

# THE CRITERION

Archdiocese of Indianapolis

## Judy dies, protestors hold religious vigil

by Valerie R. Dillon

Steven Judy finally said he was sorry moments before he became the fourth person to be executed in the United States since the Supreme Court reinstated the death penalty in 1976.

"I don't hold no grudges. This is my doing. Sorry it happened," were Judy's last words shortly before he died in the electric chair shortly after midnight March 9 at Michigan City State Prison.

Convicted of the murder of Terry Chasteen and her three small children, Judy refused to change his mind about wanting to die rather than spending his life in prison. His determination to be executed was in spite of efforts by many religious groups and the American Civil Liberties Union to save him, including a formal plea on his behalf by Archbishop Edward T. O'Meara.

For nearly five hours before the execution, several hundred protestors stood in the chilly blackness outside the prison, holding lighted candles and singing hymns. Many wore buttons asking, "Why do we kill people who kill people to show that killing is wrong?" A confrontation was averted between the protestors and several men in gray military uniforms who called themselves "America's First Committee" and who yelled insults at the group.

Also present were members of Protect the Innocent, a Mooresville organization which favors capital punishment. The murdered woman's former husband appeared with the group.

Most of those at the candlelight vigil

attended an earlier ecumenical prayer service at St. Ann of the Dunes Catholic Church in nearby Beverly Shores, where Father Charles Doyle, a former prison chaplain, is pastor.

Mrs. Mary Carr, foster mother of the executed man, spoke briefly at the prayer service. She criticized the Protect the Innocent group, charging they were "using the label of Christianity with the real purpose to pull the switch on Steve." She added, "If they were true Christians, they'd be here tonight with you people praying for peace and humanity."

Mark Umbreit, executive director of PACT (Prisoners and Community Together) said, "The bulk of the people at the services were there for religious reasons."

Umbreit said the vigil's broad concern was for both "those who've been brutally victimized by individuals on death row and for those people on death row who will shortly be victims of the state by capital punishment."

Speaking of Judy's tragic life history, Umbreit said "Let's not make this a clear-cut case of the righteous on one side and the non-righteous on the other. It's not nearly as clear cut as that."

He acknowledged he would not consider a person like Judy to be a "candidate for a halfway house," noting that if capital punishment is abolished, "we're going to have to tighten up our laws about life-long sentences."

PACT runs a halfway house at Michigan City and provides services both for people who are in trouble with the law and victims of crime.



**A HUNGRY WORLD**—This child is among millions affected by severe drought and famine in East Africa. Throughout the world, an estimated 460 million men, women and children are starving. Catholic Relief Services is a worldwide agency which underwrites development projects designed to improve nutritional and health needs on a long-range basis as well as provide emergency relief. An editorial on page 4 discusses how archdiocesan Catholics can help solve the problem of world hunger.

## Miller, Hogan win CYO science awards

Tom Miller of Immaculate Heart of Mary Parish and Brian Hogan of St. Barnabas won highest honors at the CYO Archdiocesan Science Fair last Sunday.

Both boys received a \$250 J. Earl Owens Memorial scholarship sponsored by Our Lady of Fatima Council #3228 Knights of Columbus.

Tom won a scholarship for his Biological Division project entitled "Can Birds Be Used to Help Find the Lost?" He will attend Chatham High School in the fall. Brian's Physical Division Project was entitled "Recall. He will attend Roncalli High School. In addition to the scholarships, both boys received camperships.

Other winners in the 7th and 8th Grade Physical and Biological Divisions received camperships or trophies. The camper-

ships were sponsored by Monsignor James M. Downey Knights of Columbus—two camperships; Mater Dei Council—two camperships; St. Joseph Council—one campership; and Msgr. Bernard P. Sheridan Council—one campership.

Other winners and their awards were:

**8th Grade Physical:** Mike Jordan and John Noel, St. Michael, each a trophy; Luci Scharfenberger and Ellen Cesnick, St. Michael, each a trophy; Amy Corsaro, St. Barnabas, trophy; and Susan Hoereth and Peggy Ruzicka, St. Barnabas, each a trophy.

**8th Grade Biological:** Cindy Mercuri and Eileen Kane, St. Matthew, each a trophy; Tim Archer and Scott Triefoff, St. Thomas, each a trophy; and Anita King, trophy.

**7th Grade Physical:** Annie Carson, St. Thomas, campership and trophy; Michelle Beretta and Tina Henry, St. Lawrence, ½ campership and each a trophy; Jim Kelly and Jeff McQueen, St. Bernadette, each a trophy; Tim Savage, St. Louis, Batesville, trophy; Andy Ra'z and Mike Gough, St. Mary, trophy each; and Marcia Skaggs, St. Mary, North Vernon, trophy.

**7th Grade Biological:** Michelle Thompson and Amy Roti, St. Thomas, ½ campership and trophy; Emer O'Connor, St. Mark, campership and trophy; Joe Yaggi and John Hale, Immaculate Heart, trophy; Mary Schoepel, Holy Name, trophy; Doug Greenawalt and Bernard Tord, St. Pius X, each a trophy; Ann Myers, Our Lady of Greenwood, trophy; and Robby Carroll, Holy Spirit, trophy.

THE CRITERION

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Indianapolis, Indiana

# Many agencies aid disabled persons

by Valerie R. Dillon

Graduation time is coming again soon. When it arrives a very special group of 14 men and women will do what most graduates do—look for a job. But these graduates won't march to "Pomp and Circumstance," won't write in one another's yearbooks, won't join the alumni association.

Some of them are in wheelchairs, some on crutches, some are visually impaired or cannot speak clearly. But graduate they will—from an intensive computer training program at Crossroads Rehabilitation Center in Indianapolis.

Kathy Brenton, chief physical therapist at Crossroads, reports that last year all but two or three trainees found jobs and this year's group is optimistic after a September through May training period. Most of those in the program are young, she said, but ages range from 20 to 50 years old.

Crossroads is one of a number of organizations and agencies which offer educational, rehabilitative and work programs to persons who have physical or mental disabilities.

But Crossroads has been at it longer than most. Now marking its 45th year of service, the agency offers rehabilitation to victims of stroke, spinal cord and orthopedic injuries, cerebral palsy, amputations and speech and hearing disabilities. In two new programs, it helps deaf children to learn to communicate and works with infants and toddlers who have physical and neurological disabilities.

Another extensive Indianapolis facility is Noble Developmental Centers with main offices on the city's west side. Marion County Association for Retarded Citizens operates the centers which provide direct services to persons from those minimally developmentally delayed to severely and profoundly multiply handicapped.

**SOME 500 to 600 families** benefit from learning, housing and employment programs. Noble also offers diagnostic, counseling and parent education services.

One unusual program is the early childhood classroom program for children from birth to 5. At present, some 95 children attend class daily from 9 a.m. to 3

p.m. The goal: to help them get ready for regular schooling.

New Hope, located on Indianapolis' far north side, is an intermediate care facility which accepts those with mental or physical handicaps who can later move back to their families or to a group home.

The two-year-old facility accepts only persons who can in some way benefit from the extensive programs offered.

Now under St. Vincent Hospital's direction, New Hope has 191 beds, but "nobody stays in them." According to director William Habig, "we keep our patients moving all the time." This includes classes, therapy, gardening, swimming, meals and recreation of all kinds.

Virtually every county in Indiana has a branch of the Association for Retarded Citizens, which provides a wide range of family support services and other programs. The Bartholomew branch sponsors a rehabilitation program at Columbus. At Bloomington, the Developmental Training Center, associated with Indiana University, offers a small residential program as well as direct services. Also on a state level are the state schools for the blind and the deaf, both in Indianapolis, and Silvercrest, a state school for the multiply handicapped at New Albany.

**CATHOLIC** efforts also include a wide range of programs. E. Jackie Kenney now serves as a consultant for the Office of Catholic Education in the field of special education. During her first months of effort, she has attempted to gather printed materials and compile resources. Also, Mrs. Kenney has worked with teacher groups wishing to start programs.

In the fall, she plans teacher training workshops, primarily designed for catechists and directors of religious education but parents also will be included. The goal is to reach those who teach religious education to disabled children, especially those who are retarded.

"The Christian community needs to make special efforts to welcome such persons into its midst and assure them that they can believe and grow in faith," she declared. "The disabled person can believe when he is welcome into a believing community, when he belongs to a community of faith."

One group which she called a "beacon in this field of darkness" is the Guardian Angel Guild of Indianapolis. It supports the special education class at Seccina High School, the St. Mary's Child Center and special education religion classes. The Guild has 400 members who raise funds and provide volunteers whenever needed.

According to Mrs. Kenney, the program at Seccina is one of the few offered under Catholic auspices at high school level. Students with some learning disabilities or retardation as well as emotional dysfunction are included in the classes.

She describes Seccina's program as "remarkable" in that it enables special students "to study and work with their peers—not just in a receiving fashion but in a giving fashion as well."

Some elementary Catholic schools which have special education programs are St. Bartholomew School in Columbus, St. Pius X and St. Luke in Indianapolis, and several New Albany area schools.

**AT TELL CITY**, the SPRED program has been adopted after a special



**PERSISTENCE**—Paring an apple is a bigger job for a cerebral palsy victim, but at New Hope, Katie Lozow uses a nail board to hold it, and proves it can be done. (Photo by Ruth Ann Hanley)



**GREENHOUSE**—Plants need daily care and at Noble Greenhouse, they get regular soakings from workers in the sheltered care facility. (Photo by Valerie Dillon)



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## CROP plans Hunger Walk

The Second Annual Indianapolis CWS/CROP Hunger Walk is set for Saturday, April 25.

CROP, the Community Hunger Appeal of Church World Service, works to stop world hunger. Last year's Hunger Walk netted \$8,000; 25 percent was used locally.

Koni Purdy Purscell is the 1981 Hunger Walk coordinator. Steering committee includes Larry Lindley of Bread for the World, Pat Long of St. Thomas Aquinas Church and Jesuit Father Paul O'Brien, dean of the student body of Brebeuf High School.

For further information contact the CWS/CROP office at 923-2945 or 1100 W. 42nd Street, Indianapolis, Indiana, 46208.

# Bishop urges dialogue, peaceful El Salvador settlement

SAN SALVADOR, El Salvador (NC)—Bishop Arturo Rivera Damas has encouraged a government move to talk with the opposition and hold eventual elections. But he warned military and political extremists not to block the desire of the people to end four years of violence.

The bishop, apostolic administrator of San Salvador, said in his Sunday homily March 8 that he welcomed "signs of a political will to follow the path toward a peaceful and democratic solution to this problem of armed conflict."

He commented on announcements by President Jose Napoleon Duarte, a Christian Democrat, that he was ready to grant amnesty to leftist guerrillas willing to lay down their arms, to talk to their leaders "in a dialogue for peace and democracy," and to prepare for free elections in 1982 that "could end 50 years of political frustrations."

The military has been the main ruler of this Central American nation since the early 1930s. Young officers called in civilians to share the government after a coup in October 1979, but several military and civilian leaders eventually resigned, say-

ing military men opposed to reforms still held control of the armed forces.

Bishop Rivera said that instead of aiding the military and the oligarchy the United States should support efforts at democratization and social justice begun after the 1979 coup.

"We hope that the power groups of the extreme right and their supporters abroad, including those in the United States, will understand that the root of our evils (military dictatorship) cannot be planted again in the soil of our fatherland," he said.

**"IT IS TRUE** that other groups have resorted to violence and have over-stressed their adherence to Marxism, and for that very reason the people turned their backs on them. But nobody can deny that in the actions by the left there is the ingredient of reaction to conditions of oppression burdening the people for long years," he added.

"If the rulers of the United States and their political representatives in our country are in the process of understanding such conditions, then they are learning

something about our history, and we rejoice in that," he said.

"We single out two recent events: the return of the rightwing groups to the national scene and the stubbornness of the left in spreading terror, destruction and death with their weapons . . . perhaps in answer for the many victims of repression."

In discussing the return of rightwing groups, the bishop was alluding to statements by Maj. Roberto D'Aubuisson. The government ordered the arrest of D'Aubuisson after he issued a call for a rightwing coup against the "communist" Christian Democrats. D'Aubuisson, who was trained at the International Police Academy in Washington, had recently visited Washington. He participated in two coup attempts last year.

**"IN FACT,"** Bishop Rivera said, "the extreme right has been on the watch for an opportunity to take over the government, and for that it can count on the unconditional allegiance of people in the military, always intent on blocking any

attempt to introduce social reforms in our midst.

"This is one of the main reasons why the people of El Salvador have not been quite convinced of the good will of the present government. This is also one reason why many leaders, without being radicals or extremists, have joined the left in opposing reforms that, for better or for worse, the junta is attempting to carry out," the bishop said.

"The extreme right is the true reason for the political maladies that have reached a point of crisis. It has done next to nothing to solve this crisis, yet it presents itself as the savior of society by offering the anti-democratic solution of a coup, which will nullify the sacrifice of so many lives. We are sure that our people will say no to the extreme right, with the same resolution they said no to Marxism," the bishop added.

"More than once the church has raised its calm voice to tell the government to purge from the ranks of the civil administration and from the military as well those individuals who are blocking the democratization process and engage in practices that violate human rights," he said.

**"WITH LOUDER** insistence the same church now raises its voice to tell the extreme left to stop pressing for an armed solution to the conflict, for it has become manifest that they cannot gain any advantage. We regret that the only way they take now is destruction and devastation of property and public services, thus increasing the sufferings of the people. We have said many times that terrorism is not liberation. It can be only a way to destabilize, to paralyze all creative activity . . . to facilitate anarchy and crime," he said.

