

THE CRITERION

Archdiocese of Indianapolis



YOUNG GUERRILLAS—Young militants make their way down a trail in El Salvador carrying automatic rifles. Military officers claimed government troops killed 300 such guerrillas during a four-day assault this past week. An editorial on page 4 discusses the situation. (NC photo)

Archbishop issues execution statement

Archbishop Edward T. O'Meara issued a statement on Tuesday, opposing the scheduled execution of Steven Judy, convicted murderer of Terry Chasteen and her three small children.

Judy, who has refused to make any effort to avoid execution, is scheduled to die in the electric chair shortly after midnight Monday in the Michigan City State Prison.

Acknowledging "there is no doubt that Judy is guilty . . . and there is little public outcry" against the execution, Archbishop O'Meara declared that the "only redeeming feature about him is that he is a fellow human being," adding that this "makes all the difference in the world!"

"Because he is a person, and for that reason a reflection of God's very own likeness," the archbishop said, "I am painfully distressed at what is likely to take place. With his death the possibility of repentance is ended, hope of reform and rehabilitation is extinguished . . ."

In the archbishop's view, the resumption of executions in the state "does not seem to me to say the right thing about our respect for human life in general." He also noted that there is "no convincing positive proof" that Judy's execution will stop similar crimes from occurring again, observing that "one violence usually creates another violence."

While not directly requesting Governor Orr to stay the execution, the archbishop pointed out that the governor "has the authority and still has the time" to do so. A copy of Archbishop O'Meara's statement was sent to Governor Orr's office on Wednesday.

The archbishop called Governor Orr's role "a lonely responsibility," but added: "No matter what he does, however, the issue will still remain with us, for it is but a symptom of a set of problems deeply rooted in society itself." Among these, the archbishop included societal attitudes about personal behavior and moral standards and in "our way of dealing with personality disorders, juvenile delinquency and petty crimes."

Calling for revamping of "our entire criminal justice system," Archbishop O'Meara stated that "the execution of an occasional hardened criminal" will not address more fundamental social problems.

The archbishop acknowledged that "not everyone who reads these words will agree with them." But he asked that "the most total dissenter" listen to the reasoning offered by "ever growing numbers of responsible moral and religious voices in the community" who oppose Judy's execution. The American Civil Liberties Union and the Indiana Council of Churches also have announced their opposition to capital punishment and have called for commutation of Judy's sentence.

Archbishop O'Meara also cited earlier positions of the Indiana Catholic Conference and the United States Catholic bishops, both of whom have sought abolition of the death penalty.

The archbishop's plea came in the midst of what some say is growing public support for the death penalty in cases of murder. According to a new Gallup poll, two of every three Americans (66 percent) currently favor capital punishment for persons convicted of murder. In 1971, this figure was only 49 percent.

If Judy is executed, it will be the first such execution in Indiana since June 15, 1961, when Richard Kiefer, convicted of killing his wife and daughter, went to the chair. Previous to this, no person had been executed since 1951.

(The complete text of Archbishop O'Meara's statement can be found on page 3. A related editorial is on page 4.)

Four charitable agencies return \$1 million

WASHINGTON—Four charitable agencies, including the National Conference of Catholic Charities (NCCC), agreed to return \$1 million of the \$4 million they received from a former Energy Department official to give to the poor.

Each of the four charities will return \$250,000 to the Department of Energy and will continue to distribute \$750,000 to low-income families to offset high fuel prices.

Catholic Charities, the National Council

of Churches, the Salvation Army and the Council of Jewish Federations signed the agreement with the Department of Energy Feb. 27.

Paul Bloom, former special counsel for compliance of the Department of Energy, gave \$4 million, part of a \$280 million oil company overcharge settlement, to the agencies to distribute just before he left the department in January when the Reagan administration took office.

(A local Catholic Charities agency in

Indianapolis which was promised \$8,500 from NCCC reported that some monies already have been given out. But, according to a spokesman, "we stopped about a week and a half ago" when word was received about the cutoff.)

(Dave Wilson, supervisor of Parish Outreach, a program of Catholic Social Services, said the agency already had disbursed \$1,493 to help needy families with energy expenses before receiving notification.

THE CRITERION

Vol. XX, No. 22 — March 6, 1981
Indianapolis, Indiana

St. Joan of Arc 'Evenings for Engaged' final session is scheduled

by Ruth Ann Hanley

For the past five weeks, six engaged couples at St. Joan of Arc Parish have been hearing about marriage from three "oldtimer" couples. It's their way—and the parish's way as well—to prepare for the sacrament of marriage.

"They make it easy for you to get into it," says John Engel, who credits the married couples with the holding power of St. Joan's program.

For John, three leader couples "make the group—it could flop if you had the wrong people." He and his fiancée, Jackie McMahan, are one of the couples attending the six-week Sunday night course, which may be a first in the archdiocese. Called "Evenings for Engaged," it is based on married couples who share their insights with the engaged.

The reason for the sharing is the couples' belief in "sacramental marriage." Father Donald Schmidlin, pastor, puts it another way: "It's a com-

mitment made visible." He describes the program, which has run at St. Joan's for one year, as "intense."

Parishioners Joe and Colette Webb welcome the group into their home. Joe admits he feels some pressure in opening his life to scrutiny. "I feel we are sharing here in a deeper manner than we've shared with anyone else."

JOE WEBB feels the views offered are contrary to modern cultural values. Colette speaks of "openness to life as making your life complete . . . It's a deep thought; it brings deep closeness to know that your love can produce a life."

Ray Rathz believes that he and his wife Dee didn't just "happen to come together," but that their marriage was planned by God, and through marriage, they were "prepared by God to help other couples."

The couples emphasize the communal nature of the sacrament. Ray believes that "Jesus trusts us to bring love to the world.



ENGAGED—"Evenings for the Engaged" finds Sister Marie Wolf sitting beside Bill Price and Susie Owens as they listen attentively to a session on sacramental marriage.

I used to wonder 'what's an old guy like me got to share with a young couple?' until I got into this."

A third couple, Bob and Peggy Emmett, are from Christ the King Parish. All of the couples have been active in Marriage Encounter. Their belief in what they're about has been reinforced by efforts in other church-related programs. The Webbs and the Emmetts just spent a weekend at St. Meinrad enriching the seminarians' awareness of the marriage vocation. Peggy and Colette also are on the archdiocesan Marriage Policy Committee.

The married couples share small things that go on in their lives: mistakes, anger, unfinished tasks, love letters written daily. Couples are able to see how married life really is. After an earlier course, one couple decided they weren't sure they were ready yet for marriage.

"That was a good thing too," declares Providence Sister Marie Wolf, pastoral associate at St. Joan.

THE OLDER couples tell the younger ones that a Christian marriage will be a sign of Christ to their community. And that today, with all the loneliness and alienation, it's a special time for sacramental marriages to have impact.

Susie Owens, one of the engaged, is impressed—these married couples have shown her it's possible to have faith in marriage. "I thought the world was working against marriage. When I came into the program I didn't know what to expect."

Included in each evening's activities are prayers, liturgy, review of the past week, presentation of new material and discussion of material both privately and together. This Sunday, March 8, the program's final session, "Let's Be Real," will be held.

The Evenings for Engaged is only part of getting married at St. Joan of Arc, according to Father Schmidlin. Couples also visit with a priest, attend a Pre Cana session, and some make a Tobit weekend. He doesn't see much overlap.

Sister Marie has found an added blessing in the program. "It helps me with my counseling of troubled couples," she says.

Sister Marie reports that one bonus of the program is the number of "graduates" who go into ministry in the parish after marriage. "We have lectors and eucharistic ministers and one person in music ministry. What it really is," she relates, "is that these young couples can walk into a church where they know someone. They don't have to feel strange."



SHARING—Engaged couples spend six evenings at the home of Colette and Joe Webb (left) in marriage preparation. On hand are engaged couples (left to right) Jackie McMahan and John Engel and Todd McLaren and Karla Jones. (Photos by Ruth Ann Hanley)



MOVING?

We'll be there waiting
if you give us 4 weeks
Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____

NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION
CIRCULATION DEPARTMENT
P.O. BOX 174
INDIANAPOLIS, IN 46206

Corso at CYO program

Lee Corso, Indiana University's head football coach, will be one of several speakers at a Leadership and Service Institute from 1:30 to 5:30 p.m. Sunday, March 15.

Some 300 participants are expected to attend the institute, sponsored by the archdiocesan Catholic Youth Organization. It will be held at the Indiana Convention and Exposition Center in downtown Indianapolis.

Joining Corso as speakers will be Father James P. Higgins, pastor of St. Paul Catholic Center at Bloomington; Mrs. Debra Williams, principal of All Saints Consolidated School, Indianapolis, and Father Mark A. Svarczkopf, CYO moderator.

Corso, head coach at IU for eight years, has now put together two outstanding

football seasons. In 1979, Indiana's grid-ers had an 8-4 record, and in 1980, finished with rankings in the top 20 following an upset victory over Brigham Young in the Holiday Bowl. Corso and his wife, Betty, are the parents of four children ages 22, 19, 13 and 9.

"Motivation of Youth in a Christian Way" will be his topic. Father Higgins will speak on "Spirituality in CYO Activities," and Mrs. Williams will discuss "The Right to be Loved."

The institute is the second of three planned for this year, according to CYO spokesman Ed Tinder. CYO adult volunteers must attend one of the three to be certified for youth work. Tickets cost \$5 and registration is available at the door or by calling the CYO office, (317) 632-9311.



Lee Corso

Pope ends 12-day tour of Asia

by Nancy Frazier

During an in-flight press conference on the final leg of Pope John Paul II's 12-day visit to Asia a reporter asked him if the trip would make the Philippines more democratic and Japan more Christian.

"I don't know. I'm not a prophet," the pope said with a smile. "Maybe it will turn out to be just the opposite."

Another reporter asked how he enjoyed his job after two-and-a-half years as pope.

"What can I say? It is my vocation," he replied. "It is sometimes difficult, but it's not so difficult with the help of the Lord."

The two answers, one flippant and the other serious, said a great deal about Pope John Paul's trip (Feb. 16-27) to the Philippines, Guam and Japan, with stopovers in Karachi, Pakistan, and Anchorage, Alaska.

The pope went to Asia with clear messages on human rights, world peace, religious unity and the responsibility of Christians to evangelize. But when it ended he knew it was up to the Asians to decide how the messages would be implemented and that the trip was one of the more challenging of his pontificate.

"Even in exceptional situations that may at times arise one can never justify any violation of the fundamental dignity of the human person or of the basic rights that safeguard this dignity," he told Filipino President Ferdinand Marcos Feb. 18 in Manila, capital of the Philippines.

IN HIROSHIMA, Japan, site of the world's first atomic bomb attack Aug. 6, 1945, Pope John Paul made a worldwide appeal "on behalf of life, on behalf of humanity, on behalf of the future" and said that "to remember Hiroshima is to commit oneself to peace."



ANCHORAGE ARRIVAL—Pope John Paul II waves to crowds as he arrives at a park in Anchorage for an outdoor Mass.

Archbishop Francis T. Hurley of Anchorage rides with him on the papal vehicle. (NC photo)

And in a radio message to all Asians the pope said Catholics on the world's most populous continent are ready to "do everything to cooperate with other believers in preserving all that is good in their religions and cultures, stressing the things that are held in common and helping all people to live as brothers and sisters."

Throughout the visit he emphasized the responsibility of Christians to take a leading role in confronting the continent's problems and in introducing Asians to the message of Jesus Christ.

It was Pope John Paul's most rigorous journey as pope, involving 21,960 miles, temperatures ranging from 90 to 20 degrees and several time changes.

THE POPE described it to reporters as a "trip of challenge" and said it was the most difficult of his nine visits outside Ita-

ly in the past 28 months because of the vast cultural and social differences between the Philippines and Japan.

In the Philippines, where about 84 percent of the people are Catholic and another 12 percent belong to other Christian churches, there was an emphasis on controversial issues of church doctrine such as priestly celibacy, abortion, divorce and artificial means of contraception.

Pope John Paul repeatedly stressed the non-political nature of his visit and linked the trip to the beatification of Lorenzo Ruiz and 15 others martyred in Japan during the 1630s.

Japan—the first highly industrialized but predominantly non-Christian nation to be visited by Pope John Paul—provided a study in contrasts to the Philippines as

well as some of the most moving moments of the trip.

IN HIROSHIMA the pope appealed for peace while standing before a monument to atomic bomb victims at the city's Peace Memorial Park. The stone monument, in the shape of a black coffin, bears the names of nearly 100,000 people and the inscription, "Please sleep in peace, for the error will not be repeated."

"Let us pledge ourselves to peace through justice; let us take a solemn decision, now, that war will never be tolerated or sought as a means of resolving differences," he said in a talk delivered in nine languages.

"Let humanity never become the victim of a struggle between competing systems," the pope said in Russian. "Let there never be another war."

Letter from the Archbishop

Greetings:

Shortly after next Monday, March 9th begins, Steven Judy is scheduled to die in the electric chair at the Michigan City State Prison. This will be Indiana's first legal execution since 1961.

There is no doubt that Judy is guilty. The crime was a particularly heinous one, the viciousness of which took the lives of a young mother and her three innocent children. Judy has shown no signs of remorse for what happened, and refuses to cooperate in any effort to stay his own execution.

There is little public outcry against what now seems almost inevitable, and there is little that makes the condemned prisoner attractive either to my fellow citizens or to those whose spiritual leader I am. The only redeeming feature about him is that he is a fellow human being, but this makes all the difference in the world!

Because he is a person, and for that reason a reflection of God's very own likeness, I am painfully distressed at what is likely to take place. With his death the possibility of repentance is ended, hope of reform and rehabilitation is extinguished, and his death will not bring back Terry Chasteen and her little ones.

At a time when human life is valued so cheaply and taken so wantonly in so many places in the world, the resumption of executions in our own State does not seem to me to say the right thing about our respect for human life in general. And there is no convincing positive proof that the taking of Judy's life will diminish the likelihood of such a horror happening again in our midst. Actually, the opposite could well be the case, for one violence usually creates another violence.

Allow me to point out that I am not alone in this thinking. It is in complete harmony with the public position of opposition to capital punishment taken by the Indiana Catholic Conference in 1972, which position is the position of the Conference today. Just last November, while not denying that a case can be made for the right of the State to take the life of a criminal, the United States Catholic Bishops declared its

opposition to capital punishment and asked for the abolition of the death penalty. The Indiana Council of Churches has publicly taken the same stand, and has encouraged me to make mention of its position in this statement.

Governor Orr has the authority and still has the time to stay this execution. His is a lonely responsibility, and I ask God to guide him. No matter what he does however, the issue will still remain with us, for it is but a symptom of a set of problems deeply rooted in society itself; in our attitudes about personal behavior and moral standards, in our way of dealing with personality disorders, juvenile delinquency and petty crime. Our entire criminal justice system is in need of revamping, and the execution of an occasional hardened criminal does not directly address itself to what sorely needs reform in our relating to crime and its causes.

In conclusion, let me state that I am well aware that not everyone who reads these words will agree with them. My words are written with the greatest compassion for the victims of crime, and with awareness of the overwhelming and well high impossible demands made of law enforcement agencies and personnel. However, I do make the plea that even the most total dissenter give heed to the reasoning of the ever growing numbers of responsible moral and religious voices in the community who deplore what is scheduled to take place the midnight between next Sunday and Monday.

In the meantime, let us keep in our affection and prayers this week-end all involved in this tragic drama. Remember the loved ones of victims of the crime, our Governor, the pathetic Steven Judy, and all on death row with him.

May God in His goodness guide all of us in knowing the right course to take in facing and striving to solve the involved complexities of society's moral dilemmas.

Sincerely yours in Our Lord

+ Edward T. Chieva

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

Editorials

Reform is answer—not execution

Steven Judy, murderer of a young mother and her three small children, is scheduled to be electrocuted on Monday, March 9, and gut reaction says, "Burn him! He deserves to die."

A great many people, including many sincere Christians, see only justice in the execution of a killer like Judy. A desire to punish, to avenge innocent victims, to ensure that such a monster won't run loose again, all create a powerful mindset that finds comfort in the thought of him dead. Still . . .

