to others.
 - I enjoy the company of my co-workers.
 - I would not feel right if I did not contribute to society through gainful employment.
 - I continue working only out of habit.
3. Do you consider yourself to be a "workaholic"? How do you respond to people who are?
4. Describe the mental attitude of one person you know who enjoys and finds fulfillment in his or her job.
5. What do you suggest to individuals who feel "locked into" or trapped in their jobs?
6. Would you accept a higher-paying job if it meant less interesting work?
7. How do you cope with the pressures of your work? Do you bring your work troubles and frustrations home with you?
8. William Morris once noted: "Give me love and work—these two only." Would you add anything to this list? What?
9. Do you think that the benefits of your work will carry on after your death? Why or why not?

'On Giant's Shoulders'

In the 1960s the world was shocked by the thalidomide babies, malformed offspring of mothers who had taken a drug untested for its effects during pregnancy. The story of one of thalidomide's victims is movingly told in the British dramatization "On Giant's Shoulders," airing Wednesday, March 12, at 8-9:30 p.m. (EST) on PBS.

Terry Wiles was born in

1962 without arms and with only flipperlike appendages for legs. Abandoned by his mother to be raised in a founding hospital, Terry was adopted at 10 by a childless couple who were determined that he have the chance to live as normally as possible.

Terry's story is bound up with that of his foster parents who, against all the advice of the "experts,"

knew that a home for this youngster would be better than any institution. The father tinkered with practical gadgets to give Terry more mobility than the hospital's standard orthopedic gear, while the mother kept the desperately poor family going.

What is most interesting is that this middle-aged, lower-class couple were rejected as suitable parents by the adoption agency. In the court hearing that finally granted the adoption, what impressed the judge was not

their limited means but the abundant evidence of their continuing devotion to Terry. Viewers will agree, convinced by exceptional performances from Bryan Pringle and Judi Dench as the couple.

Documentaries on the victims of thalidomide have shown that, with the support of family and society, they can learn to cope and to take part in the normal world much as those with other, less severe handicaps. Because documentaries are seen by so few and the need for public awareness so great, the broadcast of this 1979 International Emmy Award Dramatization is most welcome.



GARDEN OF LAUGHS—Chance, the gardener (Peter Sellers), tends his well-kept garden in "Being There," a Lorimar film released by United Artists. The slow-witted television-addicted Chance, who has spent all his life within the confines of the mansion and yard, suddenly finds himself an international figure. (NC photo)

TV Programs of Note

Tuesday, March 11, 9-10 p.m. (EST) (PBS) "Rebecca." The first in a four-part BBC adaptation of Daphne du Maurier's 1938 romantic thriller introduces the new Mrs. de Winter to the mystery of Manderley and the death of her husband's first wife.

Tuesday, March 11, 9-11 p.m. (EST) (CBS) "The Plutonium Incident." In this TV movie, when employees at a plutonium processing plant call attention to dangerously inadequate safety procedures, management tries to discredit their charges until the situation explodes into national prominence.

Wednesday, March 12, 9-11 p.m. (EST) (CBS) "To Race the Wind." A blind law student uses his wits and sense of humor in an endless battle to be treated normally by a sighted world, a dramatization

based on Harold Krents' autobiography.

Wednesday, March 12, 11:30-Midnight (EST) (CBS) "Your Turn: Letters to CBS News." This month's program of comments from viewers includes the pro and con reaction to a "60 Minutes" segment on the exploitation of college athletes, a "30 Minutes" segment on the promises made to army recruits and the five-part series, "America: Where Do We Go From Here."

Saturday, March 15, 3-4 p.m. (EST) (CBS) "Young Performers." In this New York Philharmonic Young People's Concert, three gifted young musicians play selections from the works of composers who were themselves talented young performers: Mozart, Beethoven, Boccherini and Tchaikovsky.

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-3

The Black Hole A-2

Chapter Two A-3

Cruising C

(Deliberate exploitation of the bizarre and graphic violence.)

Death Ship B

(Contains considerable violence)

The Electric Horseman A-3

Fatso A-3

The Fog A-3

Going in Style A-3

Guyana: Cult B

of the Damned B

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

(Contains considerable foul language; condones immoral actions)

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

Star Trek A-1

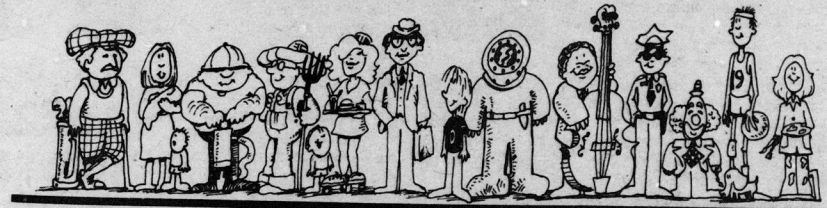
10 B

(In addition to an extravagant amount of nudity, the film concludes with a morally ambiguous resolution.)

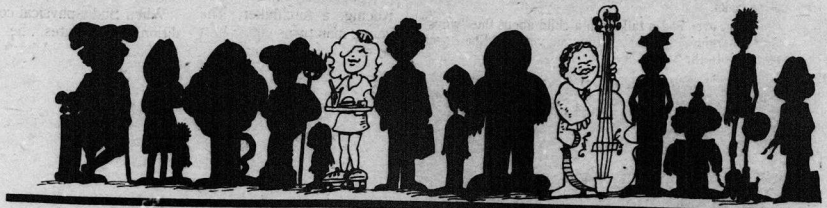
To Forget Venice C

Wise Blood A-3

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