"The church community in San Salvador gladly recognizes the political will to search for a non-military way out of the conflict. We are glad that our present rulers, as well as the United States, are becoming convinced that the problem of El Salvador is not a military one, but a social, economic and political problem," he said, advocating dialogue between the government and all factions in the opposition.

## Vatican studying relations with Chinese

By Agostino Bono  
(NC News Service)

The Vatican is scrutinizing the "inscrutable" Chinese as part of papal efforts to establish normal relations with China's Catholic population.

Trying to cut through the unique customs, languages and traditions that mark the Chinese and often make them seem inscrutable to Westerners are Pope John Paul II and his secretary of state, Cardinal Agostino Casaroli.

The scrutiny involves studying the possibility of a diplomatic relationship with China and reassessing the status of the National Association of Patriotic Catholics, an effort by the Chinese government to establish a national church independent of the Vatican. The patriotic association was condemned by the Vatican in 1958 but continues functioning.

Forging diplomatic relations with China also means restudying current Vatican diplomatic ties with Taiwan. The Chinese government considers breaking ties with Taiwan a must before establishing diplomatic relations. Relations between the Vatican and China were severed after the communist revolution of 1949.

Pope John Paul used his recent trip to the Far East to concentrate the efforts. They began when the pope directed a speech in Manila, Philippines, to Chinese Catholics, asking for friendlier relations with the communist government and praising Catholics as good Chinese citizens.

**AFTERWARDS, WHEN** the papal tour was in Japan, the pope dispatched Cardinal Casaroli, his top diplomat to Hong Kong for discussions with a Chinese bishop and other persons knowledgeable in Chinese affairs.

"There is no opposition or incompatibility in being at the same time truly Christian and authentically Chinese," the pope said Feb. 18 in Manila to a gathering of 100 Chinese from throughout Asia. The

speech was also beamed into China by radio.

"I'm convinced that every Catholic within your frontiers will fully contribute to the building up of China, since a genuine and faithful Christian is also a genuine and good citizen," added the pope.

The pope coupled his call with a plea that China relax religious restrictions. The church seeks no special privileges in China "but only that all those who follow Christ may be able to express their faith freely and publicly and live according to their consciences," said Pope John Paul.

The Polish-born pontiff also expressed sympathy for Catholics who joined the patriotic association.

**"IN THESE** long years you have undoubtedly lived through experiences which are still unknown, and at times you will have wondered in your consciences what was the right thing for you to do," he said. "For those who have never had such

experiences it is difficult to appreciate fully such situations."

After the speech, Cardinal Casaroli said the pope is thinking about recognizing the patriotic association. There "are also some signals from China" about a possible papal visit, but "the obstacle of Taiwan remains and makes things difficult" for friendlier relations, the cardinal added.

The problem of Vatican relations with Taiwan was immediately apparent. While the pope was in Manila, Chinese diplomats boycotted papal ceremonies to protest the Vatican-Taiwan tie.

Cardinal Casaroli left the papal entourage in Japan and travelled to Hong Kong for talks Feb. 28 with Bishop Dominic Tang, apostolic administrator of Guangzhou (Canton), China. Bishop Tang, 72, is the only Catholic bishop recognized by the Vatican and the Chinese government. He spent 22 years in a Chinese jail and was released last June.

## AAA informative phase reaches all deaneries

The "informative phase" of the Archbishop's Annual Appeal has moved into full gear as deanery meetings take place around the archdiocese.

Pastors, parish chairman and associate chairman attended these meetings, designed to introduce them to details of the appeal, which has an archdiocesan goal of \$2 million.

The first of the information meetings took place last week at Secunia High School and involved four Indianapolis deaneries. This week, programs have been held at St. Mary Parish, Greensburg, for the Batesville, Connerville and Seymour deaneries; at Providence High School, Clarksville, for Tell City and New Albany deaneries, and at St. John Parish, Bloomington, for Bloomington and Terre Haute deaneries.

Father John T. Ryan, campaign coordinator, reported "positive signs" at the meetings which have encouraged those involved in AAA. Excellent attendance,

clergy enthusiasm and "high caliber" men and women who head up parish groups were noted by Father Ryan.

He also announced initial results of the first solicitation section of AAA—pledges from priests. Father Ryan announced that 112 early gifts from priests totalled \$24,535, for an average pledge of \$219.

Archbishop Edward T. O'Meara has attended deanery meetings, at which he detailed 13 categories included in this year's appeal goals. The archbishop emphasized that appeal monies will provide a wide range of services to benefit Catholics in need. He also stressed the need for unity in the Catholic community if archdiocesan goals are to be met.

John Hillenbrand II, lay co-chairman of the appeal, urged volunteers to dedicate themselves to "getting the job done," stating that "the task is as vital and as provocative as any ever undertaken by our archdiocese. We have set for ourselves a dramatic objective of raising

nearly \$2 million for programs and services that will have a lasting effect."

Hillenbrand called these programs "relevant to the continuing success of the archdiocese," and said they would "give us new strength to meet the opportunities of the 80's and beyond."

His co-chairman, Tom O'Brien offered encouragement to parish leaders. "It is vital that we strengthen our total service programs," O'Brien said. "Our approach to financing these must be soundly developed. They must endure . . . they must continue to help."

Captains will be the next group enlisted, which will help build the total volunteer organization to 8,000 men and women. They will represent every parish throughout the 39-county area of the archdiocese.

May 3 is the date for AAA '81's Solicitation Sunday. On that date all Catholics will be personally contact for their pledge of gifts.

## Editorials

### Yes, Angie, the world is hungry

Amid news items, letters to the editor and bills, a note arrived this week from a young person who wanted to "know more about the hungry people of the world . . . and what the rest of the world is doing for them." This young lady, 11-year-old Angie Sandifer of St. Michael's Parish in Greenfield, asked "is it true that half of the world goes hungry each day?" Angie said she wrote to us because the Criterion "is the only place I know of to write."

We are impressed and touched by Angie's letter. We would like to respond to her—and perhaps jog our own consciences a bit—by responding to her directly on this page.

Yes, Angie, it is very possible that half of the world is hungry. A number too big for any of us to imagine—460 million men, women and children are starving right now. Today and every day, 34,000 children die from diseases caused by malnutrition. As you probably know, malnutrition means the person does not have enough food to eat or it is the wrong kind of food.

What is worse, malnutrition is hardest on the young because they are still growing and developing. In the next 60 seconds, 234 babies will be born all over the world. Twenty-three of these will die before they are one year old. Thirty-four more will die before age 15. Half or three-fourths of them will die from a combination of malnutrition and infectious diseases.

Many who do survive beyond the age of 15 will be stunted in growth and will suffer brain damage that will handicap them for life.

So, Angie, world hunger is a very big problem. But most of us who are Americans have so much food on our tables, we can't really imagine what it would be like to starve. Of course, there are some hungry people here in this country and even in Indiana. We need to worry about them as well as about those in far parts of the world.

You're probably wondering—what can I do? What can my family do to help? Really, there are several things possible even for a young person like yourself. You can tell your friends and other family members what you know about hunger so they will care as you do. You can make it a school project by writing a composition about it or using it as a discussion topic. You certainly can pray for the people who are starving, that others will help them.

You might even want to take part in the "Hunger Walk" on Saturday, April 25. There's a story about it on page 2. Another idea: many families during Lent have one very simple meal each week and put the money saved aside. Then, when the Catholic Relief Services' collection comes (this year on March 29), they put the money they've saved into that collection. Catholic Relief is an organization that helps poor, hungry and homeless people in all corners of the world.

Thanks for caring, Angie. We hope we've helped with our answers.—VRD

### Courts' power unreasonable

It boggles the mind to realize how much control the courts of our land exercise over our lives. They wield a power which can overturn or redefine laws enacted those we elect and implemented by executive leaders which likewise are elected. Three recent news stories exemplify the power of the bench.

Last week 525 teachers were put out of work because the federal court in Indianapolis has ordered massive busing to achieve racial balance. Not only are these teachers and their families affected by this decision. Some 5,500 black students will be required, whether they wish to leave their own schools or not, to travel to suburban school systems to pursue an education.

At Gentryville in Spencer County, a special court has just ruled in favor of the Indiana and Michigan Electric Company's right to run a 765,000 volt power line through the property of a farm couple. The couple questioned the safety of such lines close to human beings and animals, but the court was not persuaded.

And at San Bernadino, California, a superior court judge is now trying to decide whether a 38-year-old woman can carry her unborn child to term. The woman, identified only as Mary, is unmarried and schizophrenic. Doctors at the state hospital have gone to court to try to legally force her to have an abortion, claiming that her age and medicine taken for her condition pose physical risks for both mother and child. According to the doctors, because of her age there is a 1 in 200 chance that her child will be born with Down's Syndrome.

Mary is Catholic and the family is fighting the abortion. A sister and brother-in-law, unable to have children of their own, want to adopt Mary's baby. But the judge will be the final decision-maker about whether Mary's baby will be born and, if it is, who will get custody of it.

Of course, on the abortion issue the court's incredible power has been wielded repeatedly since 1973. By court mandate, any woman can abort her child up through (at least) the seventh month of pregnancy. By court decision, the father of an unborn child, whether he's the husband or not, has no legal sayso about the fate of his offspring. And, because of court rulings, parents need not be consulted nor informed when their underage daughter faces the life/death decision of abortion.

It is disconcerting, even frightening, that one person—or nine—can make momentous decisions which so profoundly affect the lives of so many people. It also is distressing that so often it is the lives of "little people"—the poor, the disabled, the vulnerable members of society—who are at the mercy as well as the benevolence of the courts. But most unhappy of all—judges (who are, after all, only human) are not chosen by those whose lives they impact. Rather they are appointed, in most cases need answer to no one for their decisions, and in some instances—stay on the job until death claims them.—VRD

## Washington Newsletter

### Immigration policy difficult to implement

by Jim Lackey

WASHINGTON (NC)—With a great deal of hope and fanfare the Select Commission on Immigration and Refugee Policy released its final recommendations to Congress and the president at the end of February.

The commission—consisting of representatives from Congress, the Cabinet and the general public, and headed by Holy Cross Father Theodore Hesburgh—suggested a sweeping reform of immigration laws aimed at cutting the flow of illegal aliens and dealing realistically and humanely with refugees from strife-torn nations.

The complexity of the country's immigration problem and the emotional response that it stirs are certain to stimulate a great debate when Congress gets around to considering the commission's recommendations.

But perhaps even more critical is the question of whether the U.S. immigration laws can be enforced effectively even if a new policy is promulgated. A report to Congress by the General Accounting Office (GAO) just a few months before the release of the select commission's report suggests that such effective enforcement may not be possible.

"The Immigration and Naturalization Service has not been able to adequately enforce immigration laws, and the prospects for its doing so are dim," said the GAO. "It has neither the legal means nor sufficient resources to stem the growing number of illegal aliens entering the United States."

The GAO said law enforcement measures necessary to control immigration are well-known, but it said those measures are not likely to be implemented for some time. It said the two major suggestions—assigning large numbers of persons to seal the border and implementing a system in which people would prove to an employer their right to work in the United States—are "drastic actions" with formidable costs for international relations and the freedom of U.S. citizens.

NOTING THAT 62 percent of Mexico's labor force is unemployed or underemployed, the report indicates that Mexico relies on the "safety valve" that illegal immigration to the United States provides. Mexico's internal problems, the GAO adds, would be "exacerbated" and could lead to political unrest if the influx of aliens from that country were stopped and if aliens already in the United States were returned.

"What the result of that unrest would mean for the United States is uncertain," the report remarks. It comments that many countries—not just Mexico—rely on temporary or permanent emigration to the United States to relieve intense economic and social pressures.

Another issue is the question of whether sealing the Mexican border would have much effect in reducing illegal immigration.

Some say it would, pointing to statistics showing that more than 92 percent of all deportable aliens come from Mexico. But the report also notes that only about 60 percent of illegal aliens currently in the United States are from Mexico and that the high percentage of Mexican aliens who are deported merely reflects the focus on the Mexican border by immigration authorities.

"Hence, stopping illegal entry may require more than sealing the Mexican border," says the GAO report.

The report also had several comments on suggestions that employers be fined for hiring illegal aliens and that a national counterfeit-proof card for all U.S. workers be implemented.

"THE MEANS BY which employers could differentiate between those who could and could not be hired is generally held to be some sort of identity card," said the GAO. "But creating a valid, counterfeit-proof card and having it accepted by the public is, at best, a very difficult and costly task."

Employers contend, according to the report, that determining whether a person is an illegal alien should be a law enforcement function, not a task which falls on the shoulders of employers. And the report notes the oft-repeated arguments that sanctions on employers who hire illegal aliens will force employers to "engage in discriminatory hiring practices by refusing to hire foreign-looking persons."

Also, "implementing a reasonably secure card system to the extent necessary to significantly hamper illegal aliens from obtaining jobs will cost billions of dollars and take years to become effective," according to the GAO.

All that led the GAO to conclude that despite all the good intentions contained in the select commission's immigration report, putting an "appreciable dent" in the number of illegal aliens in the country will be entirely another matter.



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## Acceptance is foundation of Christian family life

by Dolores Curran

A few years ago, Editor Don Ziekol of the Brooklyn Tablet sent me a story about some parents who divorced their daughter. Alongside the article, Don penned "!!!" He didn't need to write more. The idea of parents doing such a thing is foreign to our very nature. Yet in the interim, I have heard of several such cases across the country.