Even as the electric current runs through the body of the condemned man, another murderer/misfit is being shaped somewhere in this city or nation. Somewhere, a brutalized human person is learning to hate, losing his human capacity for love, compassion or pity, being taught to strike out without guilt or remorse. And at a future moment, he will begin to stalk his victims and commit his outrageous acts. (Is he not already loose in Atlanta?)

Most people know that the Catholic Church has long opposed capital punishment on grounds that the life of every person, even someone like Judy, has value because it comes from God. Both the United States bishops and the bishops of Indiana have called for an end to the death penalty. This week Archbishop O'Meara issued a statement in which he declared that "the only redeeming feature (about Judy) is that he is a fellow human being, but this makes all the difference in the world!"

What then is the answer? We can opt for the instant solution of execution—more emotionally satisfying, perhaps, certainly more permanent. But a more humane and ultimately effective response is reform—of the criminal justice system, of societal injustice and violence, and of personal relationships in family and community in which emotional health must be nurtured.

As Archbishop O'Meara points out, capital punishment is merely a symptom of problems "deeply rooted in society itself." Early intervention, a penal system that truly attempts rehabilitation not merely punishment, use of habitual offenders' laws, permanent imprisonment for some, and for youthful, non-violent offenders, community facilities—rather than prisons which further criminalize—are all important.

On an even deeper level, the Steven Judys become as they are because of a fractured and loveless early life in the midst of a violent society which provides models and experiences of brutality and cruelty. Reform on the human and personal level is as crucial as reform of systems—and every bit as difficult to achieve.—VRD

Call for end to all U.S. military aid

As the first anniversary of the slaying of Archbishop Oscar Romero approaches, the U.S. government announced (March 2) that military arms to El Salvador would be increased by \$25 million and 25 more American military advisers would be sent to help keep that country's government in control. But "in control," scarcely describes the situation, for the military-civilian junta which seized power in October, 1979, has never been "in control." Its own security forces as well as extremists from both left and right have wreaked violence and havoc on the people of that tiny Central American country. For example:

—Last March 24, Archbishop Romero, who one month earlier had asked the U.S. not to intervene in his country, was assassinated while saying Mass.

—In May, church officials in that country reported the massacre by government troops of at least 600 men, women and children trying to escape from El Salvador into the Honduras.

—In June, a Franciscan priest and pastor who was teaching his people to cultivate wine grapes, was killed at the altar—ninth priest murdered since 1977.

—In July, rightists bombed the Jesuit university in San Salvador. In succeeding months refugee camps set up by the church were raided by government soldiers. A Catholic radio station, a cathedral and a Jesuit high school were bombed by terrorists.

—In December, the bodies of four American women missionaries, including three Sisters, were found in a shallow grave and evidence linked their deaths to government security forces.

—Between 9,000 and 14,000 El Salvadoran citizens have been killed during the struggle for power over the past year.

At various times, the U.S. government asked the junta to better control its military forces and requested investigation into the deaths of the archbishop and the American women. Although none of these requests were satisfied, our government continued to support the junta.

Now, with evidence that Communists are providing support to the leftists who seek to topple the government it appears the U.S. has backed itself into a "must-win" corner. Its goal to prevent a Communist takeover in El Salvador is understandable, but one wonders what would have been the outcome if, early on, it had demanded a responsible and effective government in El Salvador as a contingency for American backing.

The U.S. Catholic Conference and the leaders of Religious men and women have called once again for an end to all U.S. military aid, declaring that it "jeopardizes a constructive role the United States might play in the conflict." Is it too late for a negotiated political solution rather than military involvement? Is it too late for the U.S. government to reassess its unwanted but unmistakable role in the bloodshed of an oppressed people?—VRD

Washington Newsletter

Arguments on U.S. aid to El Salvador continue

by Jim Lackey

WASHINGTON—The debate over U.S. military aid to El Salvador, which last year revolved around only two or three basic questions, has taken on added complexity during the first weeks of the Reagan administration.

Previously, the debate centered primarily on whether "non-lethal" military aid could be given the struggling "centrist" government without that aid being used for continued repression by the country's army. Catholic Church groups, citing the assassination of the archbishop of San Salvador and the murder of three American nuns and a laywoman, said it couldn't.

But now, several other questions are being asked, including whether a distinction can be made between "lethal" and "non-lethal" forms of aid, whether aid is necessary to counteract Soviet and Cuban-backed assistance to the left, whether the presence of U.S. military advisers would help or hinder the government's reform efforts, and whether the United States risks involvement in a Vietnam-style conflict.

The issues seemed to come to a head during the last week of February, when the State Department released evidence of communist involvement in the region and a House subcommittee held a hearing at which most witnesses criticized proposals for a military build-up.

Few questioned the State Department's evidence that a worldwide communist conspiracy helped supply arms and ammunition to the rebels in El Salvador during the last half of 1980. What was challenged, though, was the assumption that such aid automatically had to be countered by the United States.

The former ambassador to El Salvador, Robert White, championed that argument at the House hearing, saying that despite the aid, the Salvadoran left did not have the strength to challenge the current government. "You can have all the bricks and mortar in the world," said White, "but if you don't have the masons willing to stack the bricks nothing will happen."

HE ADDED that people in El Salvador, sick of all the violence from right and left, had become willing to "tolerate" the current government, thus undercutting the left's support.

But White also defended the Carter administration's delivery of "non-lethal" military equipment to El Salvador, saying aid such as communications gear can be used by the government to keep its military under control.

Father J. Bryan Hehir, international justice and peace director for the U.S. Catholic Conference, which has opposed all forms of military aid, disagreed with White's assessment, saying any U.S. aid

is perceived by the Salvadoran people as support for the right-wing military elements of the "centrist" government.

An argument similar to White's on non-lethal aid is being made on the question of military advisers. According to some Pentagon officials, sending military advisers would be beneficial because the Salvadoran army is largely untrained and too prone to violence when faced with difficult situations. U.S. military advisers could help train those soldiers and, the argument goes, help reduce the level of military violence.

But White also wondered out loud whether the presence of military advisers in El Salvador might be dangerous for the current balance of power. He said the advisers, though not combat troops, could easily become targets for guerrillas and that if one were killed, an escalation of tensions and fighting might result.

HE ALSO ARGUED that portions of the Salvadoran military are so corrupt that the U.S. should not be associating itself with it in any way.

As for the Vietnam analogy, President Reagan has promised that the United States has "no intention" of getting involved in a Vietnam-style conflict in El Salvador. And his Republican supporters on the House subcommittee stressed that the administration wanted only to counterbalance the extensive communist involvement in the region.

Some fear, however, that military aid could either give the army the strength to lead a successful coup or serve to coalesce the left and make it more powerful than before.

Whether the Congress will support a proposal to send military aid to El Salvador also remained up in the air.

Key leaders in both the House and Senate announced a week earlier that they had reached a bipartisan agreement to support military aid because of the need to thwart the arms supplied through Cuba and other communist nations. But at least 40 members of the House have signed on as co-sponsors of a bill (H.R. 1509) aimed at prohibiting arms sales to El Salvador.



THE CRITERION

520 Stevens, P.O. Box 174
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone 317-635-4531

Price: \$8.50 per year
25¢ per copy

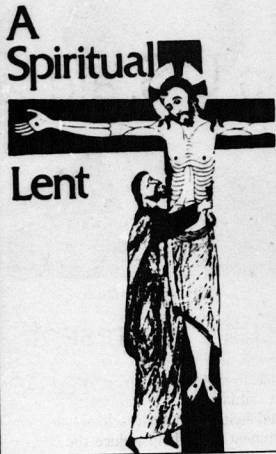
Entered as Second Class Matter at
Post Office, Indianapolis, Ind.
USPS 138-100

Most Rev. Edward T. O'Meara
Publisher

Fr. Thomas C. Widner, editor-in-
chief; Dennis R. Jones, general
manager; Valerie R. Dillon, news
editor; Agnes Johnson, circulation
director; Dick Jones, composing
director; Alice Cobb, advertising sales.

Published weekly except last
week in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.



Churches are built as visual statements

by David Gibson

Architecture sounds like a subject for the professionals. But when you think about it, architecture plays a role in everyone's life. The shapes of buildings viewed from the outside, and the ways they are laid out on the inside, tell something about the people who use them—what they think and how they live.

This is especially true of church buildings. Down through the centuries, whenever Christians built churches, they tried to think how the architecture itself might make a statement about the purposes of Christianity. Think of the great medieval cathedral of Chartres, for example. Its exterior steeples and the stained glass high within, carry our eyes upward, making, at the same time, a strong statement about the wonders of God's universe. The cathedrals seem literally to lift the mind and the soul up to God.

The cathedrals demonstrate the church's "visual" manner of operation.

The church has a visual mind. By that I simply mean that images, shapes, signs, symbols, and actions—things meant to be seen, albeit "holy things"—are of much more than passing interest in church life. This is a way for the church to communicate—through images and actions that tell us something.

One of the most famous church buildings of the 20th century is the Abbey Church at St. John's Abbey and University near St. Cloud, Minn. This church is known to many people because photos of its great concrete bell tower have appeared in so many publications.

AS ONE ENTERS through the front doors of the church at St. John's, a large baptismal font is the first thing to be seen. It is obvious that the placement of the font at the front of the church and its special

construction, is no accident. The Benedictine monks of St. John's and their architect were making a visual statement—telling the story of baptism.

It is clear, first, that the baptismal font is connected to the church's entrance. Anyone entering the church is reminded that he or she became a member of a worshipping community because of baptism.

Second, the font is different from many because, to stand next to it, one must descend a couple of steps. The font and the area immediately around it are beneath floor level. It was constructed this way so that people could see how baptism is linked to the process of death and resurrection. Baptism is the sacrament by which a person is re-created, born to a new life. One descends to the font and when the baptism is completed, steps up (rises) to new life.

Third, the water in the font moves gently, a visual reminder that the water of baptism is living water for Christians.

AND, FOURTH, green plants have been placed near the font, another reminder that baptism brings life; it is meant for people who will continue to grow, much as a seed grows.

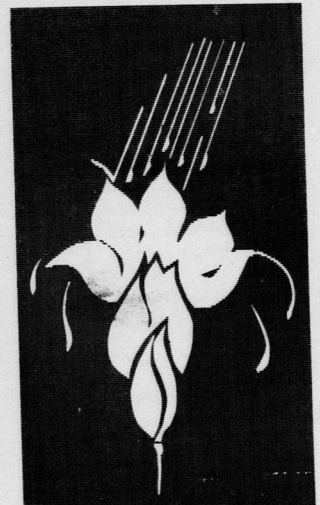
Here is architecture that is not just for the professionals. It tells how Christians think of baptism—what they say it means.

During Lent and at Easter, the church's visual ways of communicating come into full view. Much imagery at this time is connected to baptism and its living waters. It is known that one reason Lent developed as it did is because centuries ago, Christians regarded it as the time of getting ready for baptisms that would take place at the time of Easter.

For example, on the third Sunday of Lent this year, the gospel reading for the Mass is from John, Chapter 4. It is about the Samaritan woman at the well. Jesus tells her he is the one who gives "living water." The allusion to baptism is clear.

Lent is full of thoughts about baptism. This is why so many parishes now make a point of having baptisms on Easter, usually during the Easter Vigil Mass. Baptisms on Easter help make clear one of the main purposes of the 40 preceding days: to prepare for new baptisms and to remember one's own baptism and its meaning.

© 1981 by NC News Service



Today's family: 'Don't bring the Gospel into this'

by Dolores Curran

The scene is classic Americana. Family at table. Potentially controversial subject on horizon: war vs. peace, economy vs. ecology, or maybe getting ahead vs. hitchhiking.

Discussion heats up. Digestion decreases as voice levels increase. Eventually, youth accuses and parent reacts—or the reverse—and the clincher comes spilling out, "Don't bring the Bible into this!"

How many times at how many tables is this scene replayed? Thousands, I'd guess. In our own way, parents and, yes,

children and grandparents too, teach the separation of gospel and family. We don't exactly teach it maybe, but we presume it and accept it as part of good manners.

It isn't fair to bring the gospel into real life situations. As interesting as those stories may be, they were written about another people in a far-off land thousands of years ago and have little relevance to Iran, inflation, or homework. Besides, they make us uncomfortable at a time when we're striving for family harmony.

Finally, who are we to interpret the Bible? Best leave that to Father on Sunday morning. Now, let's all change the subject and pass the squash, dear.

DON'T BRING the gospel into this. What does it mean, really? A surface cultural acceptance of a historic faith rather than a living out of the basic principles of that faith. It's eating the cake without really having it. Yet, the hunger for spiritual meaning goes on and the search for communal idealism erupts at various times in the family, first in one member, then in another.

A teen comes home from a retreat turned on to Christ. Dad has a close brush with death. A child learns about space. Mom hears a lecture. What are we all about, we wonder, but are too embarrassed to ask. What's the purpose of our lives? Of ourselves as a family? Are we really Christ followers or merely church members?

In these Lenten columns, I intend to deal with real gospel values and real family life.

For the family who wants to scrutinize itself or its understanding and living out of gospel values, here's a six week non-credit course. There's no registration, tuition, grades, or need to drive to church. Requirements are honesty, acceptance, and no TV for a half hour weekly. Everyone in the family is a teacher and a learner. (And remember, a family is one or more adults and any others who might attach themselves to them.)

SET THE classroom by lighting a candle and praying together for openness and understanding. Set the timer for 30 minutes and take the phone off the hook. This week's two-part curriculum consists of reading this column aloud and asking for the family's reaction and participation. If they're reluctant, spend the rest of the time discussing why and designing an alternative Lenten effort: daily Mass, family prayer, or a soup line.

If they're willing to enroll, spend the rest of the time on this question: List as many gospel values as you can and prioritize the five you feel are most relevant to your family life. Or, if your children are younger, state it this way: List five ideas Jesus gave us for living the way He wants us to.

The teacher always primes the pump and so shall I. Of the hundreds of gospel values, here are a few: faith, forgiveness, humility, purity, solitude, and poverty. Bring your list to class next week.

The pope speaks on Lent

Dear Brothers and Sisters,

Lent is a time of truth.

Christians, called by the Church to prayer, penance, fasting and self-sacrifice, place themselves before God and recognize themselves; they rediscover themselves.

"Remember, man, you are dust and to dust you will return." Remember, man, that you are called to things other than these worldly material goods that can easily divert you from what is essential. Remember, man, your first calling: you come from God, and you return to God by going towards the Resurrection which is the path marked out by Christ. "Whoever does not bear his own cross and come after me, cannot be my disciple." (Luke 14:27)

Lent is a time of profound truth, which brings conversion, restores hope and, by putting everything back in its proper place, brings peace and optimism.

Lent is a time that makes us think about our relationship with "Our Father"; it re-establishes the order that should reign between brothers and sisters. Lent is a time that makes us jointly responsible for one another; it detaches us from our selfishness, small-mindedness, meanness and pride; it is a time that enlightens us and makes us understand better that we too, like Christ, must serve.

"A new commandment I give to you, that you also love one another." (John 13:34) "And who is my neighbor?" (Luke 10:29)

Lent is a time of truth, which, as in the case of the Good Samaritan, makes us pause, recognize our brothers and sisters, and put our time and possessions at their service in daily sharing. The Good Samaritan is the Church! The Good Samaritan is every man and woman! By calling! By duty! The Good Samaritan lives charity.

Saint Paul says: "So we are ambassadors for Christ." It is here that our responsibility lies. We are sent to other people, to our brothers and sisters. Let us respond generously to the confidence that Christ thus places in us.

Yes, Lent is a time of truth. Let us examine ourselves sincerely, honestly and simply. Our brothers and sisters are there among the poor, the sick, the outcasts, the aged. What sort of love do we have? What sort of truth?

On the occasion of Lent, in all your dioceses and churches, an appeal is going to be made to that truth of yours, to that charity which is the proof of it.

So open your minds to look around you, open your hearts to understand and sympathize, open your hands to help. The needs are vast, as you know. I therefore urge you to take a generous part in this sharing, and I assure you of my prayers and send you my Apostolic blessing.

Confirmation requires preparation

by Father Jeff Godecker

(Second of a series)

The new Confirmation Policy contains a number of requirements such as 20 hours of instruction for the candidates, 4 hours of instruction for parents and sponsors, 30 hours of service, a retreat experience and some kind of post-Confirmation catechesis.

Confirmation, however, is not something that has to be earned nor at the same time something automatic. There is a thin tight rope that all persons involved in the sacramental life of the church must walk. This tight rope is maintaining a balance between two faces:

►that grace is a free gift of God not dependent on the merits of human beings, and

►that this grace builds on nature and the giving of this grace occurs only within the freedom accorded every person created in God's image. The Spirit roams where he wills but does not violate the integrity, the freedom and the nature of the growth processes of persons.

The fulfillment of so-called require-

ments must be seen within the need of persons to make a free choice based on good preparation and reflection. The requirements are occasions for potential growth and opportunities of the individuals to become more receptive to the possibilities of the Spirit. A free openness to the gifts of the Spirit is the aim of all requirements.

These requirements certainly guarantee nothing—the guarantee lies with the Spirit. They are, if you will, simply "openers" or "ice-breakers" that offer an opportunity for interplay between the untamed freedom of the Spirit and the magnificent freedom and ability to respond by the individual human being.

VERY SIMPLY, the requirements are about catechesis, service and prayer. They are about forming community. And in this sense they are not requirements at all but are constitutive of the Christian community. Without such things there is no Christian life.

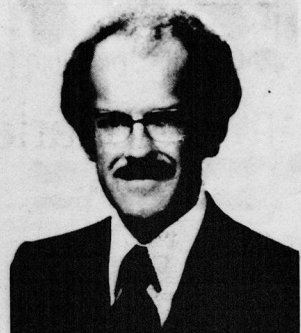
To the extent that we approach requirements as legalistic rules to be met, to that extent the new policy will be more dead-

ening than life-giving. The apostle Paul reminds us that an approach to the life of Christ built on law is diametrically opposed to the life of the Spirit (see Galatians 3).

The Confirmation requirements represent a preparation period that is necessary to any of the sacraments. The preparation time is not something new within the church but is part of the oldest traditions.

The period of preparation is also a living sign for all of us who are on the Christian journey. It is a preparation that begins at Baptism. And just as in life there are stages of development, so in the Christian life there are stages of growth and formation.

There is no instant Christianity just as there is no instant life. We cannot make Christians like we can make instant tea or instant soup. Rather it is like making bread—it takes time; it takes some effort; occasionally as in the kneading of dough there is some struggle. Finally, it takes a great deal of care and gentleness. The becoming of a Catholic Christian requires the same kind of things on both the part of the individual and the part of the community.



Bro. Anthony Zullo

Zullo to present one-day programs

Christian Brother Anthony Zullo will present two one-day programs in March on "Spiritual and Psychological Development as It Affects Spirituality and Ministry," sponsored by ARIA and the Office of Priestly Spirituality.

Priests, pastoral teams, D.R.E.s and others in pastoral ministry are invited to the first session Friday, March 13, at the Vocations Center. On Saturday, March 14, the program at Marian College Auditorium will be open to Religious, priests and laity.

Both programs will begin with registration at 9 a.m. and conclude at 4 p.m. Registration for Friday is \$10 including lunch. On Saturday, registration is \$3 for ARIA members and \$4 for non-members. Lunch may be brought or purchased.

Brother Zullo, a former high school teacher and administrator, is director of the Christian Brothers Counseling and Consultation Center in Westchester, Illinois. He also teaches the psychology of adolescence and the psychology of the mid-years at Loyola University.

Science fair held for grade schoolers

More than 200 seventh and eighth graders from throughout the archdiocese will participate in the 25th Annual Science Fair in the Vocations Center gymnasium (former Latin School) on Sunday, March 8.

These students are the outstanding representatives from each of 32 Catholic schools which entered the contest. More than 3,000 pupils entered the fair at their respective schools prior to eliminations.

Contestants will compete in the 7th and 8th grades Biological or Physical Divisions. Judging for the contest will begin at noon Sunday. The exhibition floor will be open to the public at about 4 p.m. and awards will be presented at 4:30.

Over-all winner in the 8th Grade Biological Division and the 8th grade Physical Division will receive J. Earl Owens Memorial Scholarships. These \$250 awards are presented by Our Lady of Fatima Knights of Columbus Council #3228, to be used at the Catholic high school of the winners' choice.

Other K of C Councils will present campships to CYO Camp. These include St. Joseph Council #5290, Msgr. James M. Downey Council #3660, Msgr. Bernard P. Sheridan Council #6138, Mater Dei Council #437, and Our Lady of Fatima Council #3228.

To the Editor . . .

Find the facts from among the people

Why do uninformed, albeit well-intentioned and intelligent people who are certain to be heard from pulpit and press choose up sides in major issues without sufficient knowledge? I refer to the all-too-common practice of pontificating from a position of ignorance about the Salvadoran situation; in specific, I call attention

to Valerie Dillon's editorial (2/20).

What does Valerie Dillon really know about the Salvadoran situation and what the Salvadorans think, feel, know—and want? Has she lived among them? Does she speak their language? Does she have any idea how much they resist and reject communism and how certain they are that they, too, will be swallowed up by it—like Poland, Afghanistan, Cuba, and Nicaragua—unless the U.S. comes to their aid?

I have spent much time during the past several years in El Salvador and have grown to know and love many people there. They run the gamut of society: from rural Indians and "marginal" poor to professionals and others in private and in governmental life. My mission has been one of service—to improve one particular facet of health which cuts across all levels of society. My coworkers (almost all Salvadorans) and I did not sit quietly, safely, at home reading the papers and theorizing about what the people needed, wanted, and would accept. We went to them and listened to them to find out—in the flesh, not in periodicals or press or film.

It is simply this that I ask of Valerie Dillon and other Catholic journalists: get all the facts! If you can't do that, V.R.D., then—for God's sake and for the future of 4 million Salvadoreans—don't do anything.

It is incongruous to say: "Only love can transform our hearts, and without love there can be no adequate reform of structures in society," and follow it up with an implied plea to allow a political regime noted for its total disregard of personal human dignity—Communism—to take over without raising a finger to help.

I love El Salvador and its people too much to remain silent in the face of such journalistic nonsense.

Betty Ann Countryman

Indianapolis

Right region but wrong time

In your article on St. Boniface Parish in Fulda (2/13) the founder of the parish is given as an anonymous "Yugoslavian missionary." This is a peculiar reference to the Very Rev. Joseph Kunderk.

Kunderk is a founder of the Catholic Church in Indiana. He was vicar general under Bishop de St. Palais, invited Swiss Benedictines to establish St. Meinrad's, traveled extensively in Europe seeking funds and clergy, raised substantial financial support from the Leopoldine Association in Vienna, founded Celestine and Ferdinand (which he named after the Austrian emperor), Joseph's in Jasper. He died in 1857 and is buried in Jasper. Some missionary!

This cleric was born in the Archdiocese of Zagreb in Croatia, then in the Austrian Empire. He would not have recognized the word "Yugoslavia" and would have identified himself as an Austrian subject. Croatia became part of Yugoslavia in 1918—over 60 years after Kunderk's death. Some Yugoslavian!

James Divita

Indianapolis

Fulda remains in Spencer County

The story about St. Boniface Parish of Fulda by Valerie Dillon was very nice. However, I would like to point out an error.

She stated Fulda is located in Perry County. Not true! Fulda is, and always has been, in Spencer County.

There are only two towns in Spencer County that are in the Archdiocese of Indianapolis. These are Fulda and St. Meinrad.

Priscilla Porter

Indianapolis

Coverage truly appreciated

Thank you so much for the coverage of our district-wide Catholic Schools Week Mass last week. It was thrilling to see "Christ the King's" picture in last Friday's Criterion! I appreciate Ruth Hanley being at the liturgy.

Sister Mary Luke Jones, OSB
Principal, Christ the King School
Indianapolis

Write it down

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



Generally Speaking

'Visionaries' recognize gift of sight

by Dennis R. Jones

"The optometrist winked at the pretty little girl. He expected her to give him an ear-to-ear smile as only Honduran children can. He winked again . . . still no response. As he drew nearer, he nearly burst into tears as he discovered she was blind with congenital cataracts."

A precious child . . . blind from birth because of a venerable-diseased mother . . . other youngsters blind with cataracts due to the lack of protein in their diet . . . another child with an eye beyond repair because the simplest medicine wasn't available to treat a minor scratch and infection set in.

These were just a few of the countless vision-related problems encountered in mid-January by 42 volunteers on a mission as "visionaries" to Camayagua, Honduras.

This was the 21st such mission of the Indiana chapter of VOSH (Volunteer Optometric Services to Humanity), their ninth to Honduras. Most of the "visionaries" were veterans of previous Honduran missions and knew pretty well what to expect in the way of patient problems and pathology.

But prepared or not, I'm sure emotions run high when little or nothing can be done for permanently damaged eyes.

With the aid of a Peace Corps interpreter, "a seven-year-old Honduran boy told a VOSH-Indiana visionary that he couldn't see out of his left eye. The volunteer examined the eye and told the boy, 'No wonder; that's a plastic artificial eye.'"

"I know it," the boy replied . . . he turned and walked away."

According to Dr. Harry Fox, O.D., St. Matthew parish, Indianapolis, "he evidently got an infection in there and they had to remove the eye . . . he's one of the lucky ones." Most of these children go without any kind of medical care.

Fox and his wife, Rosemary, and their two sons, Harry and Kevin, are not unlike the other volunteers. They get a lot of personal satisfaction from the mission work. Said Fox, "It's a unique experience . . .

we're lucky to be able to go."

The biggest visual problem is the person who can't see close up. In a country where survival is a full-time job, poor vision only adds to the problems.

Men have to keep their machetes razor sharp to cut cane and bananas. The women do all their own sewing, pick the sand and bugs out of their families' rice and do various crafts to make extra money to supplement their husband's \$2 per day wages (and he doesn't work every day.)

Many of these men, women and children are beyond help. But during this four-day period, VOSH-Indiana volunteers registered 4,150 Honduran peasants and with the aid of donations of new and used prescription glasses, were able to give new meaning to the lives of 3,326 unfortunate people.

The mission leader, Dr. Ray Mienheart, O.D., Brazil, Ind., and Dr. John Ashman, O.D., Muncie, praised the "smooth operation and the hard work" of the Lions' Club members, optometrists, pickers, dispensers, nurses and 21 American Peace Corps workers who volunteered to be interpreters. They also commended the Boy and Girl Scouts and local police for the control of the thousands of people who waited in line from 8 to 10 hours for a five-minute examination.

This library of glasses had been assembled by VOSH-Indiana chairman, Dr. Walter Marshall, O.D. Hundreds of new glasses had been fabricated and donated by the Indiana Optical Laboratories. Used glasses had been collected by Lions' Clubs and optometric offices. They were then neutralized and bagged by the Pioneers—retired telephone employees.

VOSH-Indiana is a non-profit, incorporated organization of nearly 300 Indiana optometrists, other professionals and lay people, dedicated to taking visual care of those who have no such aid available—and couldn't afford it if it were available.

Each of the volunteers pays his/her own expenses such as air travel, food, lodging, and donates time and talents to help the unfortunate in Third World countries. They ask for and receive nothing in return.

When one trip is concluded, the planning begins for the next. In slightly more than six years of its existence, VOSH-Indiana (the largest and most active

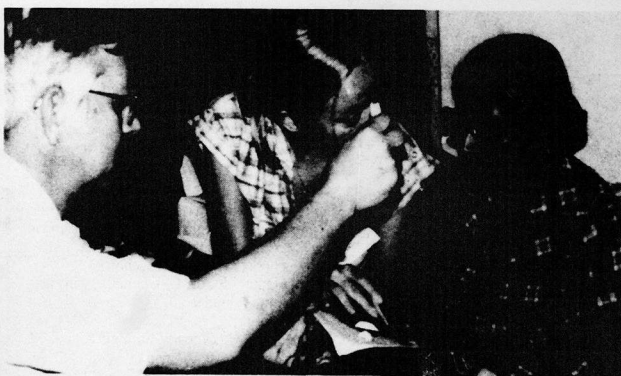
VOSH chapter in the United States), has traveled to the Dominican Republic, Haiti, Guatemala and Honduras.

Thousands of needy people have been helped by these Indiana "visionaries," but there are thousands of others that the gift of clear vision is within their power to grant . . . but they can't do it alone. They need my help and your help.

Fox reiterated that "the people themselves are really magnetic . . . their lot in life is down in the dumps. They're poor. There's no way they can ever really come out of that. You can give them so little but even in their circumstances, they're happy. That's one of the big things I get out of it."

Isn't this a feeling you'd like to share? You can. Monetary donations buy medical supplies and your own used eyeglasses (in reasonable condition) are welcome. Why not contact your optometrist or any Lions' Club member.

The gift of sight is precious and is yours to give.



One of several "visionaries" representing VOSH-Indiana, Dr. Harry Fox, O.D., with the aid of an American Peace Corps interpreter, examines a Honduran woman during a recent visit to this Third World country.

Archbishop O'Meara's Schedule

Week of March 8

SUNDAY, March 8—Confirmation at Holy Family parish, Oldenburg, 10:30 a.m.; Confirmation at Cecilia Mission, Oak Forest, and St. Mary-of-the-Rock parish, both at St. Mary-of-the-Rock, 2 p.m.

MONDAY, March 9—Priests' Senate meeting, Chancery, 10:30 a.m.; Archbishop's Annual Appeal meeting, St. Mary parish, Greensburg, 7:30 p.m.

TUESDAY, March 10—Archbishop's Annual Appeal meeting, Providence High School, Clarksville, 7:30 p.m.

WEDNESDAY, March 11—Annual meeting of the Indianapolis Convention and Visitors Bureau, Hyatt Regency, Indianapolis, 12 noon; Archbishop's Annual Appeal meeting, St. John parish, Bloomington, 7:45 p.m.

THURSDAY, March 12—Confirmation at St. Thomas More parish, Mooresville, 7:30 p.m.

FRIDAY, March 13—Lenten program at Chatham High School, Indianapolis, 10:30 a.m.

SATURDAY, March 14—Indiana Catholic Conference meeting, Indianapolis, 10 a.m.; Parish visitation, Our Lady of Lourdes parish, Indianapolis, 5 p.m.

JAMES H. DREW

Corporation

Indianapolis, Ind.

Give a Lift!

St. Pats Day
Birthday
Get Well
or simply
I Love You!

**Balloons
& Bloomin', Inc.**

The original helium balloon bouquet...hand-delivered

257-1864

Also parties, openings, etc.

**Patronize our
Advertisers**

**SCHWINN
RALEIGH
ROSS**

Sales & Service

A bicycle paradise! Everything for the serious cyclist and the fun-loving bike rider . . . of any age!

- Complete line of accessories
- Exercisers
- New catalogs
- Factory-trained repair technicians
- Parts and supplies

5506 Madison Avenue at Epler
786-8244
Hours: 10 a.m.-8 p.m. Mon-Sat

Fun begins at any age.

**Supreme
bicycle
store inc.**

George Duggan's

Catholic Europe

Belgium Germany Austria
Italy Vatican City

Switzerland France
**Two Glorious Weeks
You'll Never Forget!**

under the spiritual direction of
Father W. Michael

KETTRON

Veteran International Traveler; Pastor,
Our Lady of Mount Carmel Parish, Carmel



\$1699 from/to New York **May 12th**

SABENA

BELGIAN World AIRLINES

Brussels Paris Lucerne
Florence Rome Vatican City
Venice Innsbruck Heidelberg
Oberammergau Cologne

PAPAL AUDIENCE

Send this coupon today for your
day-by-day itinerary brochure

Rev. W. Michael Kettron, J.C.D. (phone)
Our Lady of Mount Carmel 846-
1045 West 148th Street 3475
Carmel, Indiana 46032

Dear Father:
Please send your brochure to

Name _____
Address _____
City _____ Zip _____

Question Box

What would your presence mean?

by Msgr. Raymond T. Bosler

Q Is it a sin for a Catholic to attend the wedding of a Catholic who is marrying outside the church?

A This is a question you must answer for yourself, since everything depends upon what your presence would mean for others and why the person was marrying outside the church.



Would your attendance imply that you approve the action of the Catholic marrying outside the church or be looked upon as merely an act of friendship or the fulfillment of a social obligation? Why is the person marrying outside the church? Because he or she wants the action to be a formal break from the church or because one of the parties was divorced and a wedding in the church was impossible? The attendance at a wedding today does not necessarily imply an approval of what

the couple contracting marriage are doing. One might attend a wedding while disapproving what appeared to be a total mismatch. Those who marry outside the church because a previous marriage impedes a wedding in the church usually have no intention of denying their faith.