Children also divorce their parents by moving out or running away and literally never returning except for strained obligatory visits or funerals. Adult children sometimes divorce their elderly parents when they interfere or become troublesome. And we all divorce people whose colors, accents, and beliefs are not acceptable to us.

The first of the gospel values I want to discuss as one extremely relevant to family life is acceptance. It is one of the values most dramatically taught and modelled by Jesus during his life with us. He ate with sinners, made friends with taxpayers, and consorted with prostitutes. He put up with rivalry, arguments and peevishness among his disciples without taking them off his board of directors. He accepted children who pestered, a mother who prodded, and a Father who forsook him.



**YET, LOOK AT us** who profess to follow His way. As a people he gathered unto himself, let's ask ourselves these questions: Are there some in our family who are more acceptable than others? Why?

Acceptance is foundational to the family. Each of us needs to be assured and reassured that our family is a place where we are accepted for what we are, not what we do, what we look like, or what we have. It's the place where we belong, where we don't have to pretend, where we can be ourselves.

Yet, this isn't true in all families. Some families object to God's design and spend their time trying to change individuals. I'm not talking about changing behaviors but changing people to make them "more like me" and therefore, more acceptable. Jesus chided the apostles' behavior occasionally but he never implied, "or else you leave," even to Judas. He loved people into goodness. Love, the most basic gospel value, begins with acceptance.

If we accept each other at home, we will be able to accept each other in our larger world families. Racism, ageism, sexism and religious discrimination are all antithetical to Christ's style of acceptance. That's why so many Christians were appalled last summer when Baptist leader Bailey Smith proclaimed that God does not hear the prayers of the Jew. Jesus listened to everyone.

**YET, WE'RE SEEING** an alarming rebirth of groups like the Ku Klux Klan

## Lent's 40 days is journey into heart of church

by David Gibson

Lent and Easter are so much parts of each other that it is difficult to think of them separately. Each casts light on the other. Obviously, the church's main activity on Easter is the celebration of the Eucharist. This fact helps explain the meaning of Lent.

Most church buildings are constructed so that it is easy to see what the heart of them is. Even a casual, disinterested observer could surmise that the place in a church where the Mass is celebrated and where Scripture is read to the community is the church's center.

So, you might say, the building's architecture makes a statement. It expresses something about the purpose of the church.

It is interesting that so many people resolve at Lent's beginning to participate in the Mass more often. Sometimes it seems as if Catholics—almost by instinct—recognize that the journey from Ash Wednesday to Easter is a journey into the heart of the church. So perhaps they sense it is time to get more intimately "in touch" with the Mass.

Everyone knows Easter is the day of the resurrection. But in ancient times, Christians had a particularly strong sense of this. They expressed it in symbolic actions and language.

They spoke, for example, of a "new creation" that began with the resurrection. And they thought that every Sunday of the year was something like Easter, a day of the resurrection. Easter was the pivotal day of the church's year.

**THE ANCIENT** Christians expressed many thoughts about the new creation in symbols that are still to be found in what is called the Easter Vigil, the Mass celebrated in many Catholic churches on Saturday evening before Easter or at midnight as Easter begins.

During that vigil, one still hears scripture readings about creation. Then the people, in an almost dark church building,

and a rise in anti-semitism in this country, one that our Christian families must resist, not by politely ignoring but by exposing openly and encouraging each other to resist publicly.

Acceptance often requires courage. Look at the flak Jesus got just for eating with sinners. The question this week, then, is how courageous is our family? Together, answer these questions:

1. What gospel values require courage of Jesus?
2. What was the most courageous thing our family did last year?
3. Did it live out a gospel value?
4. What groups of people don't we like?
5. Why?
6. Why did God make them?
7. Why did He make us?
8. Which of us was His mistake?
9. Mention one way we don't accept each other in this family.
10. What's a common family putdown?
11. What are we proudest of in each family member?
12. Can we get into the habit of using a "putup" for every "putdown"?

pass light from one candle to another until finally, out of the darkness comes a great light—the symbolic light of the new creation.

Part of the fascination of the Easter Vigil is this kind of symbolism which helps to explain the meaning of Easter, and—if we follow the understanding of ancient Christians—some of the meaning of the other Sundays of the year, as well.

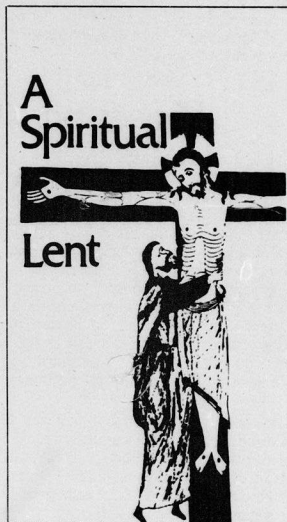
This is why one worthwhile thing to do during Lent is to prepare to participate in the Easter Vigil. Find out the time of the vigil. If possible, borrow materials from a library or parish and read up on the vigil. At times in the past, I have encouraged teen-agers in CCD classes to go home after class at the beginning of Lent and ask their parents to plan then to take them to the Easter Vigil 40 days hence.

**IT IS KNOWN** that baptism is a main theme of Lent. These 40 days developed in the church as a time of preparing for new baptisms on Easter. Lent is a time when the church dwells on the purpose of baptism, and helps people remember the meaning of their own baptism in the past.

In the beginning of this article, I said there are ways the construction of church buildings can help to explain what the church is all about. Think how often the baptismal font is placed somewhere near the entrance of the church building. This physical placement of the font helps to explain the meaning of baptism: an entry to the church, a sacrament that becomes a passage into the new life of Christianity.

But, of course, it is not the purpose of baptism to station Christians permanently near the church's door, where the baptismal font is located. The purpose is to bring them inside, where the Eucharist is celebrated.

The 40 days of Lent are a time when the church, each year, refocuses attention toward the center of the church. Lent is a journey into the church's heart—into a community of people who worship, who become part of each other's lives, who are committed to charitable service and who work within the world in particular ways.



# Spiritual maturity key to confirmant's age

by Father Jeff Godecker  
(Third of a series)

The Archdiocesan policy for Confirmation states that all parishes are to periodically invite persons between 13-18 years of age to participate in a program for the catechesis and celebration of Confirmation.

The policy permits a wide variety of possibilities for each parish. A parish may choose to confirm at any one particular age within that range or leave it open to all ages within the range.

In consultation with others, each parish will need to decide how the determination of age may give life and "form" to the nurturing mission of the community.

The age for Confirmation is somewhat

arbitrary within the history of the Church. There have been periods when Confirmation was received along with Baptism. Our brothers and sisters in the Orthodox churches continue the practice to this day. There are some within the Roman Catholic Church who today advocate a return to this practice.

At other times in the Church's history Confirmation has been at the relatively early age of 7 or 8. Most persons over 30 were confirmed at that age. Fourth or fifth grade has been the more recent custom in the archdiocese.

**DURING THE** last 20 years throughout the United States there has been a trend to raise the age to junior and senior high school and there are advocates for raising the age even higher.

Determination of age in the new policy represents a pastoral judgment based on consultation with parents, religious educators, priests and other dioceses. The

policy offers one answer on how we might best engage in initiation and nurture. It represents a judgment and a concern about the person's ability to come more fully into the life of the Spirit and a judgment about personal involvement in one of the decisions to be made about the Christian life.

This decision about age is not an absolute. Confirming at this age will present its own unique possibilities and problems. As there are in any age group, there are limits in this age group. And it may well be that in another generation, good pastoral theology and the needs of people will demand yet another policy.

The archdiocesan policy regarding the age for Confirmation will provide communities with a great deal of flexibility and many opportunities for creative ways to reach out to incorporate young persons into its Spirit life.

**THE POLICY** also provides the

young person with an invitation rather than a demand based on age. Rather than being confirmed by a certain grade, a person now will have a range of time in which to reflect and make a decision appropriate to that age level. Raising the age from the fourth and fifth grade level, the policy allows for much more personal involvement in the decision-making process and—hopefully—a maturer involvement in the re-affirmation of baptism. It is not a final affirmation nor is it an adult affirmation.

The Confirmation must take place within the context of the adolescent's life. This is to say that the preparation and decision about Confirmation must take place within the particular young person's articulation of an identity—an identity which he or she is beginning to shape in the context of groups to which he or she belongs.

Hopefully, the affirmation and support of the community as well as the preparation process will lead the young person to know that part of his or her identity is Christ and the community which is the family of Christ.

## To the Editor . . .

### Communists are aggressors

Since when, and by whose authority, has the Catholic Church become Castro's and the Soviet Marxists mouthpiece?

I was dumfounded Sunday morning, 2/22, when I went to Mass to hear and learn about God and Christ only to hear a long harangue about the events of the government of El Salvador and our own government for supporting it.

Nothing was said about the Marxist's guerillas slaughtering the government supporters. No—the government was the oppressor and the cold blooded murderer. To have heard this, one could believe the government people of El Salvador, Honduras, other Central American and South American countries, and our own United States, were the most wicked and cruel devils in the whole world.

I should not have been so surprised because our own Criterion also had a lead editorial in the same tone, and the National Catholic Reporter did a better job of spreading Marxist propaganda than Pravda could do.

It is difficult for me to believe that my church has become the sponsor and the mouthpiece of the Castroites and Soviet Marxists. I couldn't believe it possible for the most Godly group of people on earth to be embracing the most ungodly.

For more than 70 years the Soviets have openly professed that they intend to rule the world. They seem to be accomplishing their goal. How many more Cubas, Angolas, Ethiopias, Vietnams, Hungaries, Czechoslovakias, Afghanistans, etc. are we going to have to witness?

I do not believe any priest should be permitted to use our churches to support the Marxists and thwart the efforts of our own government. We had too much of that in the Vietnam era.

I had a very, very bitter experience with communism in my life and I am not willing to sit idly by and keep my mouth shut and let them accomplish their goal of world conquest—not while I have a breath of life in me.

William E. Crawford

Terre Haute

### Praises parish involvement

This letter is not written with any desire to rehash a controversy which may still be in litigation, working toward resolution or resolved. I have no personal interest in the Riviera Club. I do, however, have a deep and abiding interest in social justice and the efforts of my pastors, Fathers Martin Peter and Cosmas Raimondi, to preach, teach and practice affirmatively in these matters. I have this same commitment to fellow parishioners, priests and parishioners of sister parishes—all those who so courageously give witness to the things we say we believe in our church.

To those who find this repugnant I make no judgment but earnestly recommend further study of the social encyclicals of our popes, documents of Vatican II, the pastoral letters of our bishops and the National Catechetical Directory.

We at St. Thomas Aquinas have come a very, very long way. Having been a participant in that struggle since 1946, I remain a part of the history of St. Thomas parish that is rarely discussed. It was painful in those early years when I was there, alone with my three-year-old son.

I am not writing about Utopia. We are people at St. Thomas, human beings attempting to deal realistically with our diversity. However, I love St. Thomas Aquinas and I sincerely trust that all who read this letter, feel, not lukewarm, but equally enthusiastic about their own parishes. If not, it would seem to be time to evaluate how much of oneself is being invested in the effort.

Shirley Richardson Evans

Indianapolis

## Scripture teaching is priority

An Open Letter to Priests:

The archbishop's Lenten pastoral letter recounted the personal exhortation of Pope John Paul II to teach—to teach Christ.

Father John Burke, in his book "Bible Sharing," states "Because Christ is present in his word as well as in his sacraments, the Second Vatican Council urged the faithful to read the Scriptures frequently."

St. Jerome wrote "To be ignorant of the Scriptures is to be ignorant of Christ."

There seems to be no lack of exhortation to teach the Scriptures, and yet there is so little Scripture teaching being done. I also am aware that there is no lack of things for priests to do, and have empathy

for you in this regard. We all seem to be so busy these days, but we do find time for those things which have a high priority in our value system.

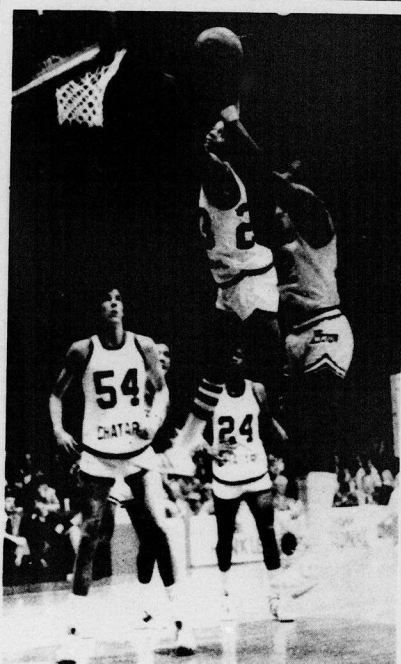
Should Scripture teaching be a high priority? Only if you desire to be a pastor after God's own heart. God in Jeremiah 3:15 states: "Then I will give you shepherds after my own heart, who will feed you on knowledge and understanding."

What might be the results in the flock? Read what the first pope wrote in II Peter 1:2-8.

Maybe this Lenten season would be a good time to examine priorities in the light of Jeremiah.

Reed S. Nelson

Indianapolis



### Hornets fell Trojans' bid in regionals

Kevin Arnold leaps high into the air to block a shot from a Howe Hornet in the Regional basketball finals last weekend between Howe and the Chatard Trojans. Also in on the action at Hinkle Fieldhouse are Tim Delehanty (No. 54) and William Anderson (No. 24).