Circumstances can change the situation. In a small, close-knit Catholic community, attendance at the wedding of a Catholic outside the church might be misunderstood as approval, whereas in larger communities such attendance would be considered merely a social amenity and the accepted thing to do.

Q Do I understand the church's stand on "living together" before marriage correctly? That "living together" is not a sin providing that you marry your sex partner?

A You do not understand the church's stand on sex before marriage. The Catholic Church still teaches that sexual relations are forbidden to those who are not married and, therefore, that such relations are sinful actions even for those who are engaged to marry. Theologians and most Christians using just plain common sense hold that such actions by the engaged would be less sinful than those done by persons not so committed.

That, I trust, is the direct approach, using layman's language. Now permit me to revert to my "usual confusing manner." Something must have caused your misunderstanding. Perhaps you misinterpreted a priest's comment on a particular situation.

The church teaches that certain actions are in themselves sinful, but the church does not and cannot deter-

mine that in a concrete situation the person who commits such actions is guilty of sin, or if guilty how guilty. That is up to God. In today's world, in which traditional Christian

morality is breaking down and "living together" has become almost respectable, some young people committed to marriage may judge that they are not guilty of sin in anticipating the wedding. Perhaps they are not guilty.

Their elders have brainwashed them with novels and TV shows that make it quite the thing to do; and their very parents who tell them: the church forbids it may themselves disagree with the teaching of the church on birth control. I can see how a priest could decide that an individual couple was not guilty of sin.

LENT

a time for

LOVING GOD ...LOVING THE HUNGRY ...LOVING THE HELPLESS

The Society for the Propagation of the Faith

**PLAINLY A
MATTER OF
CHOICE**

In Shirley Funerals,
selection of standards
depends on two elements . . .

1. There must be a full range of costs to fit every purse.
2. There must be a true freedom of choice for every family.

TRULY A REMEMBERED SERVICE

Shirley Brothers

FUNERALS

Eighty-One
1898-1979
Years

Indianapolis, Indiana

KNOW YOUR FAITH



MOTHER CHURCH—The bishop is the pastor of every parish and the cathedral is the church of every Catholic in the diocese. The cathedral is a church where baptisms and

marriages and funerals can be celebrated regardless of the particular parish to which one belongs. (NC photo by Carolyn A. McKeone)

The role of pastor—a parish link

by Fr. Philip Murnion

The bishop is the pastor of every parish. As startling as this sounds, it is true in many important ways.

Scholars of the Bible have helped us understand how the church developed. What we call bishops were, in the earliest days of the church, those responsible for a church region.

As the church grew, however, bishops found they needed help if they were to serve, in an adequate way, all the people. So they appointed others to care for parts of the region. The bishop remained pastor of the whole region, but was assisted by those who came to be called pastors.

There was a practice in the early centuries of the church that served as a sign of the intimate link between the bishop and each parish, or each worshipping community. (See PARISH LINK on page 11)



Disbelieving youth—crisis of faith or of worship

by Don Kurre

Are you as concerned, as many people are, about the crisis of faith in today's youth? In a recent article, Mike Warren made an interesting ascertion. Mike said, "what sometimes appears to be a crisis of faith can in fact be a crisis of worship."

Pause for a moment and ask yourself, what is the single most common experience for a Catholic? For most Catholics, more often than not that experience is the Mass. It is reasonable to assume that most 18 year-olds have been to Mass at least 1,062 times.

The Mass is proclaimed to be the most important experience in Catholic life. If through the Mass the adult Catholic community fails to provide adequate models of Catholic life, is it any wonder that today's youth find the religion meaningless? If youth cannot learn what it means to be Catholic from the Sunday Mass where else can they turn? To a religious education program?

To a certain degree youth can turn to religious education programs to gain a sense of what it means to be Catholic. However the burden of responsibility for



celebrating, passing on, and growing in faith rest on the Mass. It is only through the Mass that the Catholic community fully celebrates and participates in the death and resurrection of Christ. If religious education programs are not established upon a dynamic and life-giving worship experience, they are not worth the time given to them.

However the community manifests its faith in the Sunday liturgy is—it's reasonable to assume that youth will respond accordingly. Where faith is alive youth tend to develop a living faith of their own. When faith is dying in a community, that community's young people tend to seek alternative ways to discover meaning.

BY UNDERSTANDING the importance of the Sunday worship experience in youth's faith development you can understand some of the antagonisms that exist between parent and youth. Parents who declare that religion, especially Sunday worship, is important are confronted by teens whose experience at Sunday Mass is negative. Their experience tells them that religion is of little value to the parish—those who profess to believe—therefore they ask, why should I care?

The question needing to be asked is, what is our worship teaching young adults about being Catholic?

If you are concerned about the "crisis" of faith found in today's youth what can

you do? According to Mike Warren, you must first remember that religious development, like learning to walk, is a gradual process.

When children learn to walk first they crawl. Then they move gingerly along the edge of a coffee table, at first with two hands then only one and then one day for the briefest of time, perhaps by accident, with no hands. After all of the hard work we finally see them take those first unsure steps. They stumble, they fall, but they walk.

AS WE LEARN to walk phase by phase ever so gradually, so with faith. Our faith development must move phase by phase ever so gradually. The most dynamic faith community can't unnaturally speed up the growth process. They'll walk when they're ready.

Secondly, parents are encouraged to maintain their own religious commitment and to pursue their own religious development.

During a meeting with parents of high school students a parent commented, "how do I get my teen-ager interested enough in religious education to go?" In an effort to answer the question I asked, "Sir, when was the last time you attended a religious education program?" "But that's not the point," he quickly responded. "That is precisely the point," I said. How can we expect our youth to continue,

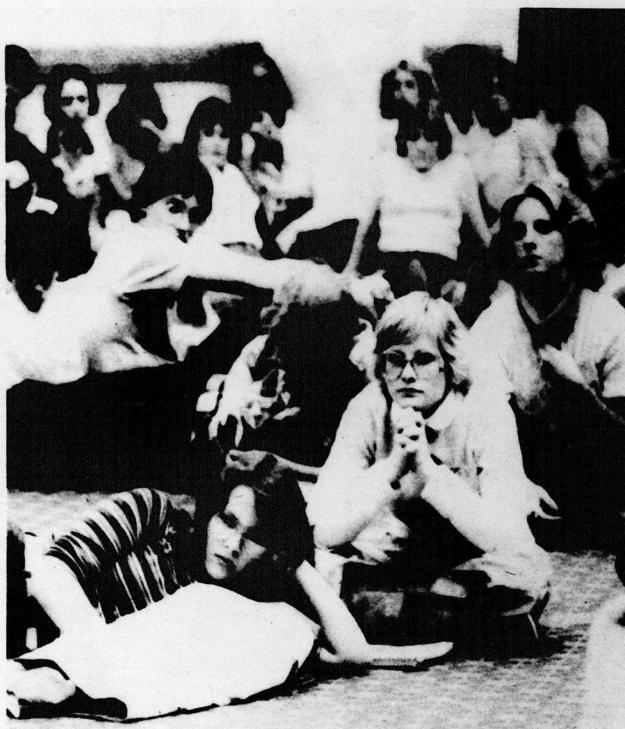
with enthusiasm their religious development when in fact, we have quit working on our own religious development?

Research has shown that the single most important factor in predicting the later faith-practice of youth is the faith-practice of their parents.

Furthermore, parents who are concerned about the faith development of their teens need to pay special attention to the quality of the lived faith in the parish community. Keeping your finger on the pulse of the parish's faith life and contributing to its growth can have a very profound effect on your teen's faith development. Especially important is that faith life as it is celebrated and developed in the Sunday liturgy.

In conclusion, if you are truly concerned about the faith and religious development of youth, your efforts are more likely to bear fruit if you remember: faith development is a gradual process. Therefore, focusing on your own faith development will, in the long run, have a larger pay off for youth.

Finally, remember that youth receive a large portion of their understanding of the Catholic experience from the parish living its faith especially as expressed through the Sunday Mass. It is part of your responsibility to be sure that the total Church experience is teaching youth well what it means to be Catholic and giving them good models to follow.



PROBLEM-SOLVING—Young people lounge on the floor of the Youth Congress in Louisville, Ky. last October, sponsored by the Louisville Archdiocese, which was attended by 2,000 people from several states. Dioceses are constantly wrestling with the problems of everyday living and trying to find new ways of making life more meaningful for their people. (NC photo by Joseph Duerr)

THE WORD THIS WEEKEND

MARCH 8, 1981
FIRST SUNDAY OF LENT

by Paul Karnowski

As a child, I was confused by two very different images of the devil. The first image, spawned in religion class at school, was a horrible picture of unimaginable evil. The "father of lies," I was told, was bent on destroying people's lives. Like a psychotic killer who snuffs the breath out of his victims with a piece of nylon hose, I imagined Satan spending his days strangling the goodness out of unsuspecting souls. It was a vile and violent vision.

On Saturday mornings, television offered me an alternative. This devil, when he popped in for a visit, appeared as a miniature copy of my favorite cartoon characters. His red hood, his horns, and his ever-present fork made him easily identifiable. Perched atop the left shoulder of the protagonist, he whispered "bad thoughts" in the hero's ear. This was a devil a second-grader could understand.

It is slithering somewhere between these two extremes that we find the serpent in today's first reading. His intent seems unequivocally malicious; his form, unmistakably insidious; he is determined to turn man away from God. But like the cartoon devil, he speaks sweetly in Eve's

ear; his reasoning is credible, his manner, suave.

Through the centuries countless theologians and philosophers have argued about the nature of the "evil one." Is Satan a real being? Is he just a personification of the evil that mankind experiences? There are no clear cut answers. But it is interesting to note that in our day and age, there has been a revived interest in the occult and demonic. Movies such as "The Omen" and the "Exorcist" emphasize the existence of an uncontrollable demonic power.

At the same time, top psychologists warn that the concept of sin is dangerous to our mental health. At first it seems ironic that these two ideas co-exist; but if we stop and think about it, they're perfectly compatible. If we paint a picture of uncontrollable evil, we can deny our personal responsibility: evil is bigger than us and it overwhelms us. If the concept of sin is not healthy, we can once again deny our accountability.

The example of Jesus in today's gospel rather simply reminds us that life is about choice. Evil is not overcome by magical spells or by ignoring it. It is overcome by calmly and steadfastly choosing the love of God.

Genesis 2:7-9; 3:1-7
Romans 5:12-19
Matthew 4:1-11



st. paul writes to the church in corinth

by Fr. John Castelot

The Gospel of Matthew, like St. Paul's letters, was written for a very real Christian community—you might call it a late first century parish. A community at the crossroads, it was suffering the pangs of transition, of crisis, like so many parishes today.

In the context of our series, the Parish and Its People, I have for some weeks been writing about Paul's messages to the Christians in the city of Corinth. But for a few weeks now, I would like to take a look at the Gospel of Matthew—returning a bit later to more of the Corinthians.

One reason why I am taking a look at this Gospel now is that 1981 is the Year of Matthew, liturgically speaking. This means the gospel readings of the Masses



on all the ordinary Sundays of the year will be taken from the Gospel of Matthew. But I have other reasons, too, for thinking this will be a worthwhile interlude.

Now, for some background. Biblical scholars have caused us to revise, if not abandon, some long-held ideas about the Gospel of Matthew. In the process, we have learned a great deal we didn't know before and this new knowledge has brought with it very rich, positive insights.

To begin with, scholars now quite universally recognize that Matthew was not the first Gospel to be written—contrary to the long-accepted view reflected in the order of the Gospels in most editions of the New Testament: Matthew, Mark, Luke, John.

THERE WAS, of course, a basis for the traditional sequence, but that basis now appears shaky. It consists of just one rather vague statement from the fragmentary writings of Papias, the bishop of Hierapolis in Phrygia (a region of what was known as Asia Minor), about the year 130.

But, unfortunately we no longer have

Parish link (from 9)

munity. A particle of the consecrated eucharistic bread was taken from the bishop's Mass to the church where the bishop's assistant was celebrating Mass. This particle was then dropped into the cup to symbolize the unity of the bishop's Mass with every Mass or liturgy in his region or "diocese." Even now we have a practice which, historically, stems from this ancient custom. During each Mass, the priest breaks off a particle of the eucharistic bread to be placed in the cup or chalice.

Even today there is an intimate link between the bishop and the pastor, between the diocese and the parish. While most of Catholic life takes place in the context of the parish, the parish is not complete without its relationship to the diocese. The parish is part of the diocese, not simply an independent church.

IN ORDER to express better the unity of the parish and the diocese, many dioceses develop statements of their goals and purposes. The Archdiocese of Seattle recently conducted a survey of local Catholics and developed a statement of its mission. The church in Seattle was acknowledging that all parts of the archdiocese must experience concern for each other. It was acknowledging that many varied activities within the archdiocese contribute to a unified mission.

Every parish shares the ministry of the bishop. This is further symbolized by the fact that the cathedral of a diocese is the church of every Catholic in the diocese, a church where baptisms and marriages and funerals can be celebrated, regardless of the parish to which a person belongs.

In some places, when the time comes to appoint a new pastor for a parish, a process of consultation takes place

between diocesan and parish representatives. The process does not occur so that the people of a parish can simply choose someone to their liking. It means, rather, that the bishop, in appointing a pastor, takes into account what the people of the parish have to say. Of course, it may be necessary for a bishop to lead the parishioners to consider areas of parish life that have received insufficient attention in the past. In such cases, the bishop might appoint a pastor who will challenge the parish in new ways.

THE LINK OF the parish and the diocese is expressed through the pastor in his role, and, increasingly it is expressed through parish representation on the diocesan pastoral council. Both bring the concerns of the parish to the whole diocesan church and the concerns of the entire diocese to the parish.

In the New Testament, the letters written to the members of the different local churches (like the Epistles to the people of the Greek city of Corinth) serve as examples of the way the church, from its beginning, struggled to respect the differences among churches on the one hand, and to build up the unity of all churches, on the other hand.

In those early days, teachers went from the church in one place to serve the church in another place. Collections were taken from the people of the churches in Corinth, Galatia and Rome to help the church of Jerusalem.

So it is now, through a diocese. Care is taken to make sure that each parish is adequately served. And, there are ongoing efforts to assure the participation of each parish in the care of the entire church of the diocese.

© 1981 by NC News Service

original writings of Papias; all we have are fragments preserved by the 4th century historian, Eusebius. And even Eusebius did not put much stock in Papias as a source of information.

In the case at hand, Papias tells us, rather cryptically, that "Matthew collected the 'logia,' (the sayings, presumably of the Lord) in the Hebrew dialect, which each one translated as best he could."

Papias is the only one in all antiquity who seems to have known of this work, which is rather surprising in itself. As it stands, his statement is none too clear. At any rate, subsequent early writers repeated his testimony and it became the dominant view. If this were true, it would mean that the first Gospel was written in the first Christian language, Aramaic.

The fact is that our Gospel of Matthew is not a translation of anything, but a fresh independent work written in very old Greek, containing even wordplays impossible in Aramaic.

HOWEVER, THE really decisive point in the evolution of attitudes about Matthew was the recognition of what is called the Priority of Mark.

Careful study of the first three Gospels made it quite clear that the first Gospel was that of Mark, not Matthew. In fact, scholars believe the author of Matthew (the author of Luke) depended heavily on Mark.

Further investigation revealed that Mark was not Matthew's only source. Apparently there was another collection of material about Jesus which scholars called the "Q" source, from the German word "quelle" (source). This, too, was used by Matthew and Luke. In addition, Matthew had at his disposal traditional material which came to him through his own community.

All of these data lead to the conclusion that the Gospel according to Matthew is a work that appeared relatively late in the 1st century, a work written with the help of several already existing sources.

© 1981 by NC News Service

Discussion Questions

After reading Father Philip Murnion's article, what would you say is the connection between the parish and the diocese? What examples does he give to illustrate the relationship?

What custom does Father Murnion relate that dates from the early Church? How does this custom linger in the Mass today?

What reason does Father John Castellet give for saying that the Gospel of Matthew was not the first Gospel to be written?

What sort of community does Father Castellet say the Gospel of Matthew was written for and in what language?

How would you rate the Sunday Mass at your parish? What changes would make Sunday Mass a more helpful expression of the parish's faith?

When was the last time you did something to provide for your faith's development? Do you have a plan to insure that your faith continues to grow?

Story Hour

Disciples escape the rioting mobs

by Janaan Manternach

Paul and Silas came to the large city called Thessalonica in Greece. Today it is known as Salonika.

They went to the local synagogue on the Sabbath. In every city they visited, the two men began their missionary work in the Jewish synagogue. They believed God's saving word was to come first to the Jews.

For three Sabbaths they held discussions in the synagogue. Paul told the people about Jesus. He argued from the Hebrew scriptures that Jesus was the Messiah, promised by God to set the Jewish people free. The Jews in the synagogue argued that Jesus could not be the Messiah because he was executed as a criminal.

Paul and Silas showed from the Jewish Bible itself that the Messiah who was to come was to die and then rise from death. They claimed that Jesus did rise and was alive.

"This Jesus I am telling you about is the Messiah!" Paul argued. Some members of the synagogue were convinced. They accepted Jesus as their Lord and savior. They joined Paul and Silas in forming a Christian community. So, too, did a number of Greeks who were not Jews. They were interested in Judaism and came frequently to the synagogue. Now they decided to become Christians. A large number of prominent women also became Christians.

Paul and Silas were happy that so many were becoming followers of Jesus. But some Jewish leaders were very upset. They resented what Paul and Silas were doing. They were determined to put an end to their preaching about Jesus.

The hostile Jewish leaders went down to the city square. Many unemployed men were standing around in the square with nothing to do. The Jewish leaders

gathered the men into a mob. They paid them to start a riot in the town.

The mob marched to the house of Jason, a Christian. Paul and Silas often stayed at Jason's house. The Christians gathered there to pray. The mob wanted to capture Paul and Silas.

But Paul and Silas were not at Jason's house. So the mob attacked Jason and some of the Christians who happened to be there. They dragged them to the town square where the magistrates had their court.

"Paul and Silas have been creating a disturbance all over the place," they shouted. "Now they have come to our city. This man Jason has taken them into his home. These others are their friends, too. All these people call themselves Christians. They deliberately disregard the emperor's laws. They claim that instead of Caesar a certain fellow named Jesus is the real king."

The mob kept shouting accusations. The town magistrates were confused. The whole town seemed to be drawn into the argument. For a long time the accusations continued.

Finally the magistrates felt they had heard the whole story. They came to a decision. They released Jason and the others on bail.

Paul and Silas had been hiding all day in the house of another Christian. The Christians in Thessalonica did not want the two missionaries to be captured or hurt. When night came, they led Paul and Silas out of the city.

Suggestions for parents, teachers and young people using the Children's Story Hour:

PROJECTS:

1. Make an effort during the next week to talk to three different people about Jesus. Be as natural as possible when

you do this. Keep a record of how you started the conversation, the names of the people, and the main points of your conversation.

2. Search for pictures and stories in newspapers and magazines that illustrate people today being accused of wrongdoing. Make a booklet of three stories and pictures. Select one story and pretend you are a juror on the case. Would you find this defendant to be innocent or guilty?

3. After Paul and Silas left Thessalonica, they may have prayed verses 2 and 3 of Psalm 7. Memorize these two verses and make them part of your daily prayers.

Oh Lord, my God, in you I take refuge;
Save me from all my pursuers and rescue me.
Lest I become like the lion's prey,
To be torn to pieces with no one to rescue me.

After reading the story talk together about it. Questions like the following may guide your conversation.

QUESTIONS:

- What did Paul tell the people about Jesus that was hard for some of the Jews to believe?
- How successful was Paul as a missionary to the people in the synagogue who heard and argued with him?
- Why did the mob go to Jason's home?
- When the mob couldn't find Paul and Silas what happened?
- How did Paul and Silas escape the anger that built up against them in Thessalonica?
- How do you think you would have felt if you had been one of the Christians in Thessalonica after Paul and Silas had escaped?

© 1981 by NC News Service



St. Michael Parish

Indianapolis, Indiana

Msgr. Richard Kavanagh, pastor

by Ruth Ann Hanley

On the west side of Indianapolis is a parish which will send forth Irish dancers "all around the town" on St. Pat's day.

The children and adults have been practicing at St. Michael the Archangel Parish, where the pastor is appropriately named Kavanagh—Msgr. Richard Kavanagh. And he did spend his childhood in Ireland.

But despite his fondness for Irish dancing, when asked about St. Michael's strengths, he thinks first about his people "walking to the altar for daily Eucharist." He is proud of his parish's large daily Mass attendance and also that his people sponsored St. Thomas Moore, the Mooresville mission church, though their own parish was still in debt.

Another strength of the parish is "an unusually large and generous group of volunteers." This year marks the first time for a paid parish secretary. Parishioners help with church programs,

finances, the bulletin, the school, youth and young adult programs, pro-life and family ministry; special programs such as aerobic, square and Irish dancing; and the school.

Monsignor Kavanagh credits the "good school and the Sister of St. Francis who run it" for also "helping to make a good parish," adding that "at our school we also have wonderful longevity in our staff."

"Where you have a good school," he says, "you get the parent's interest."

THIS IS THE first year for kindergarten. "The people themselves brought it up when school 100 closed," the principal explained. "They pressed for it and worked for it."

In the same way Msgr. Kavanagh tells how parishioners pressed for Bible study and for a family life committee.

Dan Clark, new coordinator of religious education, says his job is to help different groups with their religious education

needs. One of his most popular programs is an eight-week Bible study course. He has classes spring and fall for three separate groups.

Dr. Jim and Mary K. Szwed tell how they approached Msgr. Kavanagh with plans for a weekly all-family Sunday breakfast. Among its blessings, Dr. Szwed said, are "involving the kids," and "making possible a day when elderly parishioners don't have to eat alone." The doctor and his wife are in charge of the parish family life committee.

It was in September, 1949, that St. Michael's had its first Mass. Two years later Msgr. Kavanagh became pastor.

During the 60's, St. Gabriel and St. Monica parishes were built and St. Michael's School was depleted to one-fifth of its enrollment. One would expect that in such an event, problems financial and otherwise would tear the parish apart. Not so at St. Michael's.

Franciscan Sister Mary Catherine Eschenbach, principal, recalls that when school enrollment dropped from 1,000 to slightly more than 200, St. Michael's simply developed "some luxuries" to fill the empty classrooms. These now include two art rooms, a huge music room, rooms for science, senior citizens and library and an instructional center.

ST. MICHAEL'S parishioners "really rallied" after the 1967 fire which destroyed most of the church, states Msgr. Kavanagh. "The whole top, part of the walls, the inside arches were destroyed; we had almost total destruction." "I'll never forget how calm Monsignor sounded when he was interviewed on the radio," laughs longtime volunteer Mrs. Theckla McCullough. But within about a year it was all rebuilt.

Today St. Michael's is an active community of 895 families and single adults. "One of the joys," according to Msgr. Kavanagh, "is that almost every nationality is represented." Fr. John Beitans, his associate, says that St. Michael's has three Latvian families, and once a month he has Mass for all the Latvian Catholics in Indianapolis.

"Indianapolis has an unusually large

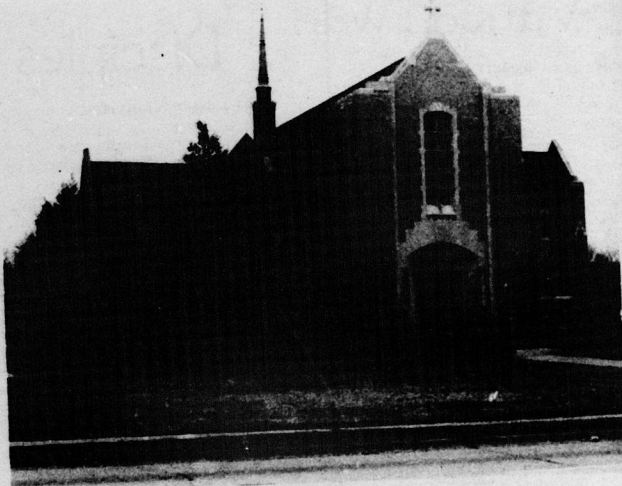
collection of Latvians," he claims, "even more than Chicago."

IT MUST TAKE a good bit of Msgr. Kavanagh's renowned calmness to appreciate an associate who parachutes from a plane to announce the formation of a CYO group. But that's what Father John Beitans did—to dramatize the event.

And his enthusiasm for the CYOers and young singles group is palpable.

Father Beitans would like to see "all the arts integrated into parish life." His CYO kids presently are silk-screening mementos of parish events. They're into photography and newsletters and have produced slide shows, one detailing the history of Ritter High School.

But right now, on a more elementary level, they're all going to paint the parish auditorium. Last words heard at the close of this interview were "See you at the painting party, and don't forget your rollers..."



LEADERS—In top photo James and Mary Szwed share a laugh with Msgr. Kavanagh. At left, Sister Mary Catherine and Dan Clark are a working team. Above, Isabel McCullough checks in with new secretary Theckla Koskey.



JUMPER—Father Beitans exhibits an "Oh Chute!" tee shirt, a memento of his parachute jump for the CYO. (All photos by Ruth Ann Hanley)

Vatican warns about membership in Masonic lodges

by Jerry Filleau

VATICAN CITY—The Vatican's Congregation for the Doctrine of the Faith has warned that the church law still stands excommunicating Catholics who join Masonic lodges and other organizations that are actively anti-Catholic.

In a declaration dated Feb. 17 and made public March 2, the congregation warned against "erroneous and tendentious interpretations" of a 1974 letter from the congregation.

The 1974 letter said that the church law should be interpreted in its strictest sense as applying only to membership in "associations which plot against the church."

The new declaration said the 1974 letter did not authorize bishops' conferences to make public judgments on the Masons

which might imply that the existing law is no longer in force.

(The new declaration reaffirms the general law about excommunication, but stresses that penal laws have to be strictly interpreted, said Father Donald Hoyer, associate general secretary of the National Conference of Catholic Bishops, when contacted by NC News Service.

("There may be circumstances in a particular association when all the requirements needed to incur the automatic penalty of excommunication are not met," he said.)

Catholic-Masonic relations have improved considerably in recent years in many parts of the world, including the United States, where Catholic experts do not consider most lodges anti-Catholic.

In 1976 Cardinal Terence Cooke of

New York addressed an annual dedication breakfast of New York State Masons and said, "Voluntary organizations like yours are the cornerstone of order in our country because you believe in the community of spirit."

The 1974 letter from Cardinal Franjo Seper, prefect of the doctrinal congregation, gave qualified approval for Catholic laymen to join Masonic groups if circumstances allowed.

"One may safely teach and apply the opinion of those authors who hold that Canon 2335 (excommunicating Catholics who join the Masons and similar organizations) regards only those Catholics who join associations which plot against the church," the letter said.

"Clerics, Religious and members of

secular institutes are still forbidden in every case to join any Masonic association," it added.

At that time Cardinal John Krol of Philadelphia, who had received the letter in his capacity as president of the National Conference of Catholic Bishops, commented that the letter "makes clear that the church continues to discourage Catholic membership in the Masons and to impose the penalty of excommunication in the case of membership in secret societies which are actively hostile to the church."

HE ADDED, "However, Cardinal Seper's letter also makes it clear that the canonical provision concerning excommunication is to be interpreted precisely, not broadly, and in light of the actual attitude and practice of particular Masonic or other groups, hence it is not equally applicable to all such groups."

At the time of the 1974 letter a Vatican source said that while many Masonic lodges are primarily fraternal organizations doing good in the community, there are some, including lodges in Italy, France, and some parts of the United States, in which active anti-Catholicism is present.

In the United States the 32nd Degree Southern Jurisdiction of the Scottish Rite has been singled out as anti-Catholic, but the higher degrees of Masonry do not control the grand or local lodges of the association.

Challenges of ministry offered at conference

by Stephenie Overman

WASHINGTON—Using the images of bridgmakers and rare coins, East Coast Religious Education Conference speakers encouraged ministers to listen again and again to a call they described as sometimes difficult and lonely.

About 1,500 religious educators attended the Feb. 27-March 1 conference in Washington. The theme of the conference was "The Call to Ministry."

Referring often to the "Peanuts" comic strip, the keynote speaker, Father Regis Duffy, quoted Snoopy hanging between two ledges: "When you're a bridge you get lonely at night."

He told conference participants that as ministers they are "bridgmakers" and Snoopy's line could apply to them.

The person who is called to ministry must be called not once, but many times, according to Father Duffy, an associate professor at the Washington Theological Seminary.

Ministry is a process of resisting, listening, then accepting the call again and again, he said.

Doris Donnelly compared ministries to authentic, counterfeit and rare coins. Those with real coins will say "master, we will follow you," and those with slugs will be too busy acting as if everything depends on them, she said.

"AND THE RARE coins will say, 'Abba, Father, receive me. I'm coming home.'" Those rare coins have the marks of the life of Christ etched in them, Ms. Donnelly said, the marks of suffering.

Ms. Donnelly, who acts as liaison between the Princeton Theological Seminary and its Catholic students, addressed the topic "Send Me to Minister Your Spirit."

"The rare person sees more in human life than the rest of us," she said and she cited the four American women murdered in El Salvador last December as examples of those rare coins who "totally identified with Christ."

Counterfeit coins, on the other hand, are not focused on Christ. "It's a coin with a very big ego where I become central," Ms. Donnelly said. That kind of ministry is not very free, she added, because the counterfeit minister "is always looking for someone else's approval, always looking away from the ministry."

An authentic coin combines authentic

spirituality with authentic ministry. "There's no such thing as a coin with only one side engraved," she said.

Ministry to others, because of the sin in the world, can be at times a very lonely task, Father Duffy said, so lonely that even the Old Testament prophets walked away from God's call.

He used St. Paul as an example of someone who, having first heard the call to ministry, must hear it again.

"YOU SET UP the situation in life of a man who had been called once in Damascus. After Damascus, I'm sure Paul felt nothing else was necessary for him ever again to be called."

But in St. Paul's second letter to the Corinthians, according to Father Duffy, he shows that "late in his ministry Paul has a crisis beyond all others."

Rival disciples began to tear down the ministry Paul had painfully built up, openly attacking him and his credentials and his community did not stand behind him, Father Duffy said. The experience tested everything St. Paul had taught about love and community.

The letter shows a picture of "someone who has been so generous as a minister" who has to be called again. It is "a good letter for anyone in any stage of ministry who thinks he has it all," Father Duffy said.

St. Paul was a better minister at age 50 than at 25 or 30, Father Duffy added, also using Pope John XXIII and activist Dorothy Day as examples that "fine wine grows better with age," because of the maturation that comes with the second call.

The second call comes out of need, Father Duffy continued, and forces ministers to look once again into the richness of their ministry.

That second call is more difficult than the first, Father Duffy said, but he encouraged the ministers. "Don't stay with one color—there are so many chapters" of ministry that could be painted a different color, some bright, some dark, he said.

In ministry, as in basketball, there is a role for the individual (dribble, dunk), for the group (pass) and for society (the game itself), John Pilch said in his talk "Wellness in Ministry: Dribble, Pass or Dunk!"

Wellness differs at each level—and so does ministry, he said. The key to wellness in ministry, he said, is to remember, "you alone do it, but you don't do it alone."

Pilch is assistant clinical professor at the Department of Preventive Medicine at the Medical College of Wisconsin in Milwaukee.


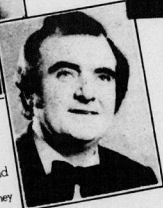
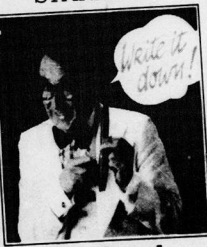
Ministry, to Bernard Cooke, is "whatever helps make the world the place it ought to be."

Religion should not be separated from the rest of life, he said in his talk on "Ministry Today: What's New?" "Life is unified, there aren't two parts."

Paddy Noonan
from Mallow, Co. Cork

THE PADDY NOONAN IRISH SHOW

STARRING








Mary Hegarty

Louis Browne
The Voice of Ireland
from The Great
Southern Hotel, Killybegs

Hal Roach
Ireland's International Comedian

The Paddy Noonan Band
featuring:

Richie O'Shea • Kenny McLeod • Johnny Hanley

Date of Concert: Saturday, March 14, 1981
Location: Marian College, 3200 Cold Springs Rd., Indpls., IN 46222
Time: 8:00 p.m.
Ticket Info: Kevin Barry Div. (A.O.H.) 952 N. Downey Ave.
Indianapolis, IN 46219 Phone: 352-1076 or 359-7070
\$8.50 per ticket

the Active List

March 6

St. Bridget Church, 801 North West St., Indianapolis, will host the annual World Day of Prayer Service at 7:30 p.m. The public is invited.