Chatard fell to Howe 69-51 in the evening contest, following a squeaker in the afternoon over Pike High School, 66-65. This marked the first time in its history that Chatard won its sectional, making it to the regional round of the IHSAA boys basketball tournament. (Photo by Chuck Schisla)

## Generally Speaking

# Hatred diminishes Christian qualities

by Dennis R. Jones

After a meal of prime ribs of beef, two lobster tails, two baked potatoes with sour cream and a dinner roll, he was escorted to a chair made from the wood that once served as a gallows.

The electrodes, which had been soaked in salt brine to make them more conductive, were attached to his partially shaven head and leg. He was blindfolded and then strapped into the chair. The guards backed away and after about a 10-second pause, two surges of electricity were sent through his body... first a charge of 2,300 volts for 10 seconds, then a charge of 500 volts for 20 seconds.



"When it hit him he flinched. Then you could see movement in his fingers. His head didn't drop, they had it held with a strap," his foster father observed. "I could see the smoke coming off his head. His shoulders dropped a bit," he added.

He could have had up to 10 friends witness the execution, but chose only his foster father and his attorney. At 1:12 a.m. on Monday, March 9, just seven minutes after he walked into the death cell, Steven T. Judy was dead.

He committed a savage crime... he had raped and strangled a 21 year-old mother and drowned her three defenseless children (ages 2, 4 and 5). Steven Judy deserved to die... he "needed" to "burn in the chair." He said himself that he was beyond rehabilitation and that he would rather die than spend the rest of his life in prison. Right?

Emotions are sometimes difficult to

deal with... hard to control. Disgust and hatred diminish Christian qualities of compassion, forgiveness and understanding. And even if those Christ-like qualities do exist deep within, they are easily suppressed, lost—or at least temporarily forgotten.

I've always believed that life is sacred, that only God has the right to judge a man for his actions... but I must admit, I had no trouble judging this man. Even the electric chair seemed to be better than he deserved.

But do we fight fire with fire or should we try to extinguish the flames?

Regardless of Judy's recent fate, Terry Lee Chasteen and her three children are still dead, and though Judy might have deserved to die for killing them, his execution didn't bring them back.

Though, we, as a society, have killed Judy, his death will likely have little or no positive effect on the reduction of future assaults or murders. If anything, the media coverage of Judy's calm, "courageous" and even joking attitude in the last few days before his execution will act as a catalyst, supplying our young, impressionable and troubled youth with yet another hero to emulate.

their families and friends are invited to attend to pay special tribute to this woman dedicated to work with youth.

✓ A reunion for all graduates of **St. Patrick/Central Catholic High School** in Terre Haute will be held in June during the centennial celebration of **St. Patrick parish**. Initial contacts have been made with graduates from 1931 through 1953, when the school closed. All graduates are invited to attend the reunion.

Anyone who has not been contacted or who knows of others who would be interested should contact Nancy Frisz, 111 N. 17th St., Terre Haute, IN 47807, or call 812-235-2581.

✓ An **Archdiocesan Choir** is being formed to sing at the **Chrim Mass in SS. Peter and Paul Cathedral**, Indianapolis on Tuesday, April 14, at 7:30 p.m. For information about practice times, contact Dolores Augustin at the Office of Worship, 317-635-2579.

✓ In many homes, the medicine cabinet, dresser drawers, kitchen shelves and other storage areas contain products that seem harmless but can become poisonous

if misused. Poisonings affect more than two million people each year—80 per cent are children under five years of age. Over-the-counter drugs, cleaners, perfumes, plants and hairsprays can all become dangerous if misused.

As a segment of its Community Outreach program, **St. Francis Hospital Center**, Beech Grove, will present "The Home Pharmacy" in the Center's auditorium at 7:30 p.m. The program is intended to familiarize people with poisons commonly found in the home. William Stephens, R.Ph., director of the hospital's pharmacy, and Tracy Bernard, a registered pharmacist at the hospital, will lead the discussion. The public is invited.

✓ **Josephite Sister Christiana Lippert** will celebrate her golden jubilee in the Congregation of the **Sisters of St. Joseph of Carondelet** on Thursday, March 19, at the St. Joseph Provincial House in St. Louis.

Sister Lippert (Bertha) is formerly of **Sacred Heart parish** in Indianapolis. After a teaching career of nearly 40 years, she held the position of secretary in schools in Marietta and Atlanta, Ga. She is presently secretary at the Carondelet Senior Center in St. Louis. Her address is 6400 Minnesota Ave., St. Louis, MO 63111.



## Check it out . . .

✓ If there is a "little bit of Irish in ye," you're invited to join the **Kevin Barry Hibernians** for their two-day celebration of **St. Patrick's Day**, March 14 and 15.

At 8 p.m. on March 14, **Hal Roach**, billed as Ireland's "King of Comedy" will appear in a two-hour musical-comedy program, "The Paddy Noonan Irish Show," at **Marian College Theater**. Roach will be complemented by music from the Paddy Noonan Irish Band and the voices of Louis Browne and Mary Hegarty, direct from Dublin's most prestigious stages.

On Sunday afternoon at 2 p.m., the celebration will continue at **Cathedral High School** with the Hibernians Annual Irish Banquet. Its sponsors promise that Irish food and entertainment dished out in the spirit of Irish brotherhood will be augmented with the Gaelic wit of main speaker **Father Paul Courtney**, pastor of **St. Luke Church**.

Begorrah! Order your tickets now—for either or both Hibernian celebrations. Ticket prices are \$17.50 for both events, \$8.50 for the Paddy Noonan Irish Show, or \$10 for the Irish Banquet. For more information or reservations, contact Tom McGinley at 638-3506 or 359-7070.

✓ Twenty-five years of service coordinating a youth activity deserves merit. And the people at **St. Andrew** parish believe that **Ann Lane**, Girl Scout coordinator in that parish, should get a tip o' the hat for her 25 years' work in the organization. On Sunday, March 15, they will celebrate with a special Mass and a reception in Ann's honor at St. Andrew parish, 4050 E. 38th St., at 11:30 a.m. The reception follows the Mass.

All past and present Girl Scouts with

## Archbishop O'Meara's Schedule

Week of March 15

SUNDAY, March 15—Confirmation at St. Joseph parish, Rockville, and Immaculate Conception Mission, Montezuma, both at St. Joseph parish, Rockville, Mass at 11:15 a.m.

MONDAY, March 16—Confirmation at St. Philip Neri, Indianapolis, Mass at 7:30 p.m.

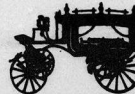
TUESDAY, March 17—Annual St. Patrick's Day celebration, St. Patrick parish, Terre Haute, Mass at 5:30 p.m.

WEDNESDAY, March 18—1981 Indianapolis Red Cross Hall of Fame Banquet, Hyatt-Regency, Indianapolis, 6:30 p.m.

THURSDAY, March 19—Confirmation at St. Elizabeth parish, Cambridge City, Mass at 7:30 p.m.

FRIDAY, March 20—United States Catholic Mission Council meeting, Washington, D.C.

SATURDAY, March 21—Parish Visitation at Nativity parish, Indianapolis, Mass at 5:30 p.m.



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## Question Box

## Evangelists wrote as teachers

by Msgr. Raymond T. Bosler

**Q** I am disturbed by the disagreements I find in the four Gospels. But the greatest conflicts seem to be between Paul and Jesus. In fact, Paul upsets me because he so often seems to be in direct opposition with Jesus in many ways. Who are we to believe, Jesus or Paul? Who decided which account to accept and how were such decisions reached?



**A** If there is any question of choosing, it is not between Paul and Jesus, but between Jesus as seen by Paul and Jesus as seen by the other writers of the New Testament. The Gospel writers, even Paul, tell us not so much what Jesus did as who they believed him to be.

The Gospels are not biographies, detailing everything Jesus did and reporting everything he said. They are instructional and devotional writings proclaiming Jesus as the Risen Lord and explaining the good things God has done through him.

The Evangelists used collections of stories about the miracles and sayings of Jesus. They added to the traditional sayings of Jesus, applying them to problems and situations the Christians faced in the 70s or 80s of the first century. They did this without any hesitancy since they believed the risen Jesus was with them in the church and that what they were saying Jesus was saying through them.

The Evangelists, therefore, were not writing history as we understand it, but theological reflections on the miracles and sayings of Jesus in order to teach the people what Christians should believe about Jesus and the church. Each of the evangelists stressed a particular aspect of Jesus, and, writing for their own specific readers and circumstances, organized the material in their own special way to suit their needs. This accounts for the many differences found in the Gospels.

Then, too, the Gospels were written at different times—a whole generation separates the writings of Mark and John. The later writings reflect a development in the understanding of who Jesus is and what happened at the Resurrection.

No one book tells all there is to be known about Jesus and his church. The writings complement one another. St. Paul's letters are absolutely essential for a full and balanced understanding of what the first Christians believed about Jesus, for he wrote about the risen Jesus living and working in his church. Moreover, his letters were written 15 to 20 years before the first Gospel was composed; they are the earliest witness we have to Jesus.

The Christian community with the help of the Holy Spirit created the New Testament. It was the continuation of this community, the church, that preserved the New Testament writings, deciding which were authentic and which were not.

**Q** In browsing through the Acts of the Apostles, I can find no mention where the Holy Mass is performed to re-enact the rites of the Last Supper—do this in memory of me. Can you explain?

**A** What we call the Mass is described as the coming together for the breaking of the bread in the

Acts of the Apostles. But, browse a bit more in St. Paul's First Letter to the Corinthians. There, in Chapter 11, you will find the earliest description of how the early Chris-

tians celebrated the Lord's Supper and the quotation from Jesus, "Do this as a memorial of me."

Then read the accounts of the Last Supper in the Gospels of Matthew, Mark and Luke. You will find the wording differs somewhat. Scripture scholars believe the accounts are taken from the liturgical formulas used by the early Christian communities.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 North Alabama, Indianapolis, IN 46204)

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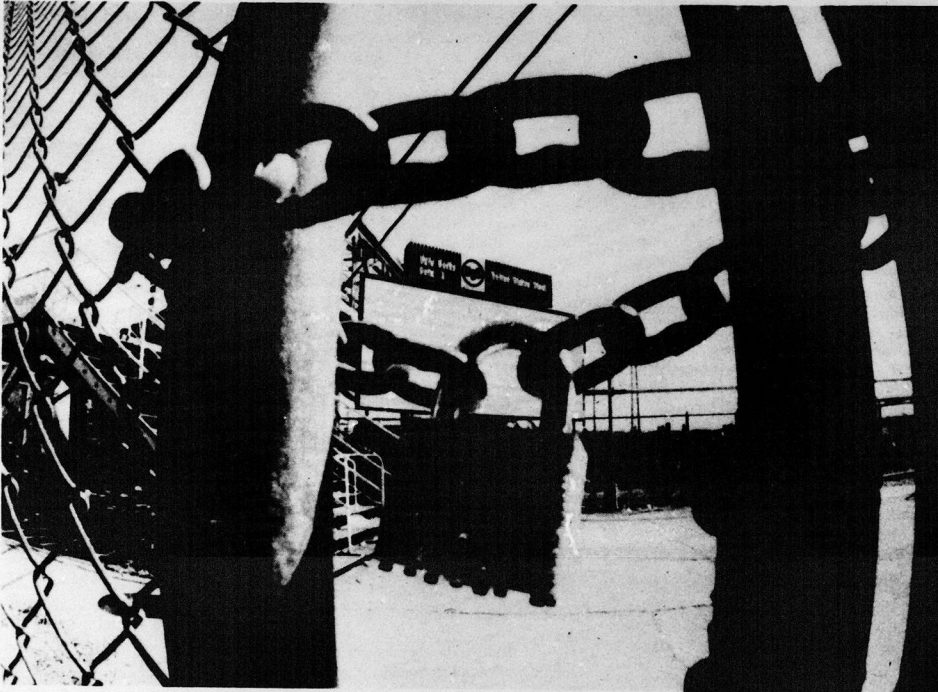
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# KNOW YOUR FAITH

## Parish goal—to establish connections of faith and life



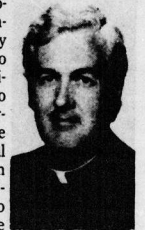
**SUPPORT**—A padlock on a gate at a United States Steel plant in Youngstown, Ohio, tells the story of one plant that has fallen victim to troubling economic times. Catholic parishes,

along with churches of other faiths in Youngstown, have offered much support to families of the unemployed while pooling their efforts to reopen steel mills. (NC photo)

by Fr. Philip Murnion

Business, labor, politics, science, human services, law: what can lay Catholics contribute to such fields of everyday endeavor?

Four years ago, a group of Catholics in Chicago issued a public declaration of concern. They said they feared that with so many new opportunities for lay people to fulfill roles in the internal life of parishes, one of the church's vital roles might slip from view: its role in motivating lay people to live as Christians in the worlds of everyday life and work—the world outside parish buildings.



Most people recognize a need to discover the connections of faith and everyday life. The question is not whether, but how, to discover the connections.

Many parishes are trying to establish means of support for people who want their Christianity to bear in clearer ways on everyday life. The secret, it seems, is to recognize the ways people can support each other in this. Ministry in this area, in other words, will benefit from being a "peer" ministry.

The genius of the Christian Family Movement (CFM) is that it provides such support. CFM enables family members to consider together what faith means to them. It helps them think together about the spiritual dimensions and the social conditions of life.

**AS CHRISTIANS** think about the relationship of the parish and everyday life, they often ask each other questions like these:

- Have you ever had to make a decision that was a problem of conscience? What did you do?
- In your work, do you ever find yourself thinking about your faith as an aid in deciding what to do? If not, why not?
- Do you expect your parish, or the church, to be of any help to you in your job or your daily life? (I once asked this question in a group and got "no" as the answer. Then I asked, "Well, what do you think about that?")