March 7

Those eighth grade students who were unable to take the regularly scheduled freshman placement test in early February can take the makeup test at Sececina High School, Indianapolis, at 8:30 a.m. For more in-

formation call Sister Lavonne at Sececina, 356-6377.

The annual fashion festival for the benefit of the special nursery care unit for newborns at St. Francis Hospital Center, Beech Grove, will be held in the ballroom of the Hyatt Regency Indianapolis, at 10:30 a.m. Reservations may be made by calling 783-8192.

The Fifth Wheel group will meet at 1520 E. Riverside Drive, Indianapolis, at 8 p.m. For information call Betty Martin, 784-3239, or Mary Worthington, 862-6510.

March 7, 14

A "Life in the Spirit Seminar" sponsored by the Catholic Charismatic Renewal will be held in Clare Hall, Marian College, Indianapolis, from 8 a.m. to 5 p.m. For information call Carl and Patty Lentz, 547-7898, Jim and Judy Betzner, 786-4641, or Sister Sue, 283-2819.

March 8

St. Joseph Youth Group will present a musical interpretation of the life of Christ as told

by Peter at 6 p.m., St. Ann Church, 2850 S. Holt Road, Indianapolis.

A group of soloists, ensembles and selected musicians from the participants in the recently concluded 1981 CYO Music Contest will perform at 7 p.m. on the Lilly stage at the Children's Museum in Indianapolis.

St. John's Festival of Arts will feature the Ambassadors of Msgr. Downey Council, K of C, at 4:30 p.m. at St. John Church in downtown Indianapolis. Mass will follow the concert at 5:30 p.m.

A Pre-Cana Conference for couples in 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.

Mother Theodore Circle, Daughters of Isabella, will meet at 2 p.m. at St. Elizabeth Home, 2500 Churchman Ave., Indianapolis.

March 9, 10, 11

Registration for eighth graders who plan to attend Chatard High school will be held from 3:30 to 6 p.m. on the following schedule:

► March 9: Christ the King, St. Matthew, St. Luke.

► March 10: Immaculate Heart, St. Andrew, St. Pius, St. Thomas.

► March 11: St. Joan of Arc, St. Lawrence, St. Rita and other Catholic or public school students.

March 10

The Ladies' Club of St. Lawrence parish, Indianapolis, is hosting a card party in Father Conen Hall at 7:30 p.m. For ticket reservations call Judy Roth, 546-0301, or Diane Alerding, 842-0459.

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, for a dessert luncheon and meeting at 12:30 p.m.

March 10, 11

A bioethics workshop for members of the medical and nursing profession, pastoral care and clergy will be offered by St. Vincent Hospital and Health Care Center at the Marten House, 1801 W. 86th St., Indianapolis. For information and/or registration call 317-871-2161.

Fatima Retreat House, Indianapolis, has scheduled an Over 50 Day on March 10 with Father Lawrence Voelkel directing the program. March 11 is the Leisure Day program at Fatima under the direction of Father Donald Schneider.

March 11

The St. Mark's parish luncheon/card party will be held in the parish hall, Edgewood and South East St., Indianapolis. Luncheon is served at 11:30 a.m. Card games commence at 12:30 p.m.

March 12-15

A retreat for high school seniors will be held at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. For further information and/or registration call 812-923-8818.

Special Lenten programs scheduled

Parishes around the archdiocese are scheduling special liturgies and programs to mark the Lenten season.

St. Mark Church, Edgewood, will present Ernest Callamoti, professor of theology at St. Mary of the Woods College, as its first Lenten speaker at 7:30 p.m., March 11. Callamoti will speak on "Finding Your

Identity in the Catholic Church Today. Other speakers are scheduled for March 20 and 25.

At Holy Angels parish, Indianapolis, a multi-media program is scheduled from 7 to 9 p.m. every Monday evening at the parish school. Series theme is "Who said Believing was easy?" and films, records, tapes, filmstrips, group activities

and reflection and discussion time are planned.

"Growing Together in Faith" is the overall topic of the Lenten series planned by Nativity Parish's Adult Faith Development team. On Wednesday, March 11, at 7:45 p.m. Valerie R. Dillon, Criterion news editor, will discuss "Communication Within the Family—Parent as a Model of Faith." Speakers in succeeding weeks will be Msgr. Raymond Bosler, Father Bob Sims, Benedictine Father Hilary Ottensmeyer and Providence Sister Catherine Livers.

At Immaculate Heart Church in Indianapolis, a parish renewal will invite parishioners to participate in any one of three weekends, March 6-8, 13-15 or 20-22. Purpose of the renewal, according to Father David Lawler, pastor, is "to create healing, unity and a sense of belonging among parishioners."

Holy Cross St. Patrick's Dance

**Saturday
March 14, 1981**

Begins at 8:00 p.m.

Disc Jockey
David Richmond

☆ Beer ☆ B.Y.O.B.
(Free Set-ups)

Donation — \$5.00 per person



The Witness

A Story of the Life of Christ
told by Peter

A Musical Given by Campus Life—Youth for Christ

Date:

March 8, 1981

Place:

St. Ann Church
2850 S. Holt Rd., Indpls.

Time:

6:00 - 7:00 p.m.

Snacks — 7:00 - 7:30 p.m.

Refreshments & Fellowship — 7:30 p.m.

A Free Will Offering Will Be Taken

Sponsored by: St. Joseph's Youth Group

St. Philip Neri Parish, Indianapolis

"Anticipated" St. Patrick's Day Celebration

Saturday, March 14, 1981

Special Mass at 5:30 p.m., followed
by party, entertainment
and refreshments in Busald Hall.

— All Former Parishioners Welcome —



St. Patrick's
Division No. 1 — A.O.H.

Annual Breakfast and Mass March 15, 1981

Master of Ceremonies: WIBC's Joe Pickett

Guest Speaker: 6th District Congressman
Dave Evans

Great Entertainment Food, Fun and Fellowship

AT: La Scala Restaurant, 110 S. Meridian Street, Indianapolis

(Immediately following 11:00 Mass at
St. John's Catholic Church, 126 W. Georgia Street)

Admission: \$10.00 per Person

Ticket Chairman: John M. (Jack) Forestal

639-4531 or 787-5692



March 13

The Indianapolis Cursillo Community will sponsor an Ultreya at 7:30 p.m. in the community room of St. Thomas Aquinas parish.

March 13-15

Retreats scheduled in Indianapolis for this weekend include:

►Charismatic Retreat for those in the movement less than five years. Fatima Retreat House, 5353 E. 56th St., phone 317-545-7681.

►Tobit weekend for couples preparing for marriage, Alverno Center, 8140 Spring Mill Road, phone 317-257-7338.

March 14

The Men's Club of St. Paul parish, Sellersburg, will sponsor a St. Patrick dance in Father Gootee Hall at 9 p.m. Call Jim Hardy, 812-246-2612, for reservations.

A St. Patrick Day celebration will be held in Busad Hall at St. Philip Neri parish, Indiana-

polis, following the 5:30 p.m. Mass.

Our Lady of Lourdes' St. Patrick Day party will be held in the school cafeteria, 5333 E. Washington St., Indianapolis at 8 p.m.

The Ritter High School Parents Club will celebrate St. Patrick's Day with a dinner/dance in the school cafeteria, West 30th and Tibbs Ave., Indianapolis. Corned beef and cabbage will be served at 7:30 p.m. with dancing from 9 p.m. to 1 a.m. For reservations call Helen Downtown, 926-5293, or Mary Francis Mohr, 924-4333.

The annual "Spring into Summer" luncheon and fashion show sponsored by the Fatima Retreat League will be held at St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis. Cocktails will be served at 11:30 for the noon luncheon. No tickets will be sold at the door. Order tickets by calling the Retreat House, 545-7681.

The Ladies Guild of Holy Family Council, K of C, will have a St. Patrick's din-

ner/dance with dinner to be served from 6:30 to 8 p.m. Dancing begins at 9 p.m. For reservations call 293-0446, 293-2699, 291-5206 or 852-2830.

March 15

Chatard High School, Indianapolis, will hold its first father/son banquet beginning with Mass at 5:30 p.m. Dinner speaker will be Ziggy Czarowski, former tackle at Notre Dame University. Reservations must be made by March 9. Contact Mr. and Mrs. Leonard Delehanty, 257-1130.

A cantata, "Jesus Lives," will be presented by the St. John's Festival of Arts at St. John Church, Indianapolis, at 4:30 p.m. The program will be sung by a combined choral group directed by Frank Schaller and accompanied by Morey Doyle.

St. Patrick's Division No. 1 A.O.H. will have a Mass at St. John Church, Indianapolis, at 11 a.m. followed by breakfast at LaScala Restaurant, 110 N. Meridian. Ticket chairman is John M. Forestal, 639-4531 or 787-5692.

Handblown crystal to be awarded

Five pieces of handblown Waterford crystal will be awarded at the annual luncheon and fashion show hosted by the guild of St. Augustine's Home for the Aged, at 11:30 a.m. Wednesday, March 18, at the Marten House in Indianapolis.

The event, "Killarney Kaper" is the guild's only fund raiser each year.

Mrs. A. J. Carnaghi, co-chairman with Mrs. John Nevin, reports that a friend purchased the pieces in Ireland, where "a craftsman works forever learning to make cuts." The guild purchase had been planned for a long time, and sponsors were secured to offset part of the crystal's cost as well as party costs and tickets for about 20 residents who will attend.

"The oldest is 91, the others in their 80's," says Mrs. Carnaghi. Guild members will drive residents to the luncheon, which begins with cocktails at 11:30 a.m. and luncheon at 12:30 p.m. Fashions by Penelope will be shown by professional models and by five guild members. Door prizes and handmade favors will be awarded and decorations chairman Patsy Rawls promises Irish appeal with potted ivy and green accents.

Mrs. Carnaghi said the guild has about 250 members, with an "active corps" which works year-round visiting, arranging parties, maintaining the home's beauty salon and chauffeuring residents. Although Mother Stephen,



PREPARATIONS—Mrs. William Fries (left), ticket chairman, and Mrs. Jack Bugher examine Waterford crystal which will be awarded at St. Augustine Guild's luncheon. (Photo by Ruth Ann Hanley)

Little Sisters of the Poor administrator and superior, voiced a wish for a van for resident's transportation. The said proceeds probably will go for operating costs.

Mrs. Carnaghi expressed hopes that the public would patronize the luncheon. Tickets and further information can be obtained by calling the home, 872-6420.

Remember them

† BEST, Virginia R., 83, Holy Family, New Albany, Feb. 24. Mother of Carol Ullsh; sister of Agnes Minor.

† BETHURAM, Robert L., Christ the King, Indianapolis, Feb. 28. Husband of Blanche (Drexler); father of Robert, James and David Bethuram; son of Edith Bethuram.

† BLEI, Margaret Louise, 81, Holy Family, Richmond, Feb. 26. Wife of Paul; mother of Robert P. Blei.

† BRUGGEMAN, Margaret, 91, St. Mark, Perry County, Feb. 8. Nieces and nephews survive.

† CASTOR, Charles E., 64, Our Lady of Lourdes, Indianapolis, Feb. 27. Husband of Mary; father of Kathleen Powell, James and Frank Castor; brother of Elva Lawler, Esther Simms and June Herron.

† COMELLA, Freida Agnes, 73, Holy Rosary, Indianapolis, March 3. Sister of Alva McAtee and Avis Shideler.

† GRANEY, Richard L., 59, St. Michael, Indianapolis, March 3. Brother of William Graneay.

† HENN, Valeda (Mueller), 82, St. Joan of Arc, Indianapolis, Feb. 25. Wife of Carl Henn Sr.; mother of Margaret Earl, Carl Jr., Joseph, James, John, Eugene, Anthony, Patrick, Vincent, Richard, Paul and Robert Henn.

† JORDAN, Francis J., 69, Holy Spirit, Indianapolis, March 2. Husband of Margie C.; father of Rev. Edward F., James, Rev. Thomas R. and William Jordan, Joanne Sarient, Linda Thomas and Nancy Gregory; stepfather of Robert and Daniel Feely; brother of Raymond, John and Roger Jordan, Mary Mowery, Eleanor Herzog and Eloise McKenzie.

† MAGEE, Estella Mary, 62, St. Mark, Indianapolis, Feb. 28. Mother of John and Harold Magee and Mary Lee Giddens; sister of Howard Whitaker and Opal Moller.

† MANCINI, Elizabeth, 89, St. Gabriel, Connerville, Feb. 27. Mother of Mary Margaret Wilson, Rosemary Youmans, Lenora Bogardus and Peter Mancini; sister of Nellie Landolfi.

† MASCARI, Frank, 83, St. Patrick, Terre Haute, Feb. 27.

† O'MALLEY, Nellie I. (Russell), 88, formerly of New Albany, services at Cathedral of the

Assumption, Louisville, Feb. 28. Sister of Mrs. David Russell, Mrs. John McLaughlin, Mrs. Preston Grady, Mrs. J.H. Miner, Mary, Joseph E. and Ivan Russell.

† PELSOR, William A., 67, St. Michael, Brookville, Feb. 28. Husband of Emma; father of Francis, Donald and Bruce Pelsor; brother of Mary A. Stump.

† ROELL, Margaret, 95, St. Michael, Brookville, Feb. 24. Mother of Marie Neigh, Marjorie Gardner, Florence, Louis, Paul and Jack Roell.

† SCHMALTZ, Martha L., 55, St. Jude, Indianapolis, Feb. 28. Wife of Herbert; mother of Sharon Fields, Barbara Sizemore, Ronald, Charles and Gary Schmaltz.

† SEYFRIED, Edythe, 88, Calvary Catholic Mausoleum, Indianapolis, Feb. 26. Mother of David Seyfried.

† SHAWLER, Sarah (Willett), 102, St. Joseph, Corydon, Feb. 26. Mother of Mrs. F.R. Dodson, Mae Kost, Fred, James B., Joseph, Paul and William Shawler.

† SHEHAN, Christopher Thomas, 23, St. Michael, Charlestown, Feb. 23. Son of Mr. and Mrs. Ronald Shehan; brother of Denise, Anthony, John, Michael and Ronald Shehan; grandson of Ruth Shehan.

† SHIRKEY, James, 61, St. Gabriel, Connerville, Feb. 27. Husband of Jane (McDonough); father of Beth Goble, Jack, Bill and Joe Shirkey; son of Ethel Shirkey; brother of Janice Paxton.

† WILLIAMS, Roy Kern, 86, Little Flower, Indianapolis, Feb. 26. Father of Patricia Fowler, Barbara Mattox, Thomas, Joseph and Roy Williams; brother of Frank Williams.

St. Ann's Parents Club
2850 S. Holt Road, Indianapolis

Monte Carlo
Saturday, March 21
7:00 p.m. until Midnight

\$2.00 per person

Free Beer

A Lenten Invitation

Seccina High School
invites you
to eat with us in
Christian Friendship
according to the
Ancient Lenten Discipline
of Fast & Abstinence
Every Friday Evening in Lent

Place	Time	Menu	Cost
Seccina Cafe 5000 Nowland Ave.	4:30-7:00	Fish or Clamchowder, Vegetable, Potatoe, Bread, Drink, Dessert/Ala Carte	Adult—\$2.50 Children—\$1.50

OVER 40 YEARS EXPERIENCE

ASKREN

monument co., inc.
4707 E. WASHINGTON STREET
INDIANAPOLIS, INDIANA 46201

**MARKERS
MONUMENTS**

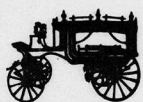
CEMETERY LIGHTS & CANDLES
IN CEMETERY LETTERING

MAKER
OF
HEADSTONES
AND
TOMBSTONES
AUTHORIZED
DEALER

JAMES
STARK
MEMORIAL
CONSULTANT



357-8041



Grinstein Funeral Home, Inc.