The parish is not a mere retreat from the pressures of life. It can serve as a place where people find energy and hope for confronting everyday life. In other words, the parish can serve as a genuine resource in day-to-day living.

Everything a parish does may be a source of encouragement and support for lay life. But some parishes try to give explicit attention to the challenges people face at work, in their communities, in their lives as citizens.

There has always been a realization among parish priests that all of human life is a concern of the church. This conviction has meant involvement of the church in

(See PARISH GOAL on page 10)

## 'Faith is the opening of an inward eye'

by Don Kurre

In a recent column I reflected on how my faith affects my life. In response to that column a reader, Elizabeth Marie Fodora, wrote that "the article helped me to conjure up thoughts and opinions of my own faith."

Sharing a reflection of Thomas Merton, Ms. Fodora wrote: "Faith is the opening of an inward eye, the eye of the heart, to be filled with the presence of Divine light."

"Faith" she says, "is a gift—but yet it is a duty, too. It is a duty to express, in our beings, our belief in God and what he will do with and for us if we but cooperate with him. 'All things are possible to him that believes' (Mt. 9:23). We shall progress in our earthly plight toward our home in heaven not by faith in the Son of God but by 'the faith of the Son of God' (Gal. 2:20)."

Ms. Fodora continues, "When I pray, faith is knowing I will be answered. I may not get specifically what I ask for but I



will get an answer. With God's grace, through meditation I will get the reason why my prayer was refused. In quietness, we can know him.

"I may change in my affection for a person from like to dislike. But, my faith tells me that a person is a child of God—the same as I am—so in faith (which is also love) I respect the person and I love him as God's own.

**"WHEN I DO** something wrong—when I make a mistake, faith is knowing that I will be forgiven. Faith is understanding that I have an almighty and eternal friend in the Supreme Being. His friendship will be mine if I but keep the pact I have with him to love him and to do his will.

In Ms. Fodora's view, "Faith is the belief in the infinite and supreme power of God. 'Blessed are the poor in spirit . . . ' (Luke 6:20). Faith is the loving acceptance that I am better for him—crucified.

"When I deny myself, faith is knowing that something good will come of it. Through faith, I will grow, I can learn, and I can help someone else in their journey to the Almighty. Faith is being able to trust a higher authority than

myself.

"Above all," she concludes, "faith is loving God. Faith is the act and the actor. 'The life which I now live in the flesh I live by the faith of the Son of God' (Gal. 2:20)"

It always excites me to discover how other people understand and experience their faith. Because faith is our response to an encounter with God, the responses are as varied as the people who make them.

**HOWEVER**, my own faith is expanded and strengthened because I can say—yes, it is something like that for me too. I am able to see how someone else's experience of faith affects their life. In this way I am able to discover new dimensions in my own faith experience.

Because I am lead to discover new dimensions, my faith grows. The common denominator of faith growth seems to be the interaction of people who have encountered God and are attempting to respond.

The Spirit has given us each other with a wide variety of gifts. By sharing ourselves with each other as gifts—we grow. That growth propels us toward fuller realization of the "Good News."

## Story Hour

# Paul excites crowds with news of Christ

by Janaan Manternach

Paul and Silas were tired. They had fled from their enemies in the city of Thessalonica under cover of darkness. (Today Thessalonica is known as Salonika, Greece.) They had walked the 50 miles to Beroea. As they walked into the city of Beroea their bodies ached with fear and fatigue.

They made their way to a friend's house. The family welcomed Paul and Silas. After a good rest the two went to the local Jewish synagogue.

The synagogue was full and its leader invited Paul to speak to the people. Paul stood up. Silas was at his side.

They both knew that what they said might turn the people against them. They had just escaped danger in Thessalonica. Before that they had been put in jail in Philippi. They wondered how the Jewish people would react to them here in Beroea.

"Jesus of Nazareth is the Messiah," Paul bravely announced. He went on to show from the Hebrew Bible that Jesus was the Messiah, the savior the Jewish people were waiting for.

To his surprise the synagogue congregation was not upset or angry. In fact they were excited to hear the good news about Jesus.

"Paul," an influential man said, "we are impressed with your message. We would like to hear you again. Maybe you would meet with us to study the Bible."

Paul and Silas were delighted. "We would love to meet with you," Paul responded. "Let's begin tomorrow."

Each day a group of people met with Paul and Silas. They wanted to be sure that what Paul said about Jesus was true. They studied the Hebrew Bible to see if it showed Jesus was the Messiah.

Many members of the synagogue came

to believe in Jesus. So did a large number of important Greek men and women. The number of Christians in Beroea grew steadily.

Paul's enemies in Thessalonica heard that many Jews and Greeks in Beroea were being won over to Christ by Paul. They decided to send a task force to Beroea to stir up trouble for Paul and Silas.

A few days later the group from Thessalonica arrived. They argued with the Jews and Greeks who had accepted Jesus. They tried to convince them that what Paul said was not true. They wanted others not to believe Paul. Soon there was great confusion in the city. Many people turned against Paul.

Paul's Christian friends began to fear that he might be attacked. So they urged Paul to leave town. They provided an escort for him from the city to the sea. There Paul boarded a ship and sailed to safety. His escort stayed with him until they landed at Athens.

"Thank you," Paul said to the escort. "Go back quickly to Beroea. Tell Silas and Timothy to come to Athens as soon as possible."

The escort returned to Beroea, leaving Paul in Athens, the most important city in Greece.

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

### PROJECTS:

1. Pretend that when Paul and Silas arrived in Beroea, their friends gave them a welcoming dinner party. Make placemats that you feel pick up the meaning and spirit of the celebration. Write a prayer that the guests might have prayed before they ate. Write, also, a song that the guests may have

sung during the evening. And, describe a gift that the host and hostess presented to Paul and Silas to express their love, support and friendship.

2. Paul and Silas studied the Bible with a group of people from the synagogue in Beroea and many came to believe in Jesus. Take time to discover what these people learned about Jesus by reading the Bible yourself. Choose a Children's Bible and read it from cover to cover. Any of these would be an excellent choice:

"Children's Bible: God's Word to Our Young Folk," published by The Liturgical Press, St. John's Abbey, Collegeville, Minn.; "Stories of Jesus," by John Behnke, Paulist Press, Ramsey, N.J.; "The Taizé Picture Bible," Fortress Press, Philadelphia.

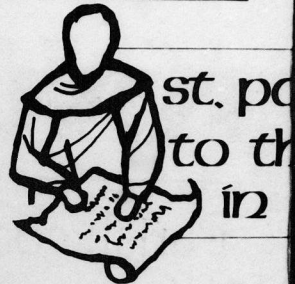
3. Draw a series of pictures that show Paul's escape from Beroea to Greece. Add to your pictures phrases from Psalm 124.

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

### QUESTIONS:

- Why were Paul and Silas in Beroea?
- Why were they unsure how the Jewish people in this city would react to their teaching about Jesus? How did the congregation respond?
- How did Paul's enemies in Thessalonica react to the conversion of many Jews and Greeks in Beroea? What did they do?
- How did Paul escape the hostility that built up against him in Beroea?
- Why do you think Paul never gave up telling people about Jesus?

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by Fr. John Castelot

If the author of the Gospel of Matthew used Mark as a resource, he obviously was writing after Mark, whose Gospel appeared close to the year 70.

We also should allow some time for Mark's work to have circulated and become known and accepted in Matthew's community, which well may have used the Gospel of Mark in its liturgy.

This would lead to sometime around the year 80 for Matthew, a date confirmed by some passages in the Gospel. For instance, take the parable Jesus tells about the supper the king gave for his son. When the guests turn down his invitation, the king sends his armies and burns their cities. (Matthew, Chapter 22:7) This may well be a thinly disguised reference to the sack of Jerusalem by the Romans in the year 70, and the author gives the impression that it happened some time ago.

All indications are that Matthew's community was composed originally of Jewish Christians, staunchly devoted to the law. But if that had been its original makeup, it no longer was at the time his Gospel was written. Gentiles had become members in increasing numbers, with resultant tensions and problems of all sorts—tensions and problems clearly reflected in the Gospel.

**BY THE TIME** we reach the final verses of the Gospel, with the command to "make disciples of all the nations," baptizing them, the tension seems to have been resolved in favor of a universal mission beyond Israel—a community that reaches out to gentiles, that is. Furthermore, the mission involves baptism, not the circumcision of the Jews. Such a

## Parish go

support for family life, services connected with health and education, concern for workers and other activities.

But, there is so much that can still be done to discover the connections of faith and work. Recently, a group of Christian Brothers conducted a symposium on "work" in which a theologian, Brother Gabriel Moran, talked about how true spirituality touches everything that involves the human spirit—meaning every aspect of our lives. Similar discussions of work are becoming more and more common.

**WORK, WHETHER** at home, in an office or in a field or a mine, takes up a major part of most people's time. The concern of some of these Christian thinkers who examine the meaning of work is that walls not be built up between the different aspects of one's life.



## Paul writes the church to Corinth

revolutionary turnabout did not take place overnight; it had to be a gradual, and painful, process.

These are just some of the considerations which incline scholars today to date the Gospel of Matthew sometime in the '80s, perhaps close to the year 90.

As for the place of composition, a locality somewhere outside of Palestine seems most likely. The language of Jewish Christians living in first century Palestine was Aramaic, and our author wrote in Greek, very good Greek. Since the Gospel was directed to the whole community, that community must have been speaking Greek, not Aramaic, at the time of its composition.

**THERE IS NO** denying the clear Jewish characteristics of this Gospel, but these flow from its subject matter, such as the relation of the law to Christ, and the underlying mentality of many of its readers. This blend of Greek and semitic traits would reflect a rather divided community, now largely gentile, but with a considerable number of Jewish Christians.

Where would such a group have been located? Probably not far from Palestine. After the fall of Jerusalem, many people fled the ravaged and subjugated land, but they would not have had to go too far. Syria was just to the north, and Christian communities had been in existence there for some time.

In fact, an urban center like Antioch would be a most likely spot. Jewish Christians who settled in rural areas would have been likely to preserve their identity and to retain their mother tongue, just as immigrants to our own farming areas have done. But in a place like Antioch they would have had to become Greek-speaking to survive, and here, too, gentiles would have found their way into the community.

All of these clues suggest strongly that the Gospel of Matthew was written between 80 and 90 in Syria, and very probably in a center like the city of Antioch.

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## al (from 9)

Parishioners are discovering they can help each other remove walls that divide up their lives. Generally this means arranging for small group meetings of people who share similar situations in life or similar occupations. In these groups, there will be opportunities to consider life's pressures in light of the Gospel and to find support for being a personal sort of leaven in the world—that is, a constructive Christian presence in the world.

Probably our greatest source of anxiety and inner conflict comes from the fact that we are trying to balance the many conflicting demands of the many worlds we live in. It is a challenge.

But, of course, we realize that whenever the people of a parish gather, it is their intention to leave carrying with them the life and light of Christ, no matter where their steps take them.

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**MENTOS**—Arlene and Arthur Quigley of South Bend pose with some of their scouting memorabilia. Scouting is only one area of the Quigley's community and parish involvement which includes Catholic Action, Christian Family Movement, parish social justice commission, Northeast Neighborhood

Council, United Religious Community task forces on neighborhoods and juvenile justice and prison reform, PTA, and several committees on services to the elderly, poor and powerless. (NC photo)

## Discussion points and questions

1. Father Philip Murnion says all of human life is a concern for the parish. What do you think he means by this?
2. List two ways, according to Father Murnion, that parishes can help people see the relationship between earning a living and living by faith.
3. Take a few moments to think quietly about your work and your faith. What are the links that you see between the two? Have you ever discussed this in a group? In your opinion, what is the largest obstacle to acting as a Christian at work?
4. What is your parish doing to help you be a more effective Christian at work? What else could your parish do?
5. Would you find discussing faith in a group to be a way to provide for your own faith growth? What would you have to do to get a group started?
6. What sort of community does Father John Castelot say the Gospel of Matthew was written for?

## THE WORD THIS WEEKEND

MARCH 15, 1981  
SECOND SUNDAY OF LENT

by Paul Karnowski

Several years ago the mini-series "Roots" was a smash success. Millions of viewers across the country dutifully tuned in their television sets every night for a week, as they became caught up in this story of epic proportion. "Roots" not only changed the thinking of TV executives, but it also stimulated a renewed interest in genealogy (sometimes known as "rootology"). Now, it seems, we all have an aunt, a grandfather, or at least a distant cousin who spends his or her spare time pouring over family trees—a task we once relegated to sour-faced librarians or eccentric history buffs.

A good case can be made for the pursuit of one's "roots." Such a search provides us with a personal sense of history, a feeling that we are part of the continuum of humanity, and an identity that goes beyond our own environment.

When it comes to spiritual roots, three major religions trace their heritage back to the man in today's first reading. Christians, Jews, and Moslems all place Abraham in a prominent spot on their respective family trees. For good reason: Abra-

ham was a man of exceptional faith. In the book of Genesis we find many stories of his great faith, the most familiar being the sacrifice of his son Isaac. One of the distinguishing notions of the Israelite faith is their belief that God acts through history. We share in that belief whenever we trace our way back through salvation history to the likes of Abraham. The preceding centuries, we discover, are filled with the handiwork of God.