SAM H. PRESTON — HAROLD D. UNGER — F. EDWARD GIBSON
The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"

1601 E. New York Street, Indianapolis, IN 46201

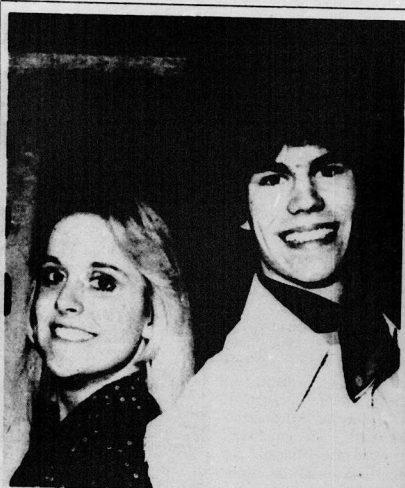
(317) 632-5374

Sharing the religious life

An evening of sharing with priests, Religious and Brothers about vocations to the religious life has been planned for 7 p.m. Wednesday, March 18 at the Vocations Center, Indianapolis.

Franciscan Sister Nancy Meyer, postulant director for her community, and Maryknoll Father Phil Bowers, campus minister at Purdue University, will discuss various aspects of vocations in today's church.

Co-sponsored by the Vocations Office and ARIA vocation committee, the evening will include prayer and reflection on personal call, practical planning for church vocation efforts and a wine and cheese social. All interested persons are invited, according to Father Robert Sims.



SHOWTIME—Betty Stumpf as "Annie" and Ben Stahlings as "Frank" star in Roncalli High School's presentation of "Annie Get Your Gun" March 13 and 14 at 8 p.m. and a dinner show on Sunday, March 15 at 4 p.m. For reservations call Mrs. Cunningham at 787-8277.

Singles are invited to vocation retreat

Single men and women between the ages of 20 and 30 have been invited to attend a retreat at the archdiocesan Vocations Center in Indianapolis.

Theme of the retreat is "Speak, Lord, I'm Listening." It will begin at 7:30 p.m. Friday, March 27 and conclude at 5 p.m. on Saturday, March 28. Cost is \$10 and pre-registration and initial deposit (\$5) are required. Send to Vocations Center, 520 Stevens Street,

Indianapolis, IN. 46206.

According to Father Robert Sims, those attending need to bring only personal

items and bedding (sheets, blanket or sleeping bag). Registration closes March 25.

'Day of Prayer' to be held

"The Earth Is the Lord's" will be the theme for Church Women United's observance of World Day of Prayer today, Friday (March 6).

The Vigo County Council

World Day of Prayer Service will be held in the First Baptist Church, East Poplar Street, Terre Haute. All women are invited to attend.

"This observance is celebrated traditionally on the first Friday in March," explained Providence Sister Luke Crawford, CWU Area IV chairperson. "The theme for this year's World Day of Prayer seems so appropriate at a time when Christian women the world over are concerned about world resources, especially food for the hungry, conservation of resources, as well as ecological concerns."

Speaker for the day will be Paul Brill, formerly Tribal Operations Officer in the U.S. Dept. of Interior. The prayer service, to be observed internationally, was written by native American women, the Indians.

The future of the Church depends on the holiness of its priests

... And the future of the priesthood depends on all of us.

By including Saint Meinrad Seminary in your will, you can help provide the best possible education for the men who will be tomorrow's priests.

For further information on estate planning, annuities, bequests, or trusts, write:

Director of Planned Giving
Saint Meinrad Seminary
St. Meinrad, IN 47577
(812) 357-6501

Classes on family planning scheduled

Archdiocesan Social Ministries (ASM) has announced three classes in natural family planning around the archdiocese. These programs are done co-operatively with teaching couples from the Couple-to-Couple League and the Archdiocesan Council of Catholic Women.

Steve Kramer, ASM Family-Life convenor reports these classes are part of an effort that trained over 1,100 couples in the last two years and hopes to train about 500 couples this coming year.

Kramer notes that the sympto-thermal method is taught and this method is not to be thought of as the old rhythm method. The classes are for engaged and married couples.

Couples are asked to pre-register by calling the telephone number given at these locations:

St. Philip Neri, Indianapolis, on four Saturdays from 7 to 10 p.m. Feb. 21, March 21, April 11, and May 2, 1981. Pre-register with Suzanne Sperback (247-5847).

St. Ambrose Parish, Seymour, on three Sundays from 2 to 4:30 p.m., March 29, April 26, May 17. Pre-register with parish (1-812-522-5304).

St. Vincent's Wellness Center, Carmel, on four Mondays from 7 to 9 p.m. March 9, March 30, April 3, and April 27. Pre-register with Charlotte Cake (846-5176).

Martinsville

Hays Pharmacy Inc.

John Thomas

"Prescription Specialists"

Martinsville

Batesville

Nobbe Chevrolet-Oldsmobile, Inc. Nobbe Oil Co., Inc.

Batesville, IN 47006

Pittsboro

State Bank of Lizton

Lizton, Pittsboro and Brownsburg, Indiana

Member FDIC

"Help Us To Help Others"

Your Contributions Of Useable Clothing And Household Items To Catholic Salvage Make It Possible For Many Inner City Children To Enjoy CYO Summer Camp Program

Call Us For Pick-Up At Your Home.

CATHOLIC SALVAGE
632-3155

Terre Haute

For Complete Building Material Needs See ...

Powell-Stephenson Lumber

2723 S. 7th St.

235-8263

2 LOCATIONS
11th & LOCUST STS. & HONEY CREEK SQUARE



Open 19 Hours a Day
7 Days a Week

More Than the Price is Right

Franklin



Woods Buick-Pontiac

Inc.

BUICK



U.S. 31 North
Franklin, Ind.
Phone: 736-7171

FROST UPHOLSTERERS

Fabrics at Discount Prices

Fabrics Shown in Our Showroom or Your Home

Custom Made Hide-a-Beds & Sofas

— Work Guaranteed —

4024 E. Michigan St.

353-1217

COORDINATOR OF YOUTH MINISTRY

Terre Haute Religious Ed Center
Position open July 1, 1981
Prefer Masters Degree, experience

Contact: Don Kurre, Religious Education Center, 2931 Ohio, Terre Haute, IN 47803. 812-232-8400.

Classified Directory

Thompson's
Quality "Chok'd"
ICE CREAM
and
Dairy Products

New Castle
Citizens Federal
Savings & Loan
Association
(Across From Court House)
New Castle, Ind.

Tell City
Werner Drug Co.
(Walgreen Agency)
Edw. Paulin & R. V. Schneider
Phone: 547-5586
627 Main St. Tell City, Ind.

Brownsburg
BROWNSBURG
HARDWARE, INC.
 Lucas Paints
Electrical & Plumbing Supplies
Brownsburg Shopping Center
904 E. Main St. 852-4587

Richmond
Neff & Nusbaum
Footwear for ALL
the Family
7th & Main Sts. 962-1991

Plainfield
 **The FIRST**
NATIONAL
BANK &
Trust Company
of Plainfield
"A Good Bank to Grow With"


Columbus
For MEN'S and BOYS'
CLOTHING
In Columbus... See

Dell Bros.
416 Wash St. (Downtown)
Also 25th St. Shopping Center
Seymour, Ind.

Milan
CHRIS VOLZ
MOTORS, INC.
Chevrolet — Pontiac
Olds — Buick — Cadillac
Chevrolet & GMC Trucks

MILAN, INDIANA
Phone
Office 2791 — Service 3891

Lawrenceburg
Let Us Be Of Service To You
Home Furniture &
Appliance Co. Inc.
Hwy. 50 West 537-0610

Brookville
 **Pepsi**
Pours
It On!

Madison
Green Hills Pottery
Ceramics — Equipment
Supplies Wholesale & Retail
Free Ceramic Classes
—Hours—
Tuesday thru Friday
10:00 a.m. — 4:00 p.m.
Tuesday & Thursday Evenings
6:30 p.m. — 9:30 p.m.
Monday Evenings 'til Christmas
1119 W. Main, Madison
812-255-5080
Jim & Dixie McDonough

Cutter Agencies
Inc.
Insurance—Real Estate
35 N. Eighth St. 968-0553

Want to Buy
WANTED TO BUY — Cash for your home
or equity. No obligation. 924-5158

Antiques Wanted
Oriental Rugs, Furniture,
Glassware, Diamond Rings,
Sterling Silverware, Gold
Coins, Old Toys & Trains,
Guns, Wicker, Gold Rings,
Pocket Watches, Quilts,
Clocks, Paintings, China,
Anything Antique.
Mr. Saxson 632-4506
DAY or NIGHT

Mail Order

Palm Crosses
If you buy palm crosses made
in Africa, you help people whose
income is \$55.00 per year to buy
the bare necessities of life and to
fill health and educational needs.
All work done in the country is
volunteered. Orders are acknow-
ledged and must be received by
March 31 to assure delivery by
Palm Sunday. Rates based on
\$6.00 per 100. \$3.00 per 50. in
multiples of 50 only. Only individual-sized palm crosses are available. Inquiries invited. Include your street address for United Parcel Service delivery.

AFRICAN PALMS
P.O. Box 575
Olney, Maryland 20832

COOMER ROOFING CO.
ROOFS and GUTTERS REPAIRED
NEW ROOFS — GUTTERS
Bonded and Insured
636-7261

Miscellaneous
Can Goods and Usable
Men's Clothes Including
Work Clothes Always
Welcome at Talbot
House, 1424 Central, Ph.
635-1192.

Tax Service

Preparation of Federal &
State for Individual & Farm.
Tax & Accounting Service for
small business.
Schramm's Business Service
317-326-2593

Real Estate

WHY NOT BUY A LOT

With a Complete Home. Real nice lot. Only \$15,900. 390 acres of pre-owned 14' x 64' w/air, patio & 9' x 20' awning, skirting and shady water to enjoy. Great retirement or wknd. cottage.

Van Bibber Lake, Inc. Greencastle, Indiana
317-539-4454 317-739-6441

Custom Woodworking



THE TIMBER BOX

Furniture Stripping (No Dipping), Restoration, Repair,
Refinishing, Touch-up, Custom Woodworking

Michael Sams
338 N. Bancroft,
Indianapolis, IN 46201

Call Anytime:
(317) 356-0348

Electrical



LICENSED BONDED INSURED
FREE ESTIMATES

ALL TYPES OF
ELECTRICAL SERVICE

- 60 & 100 AMP SERVICE
- RANGE & DRYER OUTLETS
- AIR COND WIRING
- REWIRING & REPAIRING
- ELECTRIC HEAT
- BURGLAR ALARMS

J. C. ELECTRIC CO.

South & East North & West
787-5367—253-1142

Remodeling

RUSCO
storm doors and
windows in
10 decorator
colors

Carrico
home improvement co.

for replacement windows, siding, patio enclosures,
awnings, guttering and insulation.
639-6559




Remodeling


SPIVEY CONSTRUCTION, INC.
Complete
Home
Remodeling
786-4337
evening 881-2438

Help Wanted

BOOKKEEPER
Experienced Bookkeeper. 2-4
hours per day, 3 days a week.
Time flexible.
Call Audio Electronics
317-253-2495

Plumbing

 **Joe's**
Plumbing
24 Hour Service
No job too big
or small.
Downspout and Sewer
Openings
Joe Fowler
356-2735

Auto Parts

Wilson Auto
Parts & Service
2302 E. 38th St.
Complete Auto Service
Front End Alignment
HOURS:
Mon.-Fri. 8 a.m. to 6 p.m.
Sat. 8 a.m. to 3 p.m.
253-2779

Parish Classified

St. Jude

HEIDENREICH
Joe Phone Flowers Anywhere
3320 Madison Ave. 787-7241
Vander St. Jude
"THE TELEPHONE FLORIST"

ORME'S
Carpets and Interiors
LINOLEUM—HARDWARE—TILE
CUSTOM FLOOR DESIGN
3505 S. Meridian St. ST 6-1471

FARMER'S
Jewelry and Gift Shop
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

Sacred Heart

MILLER'S
REGAL MARKET
Serving the Southside Since 1900!
Terrace at Madison Ave.

St. Ann

WALTER'S PHARMACY
Cor. Holt Rd. at Farnsworth
244-9000
• QUALITY DRUGS •
• EXPERT PRESCRIPTIONISTS •

St. Simon

VICTOR PHARMACY
Free Prescription Delivery

8057 E. 38th St. 897-3990

St. Catherine

AERO 
TERMITE &
PEST CONTROL
"STATE WIDE"
786-0456
1729 SHELBY

St. Lawrence

AIDE ELECTRONICS
Sales and Service
We Service All MAKES
Hrs. Daily 9 a.m. to 7 p.m.
Sat 9 a.m. to 1 p.m.
4721 N. Franklin Rd. 547-1384

St. Christopher

ROSNER PHARMACY
THE REAL ALLIANCE STORE
16th and Main Speedway, Ind.
PHONE 244-0241
FREE PRESCRIPTION DELIVERY

Christ the King

"Buy The Best For Less"
at
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9243

St. Mark

We Love
To
Serve
You

ASSOCIATED SERVICE
Deep Rock Products
4951 Madison 784-0664

St. Philip Neri

Wolfe Shell Service Station
 1845 E. Michigan
Exp. Lub. — Tire-Battery
Serv. — Wash — Simonsite
★ SERVICE CALLS ★
262-9967

Take
stock
in America.

Cornucopia

From where will they come tomorrow?

by Alice Dailey

There was this old man on his deathbed begging for a priest. There were these devout people begging to receive the Eucharist. And there were these young parents clamoring for their children to receive the Body of Christ for the first time. But all of these people were denied.

Why? Because, simply, there was no priest to send to the dying man; no priest to consecrate the Eucharist. Farfetched? Not really. This could conceivably become the case uncomfortably soon. For like the following of night by day we have been taking the priests and Religious for granted. We have thought that, like the painted walls, they would always be there. Not so.

Anyone who is not blind surely has been able to see the handwriting on the wall becoming clearer with each passing year. Each year we lose a certain number of priests to retirement or death.

Since July of 1980, we have lost some eight priests, but we did not have eight priests to replace them. We did not even have four. In 1980 we had three ordinations. In 1981 we will have none. Cold,

hard math should tell us that something must be done. But what can we do about it? We can't grab our children and force them into religious vocations. We saw enough of that and its consequences in the past.

What we can do, over and above sincere prayer, is to create a climate of healthy respect for the priesthood and religious life. We can cut out the snide remarks about priests always having time to run here and there but no time to come to our meeting or to a championship ballgame. We can stifle remarks that "he has time to take a nap, or to watch television." What are we talking about here? Are we talking about tireless, mindless robots or flesh and blood humans who can do only so much and be in so many places without destroying themselves? Because of the scarcity, priests of our archdiocese have had to double and triple their jobs. We can, if asked to help a desperate pastor, cooperate to our fullest.

But do we really want the priestly line to continue? Or do we want the United States to revert to a "mission country" with priests and Sisters coming from foreign countries to keep us from spiritual death?

The Archdiocese of Indianapolis, acutely aware of the problem, established a Vocations Office which is actively engaged in such work. We also have a campus ministry program for work among

those of college age. But we can't just shrug our shoulders and say "It's their job... let 'em do it." It's OUR job, too. If we don't encourage vocations from our homes—where, in God's name, will they come from?

Vocations (and how that very word does turn some of us off!) do begin in the home. By encouragement and respect we can motivate young persons toward selfless service, or we can turn them off as does the father who protests, "Not MY son; he's going to be somebody," or the mother who bewails "But she's too pretty, too talented to wind up in a convent."

That is the epitome of dumbness these days. Further, the son or daughter who chooses priesthood or the religious life maintains closer ties to the parents than those who choose family life with all its demands.

How can we help? Perhaps one of our young ones is looking for some show of support from family members, especially if his peers have intimidated him. If special programs, whether vocational or otherwise, are offered by the church, do we attend, or just leave it for a few "holy Joes" to do? Suppose some kind of ballgame is scheduled, do we go early to get a place in the parking lot? Does this tell us something about our priorities?

In this era, when recognition of the Holy Spirit has come of age, we can prayerfully put him to work, begging for light for our limited minds to help accomplish a turning of the tide.

Black Catholics studied

Benedictine Father Cyprian Davis, associate professor of church history at Saint Meinrad School of Theology recently received a grant to fund his research on a Black Catholic movement at the end of the 19th century.