But the content of today's first reading seems contrary to the comfort we find in a spiritual genealogy. God asks Abraham to leave behind his family, his friends, and his possessions. The radical discontinuity God asks of Abraham reminds us that God works in two directions at once. Certainly God works through families as they pass their faith and belief from one generation to another. But our God is a personal God; He establishes a one-on-one relationship with us if we allow it. Let us not overlook the example of Abraham. He discovered his "roots," his origin and his meaning not by looking back, but by looking up. It is by looking up that we will see the face of God—and live!

Genesis 12:1-4  
II Timothy 1:8-10  
Matthew 17:1-9

by Ruth Ann Hanley

We are Church. Vatican II reminds us it isn't the physical edifice which is the bride of Christ, but the Christian community. So when Father Francis B. Dooley, pastor of St. Catherine of Sienna Parish, speaks of the people as his parish's first "strength"—he has to be on target.

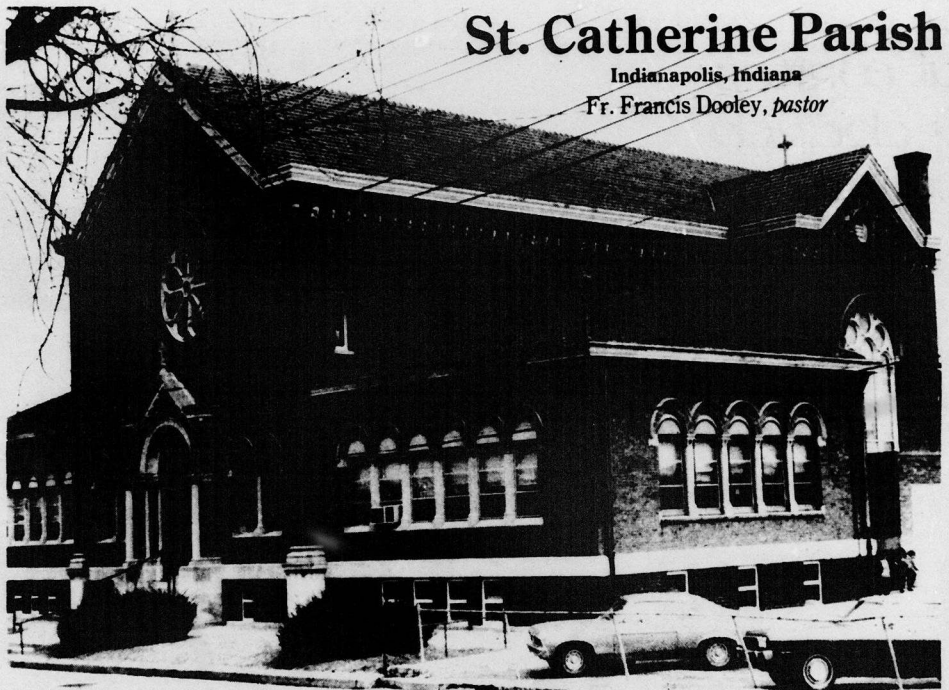
Father Dooley refers to the more than one-third who are senior citizens as "good solid folks." And he tells of new families moving into his south-eastside parish of predominantly German ancestry: "We have people who went to school here coming back and buying homes. Our school families have more children than the national average." Father Dooley optimistically terms St. Catherine a "gradually growing" parish.

Father Bernard J. Carr, in residence at the parish, calls the school yard a "beehive of activity" on weekends, with CYO activities as well as crowds from Mass. "St. Catherine's has the most active CYO in the archdiocese," he declares.

For nine straight years this group has been archdiocesan CYO of the year, under leadership of Bernie Price for much of that time.

Another source of parish pride is the grade school established in 1909. Father Cornelius Otto Bosler had four school rooms incorporated into the church building which a passing architect described as "an example of pure Florentine architecture"—the only one he'd been able to find between here and Chicago. These rooms each held two classes and were positioned in the church vestibule on either side of the facade.

IN 1922, four additional rooms were built into a separate convent-school which also housed the Sisters of Providence.



# St. Catherine Parish

Indianapolis, Indiana

Fr. Francis Dooley, pastor

All of these rooms now are a consolidated school, Central Catholic, with children from St. Patrick's, St. James, Holy Rosary, Sacred Heart, and St. Catherine parishes.

Principal Mike Amrhein speaks enthusiastically of one of the school's special-

ties—the junior high electives program. He calls it the first such program in the archdiocese and includes such subjects as CPR, drafting, band, tennis, fencing, speech, leadership and others. He also is sure the school "has the best cafeteria on the southside."

Drama and choir have long been synonymous with St. Catherine. A parishioner since 1932, Anna Carroll, parish secretary, remembers well the once famous but now defunct drama club, which she says, "played at many neighboring parishes in its day."

The St. Catherine choir has a long and successful history. According to Margaret Woolsey, Altar Society treasurer, it practices hours every week, and "that's why it's so good." Zita McKay is choir director and a group of about 30 sings at the Sunday 11 o'clock Mass.

LONG TIME parishioner Ed Gaboney is especially proud of the parish's St. Vincent de Paul chapter. He describes it as a reach-out operation because "the majority we assist are non-Catholics." St. Catherine people drive the pick-up truck and enlist CYO youth in their work.

The parish has known its hard times. Anna Carroll helped when the people organized to pay off its debt in 1941. Msgr. James Downey, their pastor, lay ill, and Father Ronald Hostetter set up a street collection program. Each woman took a block and collected one dollar a month until the debt finally was liquidated in 1948.

At its peak in 1952, the parish had 1,000 households. Today there are 434.

In the early 70's, a new interstate I-65, cut a swath through the parish two to three blocks wide and a mile long. When Father Dooley arrived in 1973, "all the houses were down on Raymond between Keystone and Shelby."

Margaret Woolsey speaks of "special times" parishioners still enjoy including the parish festival, picnic and St. Patrick's dance, this year slated for March 14. In addition to the Parish Council and other activities mentioned, the people have their choice of a seniors group, the sewing guild, the men's club, the Catholic Daughters of America, a right-to-life group, a blood donor program and a soon-to-be reactivated Holy Name Society.

In Anna Carroll's words, the parish "did go down, but it's coming back up."



**PARISH SHARING**—Above, Father Dooley and parish secretary Anna Carroll enjoy parish memories portrayed in a 1959 golden anniversary booklet. At left, principal Mike Amrhein jokes with cooks Mary Warholak (left) and Alice Meisberger. And at upper left is pictured parish leaders Margaret Woolsey, Edward Gaboney and Father Bernard Carr. (Photos by Ruth Ann Hanley)

# Irish eyes will be smiling March 17 at Terre Haute

They've always had a hard time holding 'em down at St. Patrick's Parish in Terre Haute on the biggest day of the year—St. Patty's Day!

One year the parishioners wanted to dye the Wabash green. They didn't get their wish, but in this centennial year they're going to celebrate the "wearing of the green" with a triple treat.

A genuine Irish "man of the cloth" (the archbishop himself!) is coming to town; a lucky couple will win a trip to fair Ireland; and a 103-year-old lady, Mrs. Edythe Pearl Haley, will be honorary mayor of Terre Haute for the big day.

Mrs. Haley is taking it in stride, having reigned at clan gatherings for a long time. She can remember when her family's mule wagon participated in a torchlight parade for President Grover Cleveland. And she tells many stories about life with

her husband, Patrick Haley, a farmer, blacksmith, motorman and member of the Terre Haute police department.

Mrs. Haley is the widowed mother of 10 children, grandmother of six, great grandmother of 12, and great, great grandmother of four. One of her grandchildren is Father Robert Sims, associate director of archdiocesan Vocations Office and administrator of Holy Rosary Church.

Unfortunately, Mrs. Haley, who lives with her 83-year-old daughter, Frieda Haley, will have to miss most of the festivities. These will include Mass concelebrated by Archbishop Edward T. O'Meara with area priests and with her grandson as homilist.

But Mrs. Haley had a spry answer when a photo session was proposed with Father Joseph Wade, pastor of St. Patrick's, and mayor Pete Chalos. Said she: "I'll be a rose between two thorns."

Even the chefs are getting into the act. The parish dinner will be prepared by Mr. and Mrs. Joe Donnelly, Irish natives and now parishioners. He is chef at Terre Haute Country Club and was chief confectioneer at the Dublin national airport.

Irish singing and dancing led by Providence Sister Marie Brendan, former director of St. Patrick's choral group, and her sister Providence Sister Brendan Harvey, director of the Simeon House at the parish, will make Irish eyes smile.

But Father Wade says the memory of the day will linger on: Parish artists have oil painted a green shamrock at the intersection of 19th and Poplar.

Sure 'n begorra, the celebration is open to the public!



Mrs. Edythe Haley

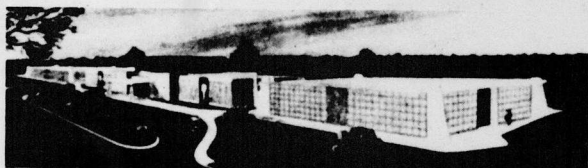
## Principals' spring meeting set

All Saints School will host the spring meeting of the archdiocesan principals March 18 in Columbus.

Administrative skills will be discussed in six sessions throughout the day. These include: "An Early Warning System: Principals and the Educational Planning Process—Second Cycle," Mike Kenney; "How Can I Prepare for a Smooth Transition of the Principalship to My Successor?," Stephen J. Noone; "From District to Deanery: What Are the Implications for the High School?," OCE staff; "DCC Everything You Always Wanted to Know," Providence Sister Judith Shanahan and Phil Rust; "Teacher Job Descriptions: Why and How?," Benedictine Sister Helen J. Kormelink, and "School Accreditation for Catholic Schools in Indiana," Robert I. Larkin.

## Catholic Cemeteries Association

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**LENTEN MEAL**—The Floyd Browns of Little Flower Parish are served the traditional fish dinner at Seccina High School. Server (nearest camera) is Toni Leffler of the Seccina Boosters' Club. Weekly fish fries support the school's athletic program. (Photo by Chuck Schisla)

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# the Active List

## March 13

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

\*\*\*

Secena High School, Indianapolis, extends an invitation to the public to share a meal in Christian friendship every lentin Friday from 4:30 to 7:30 p.m. Adult tickets: \$2.50; children, \$1.50.

\*\*\*

The Youth Activity Board at St. Roch parish, Indianapolis, will have a Monte Carlo night in the parish hall. The public is invited.

## March 13, 15, 18, 20

Special lentin programs will be held in the following archdiocesan parishes:

► March 13: Immaculate Conception parish, Millhouses, 7:30 p.m., Fridays through April 10, "A Study of the Gospel of Matthew."

► March 15: St. Catherine Church, Indianapolis, 4 p.m., Way of the Cross and Benediction, lentin Sundays.

► March 18: Nativity parish, Indianapolis, "Growing Together in Faith," 7:45 p.m.

► March 19: St. Maurice parish, St. Maurice, Thursday nights through April 2, adult renewal program.

► March 20: St. Mark parish, Indianapolis, "Speakers Series," 7:30 p.m.

## March 14

The parish of Holy Cross at 125 N. Oriental, Indianapolis, will sponsor a St. Patrick's dance beginning at 8 p.m.

\*\*\*

A St. Patrick's Day Monte Carlo is scheduled at St. Rita parish, 1733 Martindale, Indianapolis, from 7 p.m. to 1 a.m.

\*\*\*

The St. Pius X parish carnival will be held in Msgr. Ross Hall, 7200 Sarto Drive, Indianapolis, from 11 a.m. to 3 p.m.

\*\*\*

The Men's Club of St. Paul parish, Sellersburg, will sponsor a St. Patrick dance in Father Goette Hall at 9 p.m.

\*\*\*

A St. Patrick Day celebration will be held in Busald Hall at St. Philip Neri parish, Indianapolis, 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.

\*\*\*

Ritter High School Parents Club will have a St. Patrick's Day dinner/dance in the school cafeteria, West 30th and Tibbs Ave., Indianapolis. Dinner served at 7:30 p.m.; dancing 9 p.m. to 1 a.m. For reservations call 926-5293 or 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 beginning at 11:30 a.m. No tickets will be sold at the door.

\*\*\*

The Ladies Guild of Holy Family Council, K of C, will have a St. Patrick's dinner/dance with dinner 6:30 to 8 p.m. and dancing at 9 p.m. For reservations call 293-0446, 293-2699, 291-5206 or 852-2830.

\*\*\*

The Paddy Noonan Irish Show sponsored by the Kevin Barry (A.O.H.) will be held at Marian College, Indianapolis, at 8 p.m. For ticket information call 352-1076 or 359-7070.

## March 15

Assumption parish, Indianapolis, will sponsor a pitch-in smorgasbord immediately following the 10 a.m. Mass.

\*\*\*

A card party will be held at St. Patrick parish, 936 Prospect St., Indianapolis, at 2 p.m. Admission: \$1.

\*\*\*

St. Patrick's Division No. 1 A.O.H. will have a Mass at St.

## Brebeuf offers spring play, '1984'

Eighteen students will appear in the Brebeuf Prep School spring play on Saturday, March 21 at 7:30 p.m. and Sunday, March 22 at 2:30 p.m. The play will be held in the Audio-Visual Room on the Brebeuf campus at 2801 West 86th Street.

The drama, "1984," based on George Orwell's famous novel, tells of life in the future—exactly three years from now. The action is set in Oceania, England, and the plot centers around Big Brother who represents the horrors of an all-powerful government that controls the lives of all citizens. In the play, romance and humor emerge when two people try to escape from Big Brother.

"Our show is sort of a local premiere," said the director, Mr. Richard J. Cohen. "I do not believe '1984' has been performed in this area."

In leading roles are Jetta



**PLAY REHEARSAL**—Brebeuf students Paul Wright (left) and Paul Margraf rehearse a scene from the production of George Orwell's "1984."

Hawryluk, Andy Midkiff, and Paul Margraf. Featured in the play are Al McElroy, John McKinney, Jan Carnaghi, Dora Koulolias, Suzette Vandivier, John Hogan, Michael Duff, James Herd, Amy Pecar, Denise Howard, Paul Wright, Anne

Bothwell, Timothy Haynes, and John Freeman.

Mrs. Jane Hyatt is in charge of the backstage crew and student stage manager is John Quinn.

Tickets will be sold at the door. Cost is \$2.50. The public is invited.

John Church, Indianapolis, at 11 a.m. followed by breakfast at LaScala Restaurant, 110 N. Meridian. For tickets call 639-4531 or 787-5692.

► March 15: The cantata, "Jesus Lives," sung by a combined choral group.

► March 22: The Sounds of Music.

Method of Meditation will be held at Alverna Retreat Center, 8140 Spring Mill Road, Indianapolis, phone 317-257-7338.

## March 15, 22

The St. John's Festival of Arts will present the following programs at St. John Church, Indianapolis, at 4:30 p.m.

## March 16-22

A workshop on the Silva

## March 17

Members of the Newman Guild will have a day of recol-

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Cathedral High School Band  
Honorable William H. Hudnut  
IAC Irishman of the year William K. McGowan, Jr.  
Kevin Barry Division, Ancient Order of Hibernians  
Catholic Youth Organization  
Indianapolis Fire Department with Chief Donald Strietmeier

WTHR Channel 13 News Team Wagon  
Marion County Sheriff Department with Sheriff James L. Wells  
St. Patrick's Division, Ancient Order of Hibernians  
The Irish Dancers  
The Gordon Pipers  
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Fri. 7:00 to 11:00 p.m.	7:00 to 11:00 p.m.
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lection at Fatima Retreat House, Indianapolis, with Father Marty Peter, director.

\*\*\*

United Catholic Singles Club will have a dinner meeting at the Knights of Columbus hall, 71st and Keystone, Indianapolis, at 7 p.m. Reservations requested. Phone 542-9348 or 546-7569.

\*\*\*

A St. Patrick's Irish supper will be served at St. Francis de Sales parish, Indianapolis, beginning at 6 p.m.

## March 18

The ACCW district renewal day for women in the Batesville Deanery will be held at St. John parish, Osgood. The day begins at 9:30 a.m. For further information contact respective ACCW parish presidents.

## March 19

A meeting of the Indianapolis west side group of separated, divorced and remarried Catho-

lics will be held at St. Gabriel School, 6000 W. 34th St., at 7:30 p.m.

\*\*\*

A leisure day for women will be held at Mount Saint Francis Retreat Center, west of New Albany, from 9 a.m. to 2 p.m. Phone 812-923-8818 for reservations.

## March 19-22

A men's Cursillo will be conducted at Mount Saint Francis Retreat Center, Mount Saint Francis, Ind. For information or registration call 812-923-8818.

## March 20

The St. Monica parish P.T.O. carnival will be held at the school, 6131 N. Michigan Road, Indianapolis, from 4 to 9 p.m.

## March 20-22

Programs of spirituality are scheduled for this weekend in

the following locations:

► Fatima Retreat House, Indianapolis; women's retreat, 317-545-7681.

► Alverna Retreat Center, Indianapolis: a spirituality and fellowship retreat for divorced persons, 317-257-7338.

► Kordes Center, Ferdinand, Ind.: workshop on human sexuality, 812-367-9952.

## March 21

A wine and cheese tasting party will be given by the St. John Bosco Guild East Group at Secina High School, Indianapolis, at 8 p.m. Proceeds bene-

fit the Catholic Youth Organization (CYO).

\*\*\*

A Monte Carlo night sponsored by the Parents Club of St. Ann parish, 2850 S. Holt Road, Indianapolis, will be held from 7 p.m. to midnight.

\*\*\*

An evening of recollection for adults will be held in Hellmann Hall, St. Benedict parish, Terre Haute. The program begins after the 5:15 p.m. Mass.

\*\*\*

St. Mark School, 6040 S. East St., Indianapolis, will serve an Irish beef stew dinner from 4 to 8 p.m. in the school cafeteria.

## March 22

Members of Our Lady of the Greenwood parish, Greenwood, will serve an Italian spaghetti dinner from noon until 5 p.m. in the school cafeteria.

\*\*\*

An informative afternoon on the Charismatic renewal in the church will be held at St. Anne parish hall, 1904 Broad St., New Castle, from 2 to 4 p.m.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Pius X Council

3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Simon, 6:45 p.m.; Little Flower hall, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; St. Francis de Sales, 6 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## Remember them

\* BATES, Albert W., 90, St. Augustine Home Chapel, Indianapolis, March 5. Father of Kathleen Kuntz and Robert Bates.

\* BURKE, Flora M., 70, Christ the King, Indianapolis, March 4. Mother of Kathleen Wier, Jean Batza, Robert S. Jr., Daniel and Thomas Bates; sister of Gertrude Roe. Jean Schneeburger, Mary Murphy, Ann Dingeman and Peter McGilivray.

\* CAITO, Josephine M., 83, Holy Rosary, Indianapolis, March 7. Mother of Madgaline, Mary Jane, Philip Jr., Gus, Mike and Salvatore Caito, Angeline Milto and Anna Rose Copeland.

\* CLEMENTS, Raphael George (Bud), Holy Name, Beech Grove, March 9. Husband of Opal; father of Michael and Stephen Clements; brother of Beatrice Dyer, Zelma Clark and Paul Clements.

\* DENK, Robert J., 65, St. Mary, Indianapolis, March 9. Husband of Beulah; father of Jeannine Ryan, Judith Hill, Robert J. Jr., Charmaine and Raymond Denk; brother of Margaret Zellar, Helen Muerello, John and Raymond Denk.

\* GOGER, Ann E. (Gavin), 86, Holy Spirit, Indianapolis, March 4. Mother of Marieanne Nohl and Helen Andrews.

\* JENKINS, Lena, 71, Sacred Heart, Indianapolis, March 7. Sister of Ann Fox, Joseph and Robert Loschky.

\* KRUER, Rose (Kirch-gessner), 74, St. Joseph, St. Joseph Hill, March 4. Mother of Matilda Fink, Alberta Zipp and Ralph Krue; foster mother of Norbert Kirch-gessner; sister of Ann Hollkamp, Anthony and Fred Kirch-gessner.

\* LOGAN, William P., Nativity, Indianapolis, March 11. Husband of Sandra; father of Colleen and Chris Logan; brother of Helen Manley.

\* O'NEIL, Minnie (Widolff), 76, Holy Spirit, Indianapolis, March 7. Mother of William J. O'Neil; sister of Father Morand A. Widolff, Catherine Zerr and Irene Wehrle.

\* PELSOR, William A., 67, St. Michael, Brookville, Feb. 28. Husband of Emma; father of Dr. Francis, Dr. Donald and Bruce Pelsor; brother of Mary A. Stumpf.

\* PORTER, Murrell, 67, St. Bridget, Indianapolis, Feb. 28.

\* ROE, Shirley A., 45, St. Luke, Indianapolis, March 5. Wife of Roy E.; mother of Cheryl Storms, Tim and Deborah Roe; daughter of Ursula O'Neill; sister of Dennis O'Neill.

\* ROEHM, Marie, 81, Sacred Heart, Indianapolis, March 6. Sister of Irene, Frances and Walter Roehm.

\* SCHMITT, Hallie M., 75, Little Flower, Indianapolis, March 9. Mother of Joan Baldwin and Dorothy Holdaway; sister of Mimi Potts.

\* SMITH, Alvin G., 66, St. Luke, Indianapolis, March 4. Husband of Jane; father of Cynthia Sloan, Celeste Martin, Thomas and Rick Smith; brother of Aileen Berry.

\* SVENSTRUP, Mary Veronica, 24, St. Luke, Indianapolis, March 7. Daughter of James E. Sr.; sister of James E. Jr., Thomas, Michael, John and Christian Svens-trup; granddaughter of Delia Brosnan.

\* TURNER, William H., 55, Holy Family, New Albany, March 6. Husband of Elizabeth (Kroskey); son of Achashsh Turner; brother of Betty Shaffer, Wandu Sulser, Janice German, Robert and Thad Turner.

\* WARD, Peter M., 87, St. Augustine, Leopold, March 6. Father of Lucille Riddle, Mary A. Shearn, Clara R. Mallory and Louis Ward; brother of John Ward.

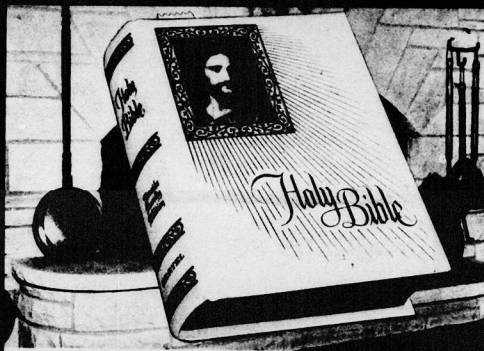
\* WILLETT, James W., 75, St. Anthony, Clarksville, March 2. Father of Mrs. Kenneth Sims, Mrs. John Lobb, Mrs. Margaret Allen, Mrs. Tommy Martin, Mrs. John Riley and Joseph Willett; brother of Nellie Nally, Leo and Maurice Willett.

\* WITTMER, J. Lester, 69, St. Augustine, Leopold, Feb. 26. Husband of Pearl; father of Gaylord Wittmer and Carolyn Lucke; brother of Benedictine Sister Evarista.

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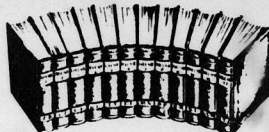
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# What's Cookin'?

## St. Pat's day calls for Irish edibles

by Cynthia Dewes

Faith and begorra, it's St. Patrick's Day, when everyone turns green—from envy, if they're not Irish!

St. Paddy's parties are a welcome break in Lenten solemnity (and were even more appreciated in former years when the Lenten fast was kept more strictly). Phony and real Irishmen alike eat traditional Irish foods and drink gallons of green beer.

The most favored Irish meal is probably corned beef and cabbage. Grocery stores usually oblige by offering specials on the beef and cabbage just before the holiday. Corned beef rounds cost more than briskets but they have less waste and fat.

### Corned Beef & Cabbage

¾ lb. corned beef round  
8 small onions  
8 whole carrots  
4 potatoes, halved or quartered, depending on size  
2 celery stalks, cut in 2" pieces  
1 green cabbage, cut in wedges

Place meat in a heavy kettle. Sprinkle with 1 tbsp. whole peppercorns, 1 tbsp. whole cloves and 2 crumbled bay leaves. Cover meat with hot water. Bring to a boil and remove scum. Turn heat down; cover and simmer for about 3 hours until meat is tender. Remove meat to a

baking pan. Place all vegetables except cabbage in reserved meat water and cook for 20 minutes. Add cabbage and cook 10-15 minutes longer. Meanwhile make a glaze of brown sugar and prepared mustard and spread on corned beef. Heat the meat in a 350° oven for 20 minutes. Season vegetables with salt and freshly ground pepper and serve with lots of butter on top. Place vegetables around hot sliced meat on a platter and put a pot of mustard on the table. **Serves 8**

A great accompaniment to the corned beef and cabbage is Irish Soda Bread.

### Irish Soda Bread

4 c. flour  
¾ c. sugar  
1 tsp. baking powder  
¼ c. margarine  
1½ c. raisins

1 tbsp. caraway seeds  
1½ c. buttermilk  
1 egg, beaten  
1 tsp. baking soda

Combine dry ingredients and cut in margarine until mixture has the texture of cornmeal. Stir in raisins and caraway seeds. Combine buttermilk, egg and baking soda. Stir into dry mixture. Dough will be sticky. Place in a greased 9-inch round pie pan, cake pan or casserole. Using a knife, score the top, dividing it into fourths without cutting too deeply, to make an X or cross. Bake 1 hour in a 350° oven. Remove from pan and cool on a rack. Serve warm with butter.

When the Irish jig is up (ow!) and it's the morning after, there may be leftovers.

(But that's doubtful). Here's a good Irish side dish to complete any meal.

### Colcannon

1 lb. cabbage  
1 lb. potatoes  
1 c. milk or cream  
2 small green onions & tops

½ c. butter  
Salt & pepper to taste  
Pinch of mace

Cook the cabbage separately from the potatoes. Chop cabbage well. Chop onions and simmer in milk until soft. Drain potatoes, season and beat well; add cooked onions and milk. Blend in cabbage, beating until it is a pale green fluff. Pile into a deep warmed dish. Make a well in the center and pour in enough melted butter to fill up the cavity. Serve the vegetables with spoonfuls of the melted butter. Leftovers may be fried in hot bacon fat until crisp and brown on both sides.

For dessert or for a party table Shamrock Cookies look very pretty and taste even better.

### Shamrock Cookies

1 c. shortening (½ butter)  
1 c. sifted confectioner's sugar  
1 egg  
1 to 2 tsp. peppermint flavoring  
2½ c. flour  
1 tsp. salt  
1½ tsp. green food coloring



Mix shortening, sugar, egg and flavoring thoroughly. Stir in flour, salt and food coloring. To make shamrocks, roll 3 small balls (¼ tsp. dough each); flatten into shamrock shape; shape stem and attach. Sprinkle with green decorating sugar. Complete one cookie at a time or dough becomes too dry to handle well. Bake about 9 minutes in a 375° oven.