The grant is from the Association of Theological Schools in the United States and Canada and provided for research in archives and libraries around the United States. Purpose was to document the activities of various individuals in the movement.

According to Father Cyprian, the activity of these Black Catholics often has been

ignored. When their achievements in other areas are recognized, it often is forgotten they also were fervently Catholic.

"The value of it," says Father Cyprian, "is that it reveals for the first time the thoughts and feelings of Black Catholics themselves at a crucial period in their national history."

So far, the most documentation has been found at the Josephites' Archives in Baltimore, the Brownson and Onahan Papers in the University of Notre Dame Archives and the National Archives in Washington, D.C.

St. Elizabeth's
Home

Area Code (317) 787-3412
2500 Churchman Avenue
Indianapolis, IN 46203

Which Way?

- Maternity Program (Live In Optional)
- Educational Program
- Pre Natal Clinic
- New Born Infant Care
- Licensed Child Placement
- Professional Counseling
- Out Patient Services

Single Parenthood
Family Stress

... love, life, care, and
concern for the opportunity to
grow and develop.

Funded by the United Way,
Daughters of Isabella and service fees.

(Non Sectarian Service)



Summer camp announced

Computers, drama, oceanography or horsemanship by morning and camping and sports by afternoon await high school students at Saint Mary-of-the-Woods College summer High School Learning Camps.

Registration is now being taken for the two July camp sessions, which offer "a structured yet fun mini-vacation" on the 67-acre Woods campus located five miles north of Terre Haute.

A key of SMWC camps is an emphasis on learning. Thirteen different learning modules are offered, providing concentrated study of a special interest, hobby or career area. Students select one module. Learning sessions are held for three hours each morning, with

afternoons and evenings open to such outdoor activities as swimming, tennis, horseback riding, boating, hiking, cooking and sports.

Modules, taught by qualified college instructors, include The Spanish Connection, Photography, Tennis, Drama, Swimming, Redecorating Your Room, Introduction to Basic Computer Programming, Horsemanship, Introduction to Oceanography, Creative Writing, Acrylic Painting Techniques, a special Music Workshop and a seminar entitled Reagan, Brezhnev and The World: Foreign Policy in the 1980s.

Two camping sessions are available: July 19-24 and July 26-31.

Students can attend on a residency/live-in basis or as a day/commuter camper. A small deposit is due with registration and the balance by July 1. Cost for resident campers is \$150, which includes board, residency, instruction fees and activities.

A brochure detailing the camp and learning modules is available from Providence Sister Maureen Loonam, Director of Summer Sessions, (812) 535-4141, ext. 222 or write the College.



LEGENDARY BALLET—Rudolph Nureyev recreates the role of "Petrouchka" in the ballet of the same title. The ballet is one of three works featured when "Dance in America" is shown March 9 on PBS. (NC photo)

G. H. Herrmann
Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211





MUSICAL REUNION—"Just Folk: A Soundstage Special" brings together four legendary artists whose names mean folk music. From left, Bob Gibson, Odette, Tom Paxton and Josh White, Jr. appear at 10 p.m. Tuesday, March 17 on public television. Check local listings for correct date and time.

PBS pays tribute to ballet legend

by Henry Herx

NEW YORK—Rudolf Nureyev and The Joffrey Ballet perform "In Tribute to Nijinsky," a special production of the "Dance in America" series, airing Monday, March 9, 8-9:30 p.m. (EST) on PBS.

Just before World War I, Vaslav Nijinsky electrified ballet audiences across Europe with a brilliant virtuosity that became legendary after his brief career ended in tragedy. Basing his interpretation of Nijinsky's unique style on period photographs and writings, Nureyev evokes the legend without losing his own distinctive personality as a dancer.

The first ballet, "Petrushka," tells the story of a shy puppet clown who comes to life and triumphs over a domineering puppet master. The setting is a 19th-century Russian street carnival on the eve of

Lent. The Joffrey's colorful production adds irony to the pathos of Nureyev's performance.

The other two ballets originally choreographed for Nijinsky are fragile mood pieces—"Le Spectre de la Rose," depicting the dream of a young woman after a ball, and "L'Après-midi d'un Faune," a Debussy tone poem expressing the loneliness of a mythological creature. A great deal of care has gone into placing these ballets in their biographical and cultural context so that both novice and balletomane will better appreciate Nijinsky's place in the history of dance. The program not only records an extraordinary performance but also offers a rare conjunction of talent by bringing together Nureyev, The Joffrey and the memory of Nijinsky.

Sunday, March 8, 10-11 p.m. (EST) (PBS) "Blitz on Britain." Narrated by Alistair Cooke and using World War II documentary footage, this program records the fierce Battle of Britain as Londoners tried to maintain their way of life amidst Hitler's bombing raids.

Sunday, March 8, (ABC) "Directions," the weekly religion and public affairs program, examines the deteriorating political situation in El Salvador and the role of religion in helping people cope with life in this troubled republic. ABC News correspondent Herbert Kaplow hosts. (Please check local listings for exact time in your area.)

Sunday, March 8 (CBS) "For Our Times"—

Churches are increasingly sponsoring mental hygiene programs for parents. "For Our Times" looks at a counseling session with a psychiatrist, Dr. Leo Gold, and a group of expectant parents. Gold helps the group deal with depression and fear and promotes mutual support in building mentally healthy family relationships. (Please check local listings for exact time in your area.)

Tuesday, March 10, 8-9 p.m. (EST) (PBS) "The Asteroid and the Dinosaur." Examining a new theory that explains why dinosaurs became extinct 65 million years ago, this "Nova" documentary starts with a piece of clay that may hold the solution to the mystery.

Wednesday, March 11, 8-9 p.m. (EST) (PBS) "National Parks: Playground or Paradise?" Because of increasing environmental damage, pollution and crime the National Park Service has begun limiting the public's access to park areas. This "National Geographic Special" asks whether we can have our parks and use them too.

Friday, March 13, 9-10 p.m. (EST) (PBS) "A Conversation with Carroll O'Connor." The long-time star of "All in the Family" and "Archie Bunker's Place" discusses his career, ambitions and views of politics and the world in general on "Bill Moyers' Journal."

RADIO: Sunday, March 8, (NBC) "Guideline"—Recent ecumenical news is the topic of the program. Father John Hotchkiss, director of the secretariat for the bishops' Committee for Ecumenical and Inter-religious Affairs, is interviewed by Father Fenton. (Please check local listings for exact time in your area.)

TV Programming Children's program aimed at 'liberated teens'

by Michael Gallagher

NEW YORK—The CBS Television Network, which devoted two hours of prime time Feb. 10 to pro-abortion propaganda with the made-for-TV movie, "The Choice," has now turned its attention to winning hearts and minds in the afternoon.

In "I Think I'm Having a Baby" Tuesday, March 3, 4-5 p.m. (EST) (CBS) guides us with didactic intent through the trials and tribulations of a 15-year-old girl who, thanks to a momentary indiscretion, has reason to think she is pregnant.

The prime-time showing of "The Choice" certainly insured that vast numbers of teen-agers would watch it. Here CBS goes a step further and makes teen-agers, the heroine's peer group, its target audience. For "I Think I'm Having a Baby" is part of "The CBS Afternoon Special" series, directed specifically to this age group.

Abortion, although it is viewed in a predictably benign fashion, is not the main issue in "Baby." What

is most troubling is the crassness with which it holds up bland moral relativism as a guide for troubled teen-agers in a crucial area of human behavior.

One of the imparters of this wisdom is a nurse who recounts the risks involved in having a baby so young and wastes no time in putting her mind to rest about the ease with which she can have an abortion if she wants one. "No, you don't have to tell your mother," the nurse says. "In this state, you're a liberated teen-ager."

When the results of the pregnancy test are negative, the nurse gently chides the girl and cautions her to be prepared next time. Being prepared in this context doesn't mean anything so unenlightened as abstinence, but rather a readiness to use contraceptives.

But the most effective spokesman for the relativism embodied in "Baby" is a supercool teacher named Mr. Fenning (played by personable David Birney) who presides over something called Adult Living.

His course consists of a genial give-and-take in

which he and the kids play options, options, who can give me an option. For Mr. Fenning nothing is right or wrong but thinking makes it so. It all depends upon how you see it, with no fixed answers.

But on one occasion his geniality deserts him. After somebody has offered abortion as an option in the case of an unwanted pregnancy and he has given it his smiling benediction, a girl has the temerity to blurt out that abortion is just another name for murder. Mr. Fenning gets very stern all at once, the way teachers used to.

"Eliza," says Mr. Fenning. "I knew you wanted to become a lawyer, but I didn't know that you wanted to be judge and jury too."

What makes this little confrontation between Mr. Fenning and Eliza all the more interesting is that in a class that includes pupils who are black, white and Oriental, Eliza looks very Latin (the actress's name is Perez) and so would be likely to belong to what religious persuasion, do you suppose?



CALL:
George Mountain
For
Guaranteed
Pest
Control

831-1367



Open Year Round For All
Your Plant Needs.
**HEIDENREICH
GREENHOUSES**
Growing For You For 4 Generations
502 E. National Avenue
(1 Block North of Hanna Between US 31 & 431) **786-1528**

2313 W. Washington St. 632-9352
Indianapolis, Indiana

USHER
Funeral Home, Inc

Anna C. Usher Wm. A. Usher
Frank E. Johns

DO IT YOURSELF AND SAVE!

**UPHOLSTERY
FABRIC**

... by the yard or by the roll.

Shop in our big 6,000 sq. ft.
fabric warehouse and save!

Circle Fabric

3205 N. Shadeland Ave. 545-2318



OPEN DAILY
10 a.m. - 6 p.m.
SATURDAY
10 a.m. - 4 p.m.

Viewing with Arnold

'Altered States' bizarre horror film

by James W. Arnold

The strange combination of religion, philosophy and horror has been good box-office in movies since "Rosemary's Baby." The latest example, "Altered States," is especially weird because it also combines the creative energy of two serious and complex artists, writer Paddy Chayefsky and director Ken Russell.

The film is about a brainy young Harvard psychology professor (William Hurt) who is obsessed with discovering ultimate truth. As a child, he was God-oriented and even experienced visions. (He still thinks of religion during his sex orgasms). But after the cruel death of his father, he lost his faith and now pursues truth and meaning through science. It seems clear that the Hurt character represents modern man, and what happens to him is an allegory.

His decidedly trendy research is into consciousness-expansion, utilizing drugs and sensory deprivation techniques, in which he is submerged for hours in a floatation tank, loses contact with present reality and experiences hallucinations of an increasingly bizarre nature. This sort of thing is no longer very far-out. Many affluent Americans are now using tanks the way others use jacuzzis, as a means of non-chemical therapy, relaxation, and hallucinatory escape "trips."

In any case, the movie quickly crosses into horror science-fiction of the mad scientist, Jekyll-Hyde variety. In his effort to probe the



core of being and existence, to get back to primal causes, Hurt slips into the soul (and eventually the skin) of a

ape-like proto-human. He finds himself (rather creepily) changing into this "beast" at awkward moments, and finally goes on a rampage, killing a guard at the laboratory and escaping through the dark Boston streets to the zoo for a tour which ends with the killing and bloody devouring of an antelope.

LIKE all the mad scientists before him, the hero refuses to give up, goes back into the tank on his own, and produces an energy explosion that (within the confines of the lab) makes Mt. St. Helens look like a one martini lunch. His wife (Blair Brown), obviously long-suffering as well as brave, plunges into the boiling soup to find him and bring him back.

In the end, the film declares somewhat romantically, the power of their love triumphs over his passion to discover the deep secrets of the universe. "The final truth," says Hurt, "is that there is no final truth... the only thing (that matters) is human transitory life."

The implication is that human romantic love is the strongest force in the cosmos, and that it transcends the quests of science, philosophy and even theology. It's terrible to say this, naked in an anti-intellectual age, but that is pure horsefeathers. The search for truth, for God, can never be irrelevant. Human love is merely another way of finding it.

ALL this is fairly close to Chayefsky's 1978 novel, but not so close that Chayefsky, writer of three Oscar-winning screenplays (the latest: "Network"), didn't insist that his name be removed as author of the script. This \$15 million project had other production troubles, leading to the early departures of original director Arthur Penn and sci-fi spe-

cial effects genius John Dykstra.

The outcome is Chayefsky profundity filtered through director Russell's famous exuberant, let-er-rip cinematic style. That means the mind-trips on which the hero embarks are truly wild, explosive, full of the Freudian and religious symbolism that Russell (the sometime Catholic) is so fond of, as well as the erotic and sensual. The climax includes a journey into the embryonic

life-essence (wow!) that is as dazzling as the famous Jupiter roller-coaster ride in "2001," and before that we've had visions of (among others) hell, a crucifixion with Satan replacing Christ, snakes, iguanas, native dancers, a fireworks show, volcanic eruptions, and a monstrous sandstorm in which Hurt and Brown decay into drifting dunes before our eyes.

respect all of this sheer bravura and skillful artiness, although often the images will strike any sensible person as just plain ludicrous. "States" begins with heady premises, but winds up being a pretentious horror film with a lot of spectacularly outrageous fantasy sequences. But I'll tell you this: if that's what you want, don't waste your money on low-budget substitutes.

(Emotion wins big over intelligence, and romance over science, as another monster emerges from the lab; mostly for thoughtful, but not too thoughtful, adult sci-fi horror fans.)

(NCOMP Rating: B, objectionable in part for all.)

ONE can't help but

BECKER ROOFING CO.

ROOFING — SIDING
GUTTERING

"Above everything else,
you need a good Roof!"

• Free Estimates •

2902 W. Michigan St.

636-0666

Jim Giblin, Owner

Same Day Service Between Indianapolis,
Anderson, Muncie, Hartford City,
Bluffton, Ft. Wayne and Auburn
Renner's Express,
INC.
"Pick-up Today—Deliver Today"
1350 S. West St. 635-9312
INDIANAPOLIS, IND.

Fieber & Reilly Insurance Agency, Inc.

R. C. Hayford

"Constant Professional Service"
207 N. Delaware 636-2511
Indianapolis, Indiana

Call

DIAL-A-MOVIE



for a complete
listing of current movies
showing in and around
Marion County
as rated by the National
Catholic Office for Film
and Broadcasting.

317-634-3800

Sponsored by the Catholic Communications Center

Wedding Candles



Candle Illustrated
15" tall \$9.95
Other Candles
From \$3.00

(Add 4% Indiana State Sales Tax
plus \$1.25 Mailing and Handling)

Open 9:30-5:30 Except Sunday

Krieg Bros.

Catholic Supply House

(2 blocks South of Monument Circle)

119 S. Meridian Street
Indianapolis, IN 46225

(317) 638-3416



The worst time to think
about a funeral is when
you have to!

Pre-plan ahead

A sudden death in the family can be devastating unless you've made arrangements in advance. Save grief—and money, too—by calling us now about pre-planning your funeral.

FEENEY-HORNAK MORTUARIES

MERIDIAN KEYSTONE SHADELAND
1901 N. Meridian 71st at Keystone 1307 N. Shadeland

INDIANAPOLIS
923-4504



Mike Feeney



Mike Hornok

Eagle Glass Co.

4202 W. Michigan St.

Storm Window Repair
Auto Glass Replacement
Plate Glass

Open: Monday — Saturday

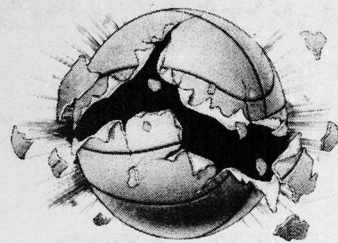
Call Steve Croddy
241-6902

Members of Little Flower Parish



The Indiana Pacers Explode

IN MARCH



Mar. 8	Sun.	Denver Nuggets	7:05 p.m.
Mar. 10	Tues.	Philadelphia 76ers	7:35 p.m.
Mar. 14	Sat.	Detroit Pistons	7:35 p.m.
Mar. 20	Fri.	New York Knicks	7:35 p.m.
Mar. 22	Sun.	Cleveland Cavaliers	4:05 p.m.
Mar. 27	Fri.	Washington Bullets	7:35 p.m.
Mar. 29	Sun.	Chicago Bulls	1:00 p.m.

Tickets available at: all L.S. Ayres Stores, Ross & Young Castleton Square, All 7 Athletic Department locations, Market Square Arena

or call the Chargineline: (317) 639-4444