Makes 9 dozen cookies

We are grateful that St. Patrick's Day inspires so much fun. St. Patrick was a great saint—sometimes we wish he were here today to drive a few modern snakes out of the world's grass.

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## Two Lenten programs set

Two more Lenten programs have been announced.

St. Mary's Church of New Albany has chosen the theme, "From Ashes to Easter," for its Sunday liturgies, family prayer and sharing and small renewal groups which will pray together and discuss their faith life. Parish coordinator Larry Fischer said the program's aim is strengthen community, "coming to realization at the Easter Vigil Service" when new

## Charismatic day planned

A special invitation has been extended to all parishioners of churches in the Connersville Deanery to attend a program from 2 to 4 p.m. Sunday, March 22 at St. Ann's Parish, New Castle.

Christian Community Sister Sue Jenkins of St. Vincent Hospital will present "an informative afternoon on charismatic renewal in the church." Discussion, music and refreshments also are planned, and the program is free of charge. It is sponsored by St. Ann's Prayer and Praise group.

church members are initiated and present members renew their baptism.

The Christian Formation Program at Chatard High School is sponsoring all-school prayer services each Friday on the theme "Lent: A Time for Reconciliation and Hope." Archbishop O'Meara will be guest celebrant on March 13. Father Jim Wilmoth of Holy Name Parish on March 20 and Father John Kirby of St. Christopher on March 27.

## 68 teens go on retreat

"It was the fastest six hours they ever spent." That sums up the reaction of 68 teenagers from Vermilion and Parke counties who attended last weekend's mini-retreat at Sacred Heart Parish, Clinton.

Father Mark Svarczkopk, archdiocesan CYO moderator, led presentations on peace with self, family, friends and God. A

penitential service was led by Father Mark, Father Larry Moran of St. Joseph, Rockville, and Father Ray Mallett of St. Joseph.

Also included were films and small sharing groups which allowed the youth to express "their own feelings, thoughts and dreams" according to Sacred Heart youth ministers Jack and Bea Groves.

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## TV Programming

## PBS slates tribute to Katharine Hepburn

by Henry Herx

NEW YORK—Few women have matured so well on the screen as the actress whose 50-year career in film is reviewed by "Starring Katharine Hepburn," the documentary airing Monday, March 16, from 8-10 p.m. on PBS.

This retrospective, narrated by Douglas Fairbanks Jr., features excerpts from 31 of Miss Hepburn's 42 films, from "A Bill of Divorcement" with John Barrymore in 1932 to her just-completed "On Golden Pond" with Henry Fonda. As a bonus to her film biography viewers will also see a 1934 screen test in Technicolor with Miss Hepburn playing Joan of Arc for a film fortunately never made.

Miss Hepburn's career might be summed up in the fact that she has won three Best Actress Oscars out of 11 nominations—more than anyone else in this category. That's woefully inadequate, however, according to the eloquent testimony of her many friends and colleagues who were interviewed for this program.

Director George Cukor recalls her intelligence and also her serious approach to acting, even though he believes that the latter was sometimes completely wrongheaded. Peter O'Toole praises not only her acting but her ability to listen in a scene, making for the essential give-and-take of a good performance. Ralph Richardson, her co-star in "Long Day's Journey into Night" (1962), describes her in this difficult

role as giving the "performance of her life."

Of the many who attest to Miss Hepburn's professionalism and total commitment to her craft almost all go on to say that they prize her most of all as a person if not a friend. Her screen persona, however, is the program's central focus and older moviegoers will be reminded of her early difficulties as a romantic actress not quite cast in the Hollywood mold.

The Howard Hawks' screwball comedy "Bringing Up Baby" (1938) got her out of the studio rut and eventually led to her teaming with Spencer Tracy in "Woman of the Year" (1942). Eight more extremely popular Tracy-Hepburn collaborations fol-

lowed, alternating with roles of greater scope from "The African Queen" (1951) to "The Lion in Winter" (1968).

Miss Hepburn's career is a case study in how badly the old Hollywood misused actresses by typecasting them. Although Miss Hepburn made a number of pot-boilers and critical judgments about her acting ability are not unanimous, this retrospective succeeds in encapsulating a long career and its many facets in the context of a changing medium.

"Starring Katharine Hepburn" is a major tribute to the lasting power of a fine actress. It is perhaps extravagant in its praise at times, but this is a defect that most viewers will be quick to forgive.

\*\*\*

During its annual appeal for viewer support public television has turned to one of its most consistently popular series, "Masterpiece Theater," recalling pleasant memories of past programs in a bit of nostalgia entitled "Uniquely Masterpiece," airing Sunday, March 15, from 10-11 p.m. (EST) on PBS.

Subtitled "A Personal Retrospective," the viewpoint is that of Alistair Cooke, the urbane authority figure who has been the genial host throughout the 10-year run of the series. His personality has worn well over the years and his knowledgeable but down-to-earth commentary has contributed in no small measure to building an American audience for this British series.

The series began in 1971 with "The First Churchills." Since then the program has dramatized classic works by Dickens and Hardy, Tolstoy and Dostoevsky, Henry James and James Fenimore Cooper, and on and on. Along the way it has found time for lighter works—most notably Dorothy Sayers's noble detective, Lord Peter Wimsey—as well as a number of originals like "Upstairs, Downstairs," the all-time favorite of viewers.

Using a number of excerpts from past shows, Cooke provides a relaxed overview of the entire series, but he also tries to explain the appeal of these British dramatizations for American viewers. One rea-

son is the high quality of the acting, which Cooke assures us is the result of British repertory training that prepares actors to do their best in any role from the lead to a bit part.

The program is an enjoyable reminder that television drama is alive and well, even if it does have a British accent. Devotees of "Masterpiece Theater" will enjoy the program even more, knowing that the series will continue in the fall with programs supplied by independent British television producers now that the BBC has dropped out of the PBS picture.

\*\*\*

Sunday, March 15, (ABC) "Directions." Christianity in the Soviet Union is the topic of this week's "Directions," the public affairs program on ABC-TV. Guests are Rep. Dante Fascell (D-Fla.), who serves on the committee that monitors the Helsinki agreement, and Alin Hobison, a member of the U.S. Advisory Committee on Public Diplomacy. (Please check local listings for exact time in your area.)

Sunday, March 15 (CBS) "For Our Times." Religion behind the Iron Curtain is explored in "The Church and Detente" on "For Our Times." West German Lutheran bishops meeting in the United States discuss the issues and prospects for the future with correspondent Douglas Edwards. (Please check local list-

ings for exact time in your area.)

Monday, March 16, 8-9 p.m. (EST) (NBC) "Donahue and Kids." Phil Donahue, Emmy Award-winning broadcast personality, talks with youngsters whose experience with life-threatening illness has helped them develop an extraordinary and positive outlook on life.

Wednesday, March 18, 4:30-5:30 p.m. (EST) (ABC) "My Mother Was Never a Kid." A bump on the head sends a rebellious 13-year-old reeling back through time to the 1940s where she makes a rowdy new friend, the girl who grew up to be her super-perfect mother.

RADIO—Sunday, March 15, (NBC) "Guideline." Al-anon and the American family is the topic of this program with Marist Father Joseph Fenton. "Guideline" host, and, from Al-anon, Margaret S. (whose last name is not provided). This is the second in a series on alcoholism and the American family. (Please check local listings for exact time in your area.)

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# Viewing with Arnold

## 'The Competition'

by James W. Arnold

In the old Vince Lombardi days, winning used to be the only thing. Well, the world has gone soft. In "The Competition," no less a fanatically ambitious hero than Richard Dreyfuss—the perennial supercharged man-on-the-make—settles for losing and love.

Which is, in reality, pretty much what everybody settles for, if they're lucky.

"The Competition" is about a contest among young classical pianists, but it could just as easily be among athletes in the Olympics. The movie has a mix of themes, which is one of its problems. It is about learning to accept one's limitations, even simple bad luck. It's also about the way adults—parents, teachers, coaches, even political regimes—live vicariously off the achievements of the young. There is even a trendy bit about competition between the sexes, and the willingness to sacrifice, to take second place, for a loved one. That is the usual female role, but here it falls, bitterly, to Dreyfuss.

All of this, wet in the photogenic environs of San Francisco, sounds more interesting than it turns out in the movie. New writer-director Joel Oliansky simply spreads all the ingredients too thinly. He also has to work in the musical performances, with six finalists (including Dreyfuss and heroine Amy Irving) playing concertos by the likes of Brahms, Beethoven, Chopin, and Prokofiev. The music gets a decent amount of attention, but it's mostly



summarized rather than explored. That's exactly what happens to all the other material. Even so, the film drags on over two hours.

DREYFUSS is his usual brash but vulnerable self, as an aging prodigy who has just one more chance to win a major prize, not only for himself but his doting and dying father. His folks are broke from supporting his career, and he feels guilty. Ms. Irving comforts him:

"You're not stealing their money. You're letting them love you. What are parents for, if not that?" I'm glad somebody asked that question.

The Irving character is driven by a teacher (Lee Remick) who traces her pedigree back to Beethoven. Remick is a female version of the coach-fanatic who detests the opposite sex for distracting her pupils from the purity of excellence. The piano, she tells Irving, "is your first husband . . .

marry it the way a nun marries Jesus."

On the male side, Dreyfuss seems to agree. At first he is determinedly cool to romance: nothing must spoil his concentration. But Irving, who is certainly among the more charming and credible of the new crop of actresses, has no such qualms. She gently seduces him in a long scene that accounts for the B rating. It's about as pornographic as a third grade reader, but the problem is the easy acceptance of instant sex. The unlikely love affair—it's inconceivable that two competitors could even fall in lust in a single week, I mean, they practice eight hours a day!—is all contrived anyway, to set up the

big dilemma:

**WILL SHE** let him win, because he wants to win so much? He talks her out of that, but makes a big mistake: he so inspires her with his selfless love that she goes on to play like Liszt and Paderewski combined. A loser again, the hero must swallow his considerable ego. (It wouldn't be easy living with Liszt and Paderewski). Can he do it? One feels filmmaker Oliansky couldn't make up his mind, and offers several endings, none of them especially convincing.

The other contestants cover the ethnic waterfront, just like squad members in old war movies: a Canadian man, a Russian girl (defec-

tion is also squeezed into the plot), a black who is (I guess) a homosexual, and a New York Italian whose family is crudely stereo-typed. (They are so dumb they applaud before the concerto is over. When the pianist lies to the press for publicity's sake, his mother seriously insists he "go to confession this very afternoon.")

A more fundamental problem is that "The Competition" is a musical movie in which all the pianists are faking. They do it well, but the music is really played off-screen by somebody else. This is a ludicrous situation, not to be compared with dubbed voices, since the only visual interest in piano-playing is in the hand work, and here it isn't genuine. Dreyfuss could also expertly pretend to be Baryshnikov, but would you want to watch him?

(Good music and acting, but consistently shallow; some sex problems; satisfactory for mature viewers.)  
(NCOMP rating: B—objectionable in part for all.)

## Film ratings

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

**A-1**, morally unobjectionable for general patronage;

**A-2**, morally unobjectionable for adults and adolescents;

**A-3**, morally unobjectionable for adults;

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

**B**, morally objectionable in part for all;

**C**, condemned)

**Agatha Christie's**

**The Mirror Cracked** . . . A-2

**Altered States** . . . B

**American Pop** . . . A-3

**Any Which Way You Can** . . . B

(Emphasis on violence)

**Battle Beyond the Stars** . . . A-3

**A Change of Seasons** . . . C

(Extravagant nudity and muddled moral outlook)

**The Competition** . . . B

(Crude sexual references and a graphic love scene)

**The Dogs of War** . . . A-3

**The Earthling** . . . A-2

**The Elephant Man** . . . A-3

**The Empire Strikes Back** . . . A-2

**Eyewitness** . . . A-3

**Fade to Black** . . . B

(Sordid atmosphere and violence)

**Fantasia** . . . A-1

**The First Deadly Sin** . . . A-3

**Flash Gordon** . . . A-3

**The Formula** . . . A-3

**Fort Apache: The Bronx** . . . A-1

**Funhouse** . . . C

**Galaxina** . . . A-3

**The Great Santini** . . . A-2

**Hangar 18** . . . A-2

**A Hollywood Night** . . . C

**The Idolmaker** . . . A-3

**The Incredible Shrinking**

**Woman** . . . A-3

**Inside Moves** . . . A-2

**The Jazz Singer** . . . A-3

**Kagemusha** . . . A-2

**The Kidnapping**

**of the President** . . . A-3

**The Lion of the Desert** . . . A-3

**Loving Couples** . . . B

(Implies that mate-swapping can have a therapeutic effect on marriage)

**Nine to Five** . . . A-3

**Oh, God! Book II** . . . A-2

**Ordinary People** . . . A-3

**Popeye** . . . A-2

**Private Benjamin** . . . B

(Contains scenes ridiculing sexual morality as well as some nudity and gross language)

**Raging Bull** . . . A-3

**Scanners** . . . B

**Shogun Assassin** . . . C

(Extreme violence)

**Star 80** . . . B

(Frequent profanities and a lewd sequence)

**The Stunt Man** . . . B

(Graphic nudity and sexuality)

**Tess** . . . A-2

**Tribute** . . . A-2

**Wizards and Phil** . . . A-3

**Wizards** . . . A-3

**Zebra in the Kitchen** . . . A-1

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