

The CRITERION

Evangelizers get going on master plan

by VALERIE R. DILLON

A longrange plan for evangelizing in the Archdiocese of Indianapolis has been unveiled by Father Clarence Waldon, Director of the year-old Office of Evangelization.

Established April 1, 1981, the evangelization office is one of three new archdiocesan programs established by Archbishop Edward T. O'Meara under funding of the Archbishop's Annual Appeal.

After one year on the job, Father Waldon reports that 39 parishes now have established evangelization committees, ranging in size from four to nineteen members. He hopes that the number of committees will double within the next year, and that ultimately, every parish in the archdiocese will have an evangelization unit functioning under the parish council.

Those committees already formed have begun a year-long study of Pope Paul VI's "On Evangelization in the Modern World." They will spend the year discussing, sharing and making plans from a meditation/study guide which Father Waldon is preparing, a chapter at a time. The guide breaks down the substance of the papal document and offers some activities for the committee to undertake during the year. The first five chapters of a planned seven are now finished.

Are committee members willing to take a whole year just for study?

"People have been impressed that we're taking our time. Many of them are relieved," Father Waldon states. He believes that efforts can be wasted "by trying to put our ideas about evangelization into action without the proper groundwork."

MANY PARISH committees already have completed study of the first chapter, an introductory one on "From Christ the Evangelizer to the Evangelizing Church." This led them to an assignment to get "an accurate vision" of their own parish.



ON THE MARCH—Twenty-three Marchers for Peace, including several Buddhist monks, are marching cross-country to urge peace and an end to the arms buildup. Traversing Indiana, they traveled through Terre Haute last Wednesday, carrying signs and banners of their mission. Today

(Friday, March 12) the group will march through Indianapolis, then will continue eastward through the state, reaching Richmond by March 16. Other photos are on page 19. (Photo by Franciscan Father Louis Manna)

Reports Father Waldon: "There were people up in their parish choir lofts counting heads and making notes on Sunday morning. Others drew maps of the parish geographical boundaries, and one had a draftsman on the committee to do it."

Sister Julia Wagner, a Sister of St. Joseph of Tipton who helps Father Waldon one day a week, also has been impressed by the enthusiasm of committee members. "They are all so spirit-filled—it's a living thing for them,

not just a program," she observes. "They have enthusiasm and zeal—they get me enthused." Sister Julia, who now is with Metropolitan Area Citizens Organization (MACO) will join the evangelization office fulltime on July 1.

According to the nun, a first-time gathering of parish committees at Bloomington recently drew people from every section of the archdiocese—from Bedford, Franklin and Greensburg, from Navilleton, Millhouse, Mooresville and Nashville, from Plainfield and Bloomington, and from Indianapolis.

"Their enthusiasm and excitement was so great," she says smilingly, "all were convinced the second Pentecost was here!"

Father Waldon believes the response from Southern Indiana may be better than from Indianapolis "because this is more new to them." He notes that committee members are from "every spectrum of the church," people of all ages and groups, including members of Cursillo, Legion of Mary, Knights of Columbus, the Council of Catholic Women and Marriage Encounter.

"We're getting people who are attuned to reach out to others, who really feel like the church is something to rave about."

THIS IS A KEY factor in Father Waldon's mind because he feels it is the laity who are responsible for evangelization. "The parish priest is important," he declares, "but the initial contact must be made by lay people. They are the ones whose life experience is closest to those we're trying to reach."

Parish committees now working will end their first year with a plan for explaining and

involving their own parish community in evangelization. "If the evangelization committee is the only one involved, they've failed," explains Father Waldon.

One tool to help them prepare their parish is a series of four 30-minute training films put out by the National Conference of Catholic Bishops' Committee on Evangelization and narrated by Paulist Father Alvin A. Illig, (See EVANGELIZERS on page 6)

St. Pat's parade headed our way!

They'll be marchin' and wearin' their green next Wednesday, St. Patrick's Day, at the second annual St. Patrick's Day Parade in downtown Indianapolis.

Sponsored by the Indianapolis Athletic Club, the parade will begin at 11:45 a.m. at North and Pennsylvania Streets, proceed south on Pennsylvania to Ohio Street, west on Ohio to Meridian, and north on Meridian to Vermont Street, where the marchers will disband at the Athletic Club.

Archbishop Edward T. O'Meara, Mr. and Mrs. John M. Ryan and Gov. Robert D. Orr will be among parade front-runners as they travel the route in a 1933 Chrysler. They will be led by the Indianapolis Police Department's motorcycle drill team and marching color guard and by the Cathedral High School band.

Others marchers will include the Irish American Heritage Society, the Kevin Barry

and St. Patrick divisions of the Ancient Order of Hibernians, the Clan Na Gael Pipe Band, Notre Dame Club Marchers, Fourth Degree Knights of Columbus, Notre Dame Club and CYO marchers, Murat Highlanders and Firemans Club, former IAC "Irishmen of the Year," politicians, other organizations and bands.

Immediately after the parade, John Ryan, a special counsel to Governor Orr, will be presented with the 1982 Athletic Club's "Irishmen of the Year" award by Governor Orr in the club ballroom. Ryan, a former judge and former president of the Notre Dame Alumni Club, will be the fifth person so honored.

Parade chairman is Jack V. Moriarty. Kevin Murray is vice-chairman and Kenneth W. Brown, treasurer.

the CRITERION

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Indianapolis, Indiana

Volunteer families offer 'tender, loving care' to newborns and very young

by RUTH ANN HANLEY

Many a woman has remarked she'd really enjoy having a baby around if it didn't involve those nice body-wearying months.

Tender Loving Care mothers and their families have been cuddling and enjoying babies without that strain since 1973. These families volunteer short-term care for newborns and very young children through a program at St. Elizabeth's Home for unwed mothers supported by United Fund and the Archbishop's Annual Appeal.

With their own family life secure, such families lovingly offer a not-so-fortunate young mother a chance to weigh adoption or keep her baby or give her time to recover health or secure employment or a place to live.

There are 32 families in the Tender Loving Care program. In the past year they have looked after 106 infants.

Answering the needs of others has called for a sharing of many things. In the case of Carol and John Maxey, who have parented 50 babies since the program began, it has meant a continuing look at priorities, a mixture of sacrifice and blessings. For daughter Barbara, 12, a student at St. Gabriel's, it has meant helping to feed and diaper the infants. For John, 15, who goes to Ritter High School, it has meant sharing his room with one little occupant after the other.

"It really has to be a total family decision," the Maxeys agree. "Even the kids in the program get to be veterans."

Jan Ash, program director, says children learn how to give and—at times—they find they must set their own interests aside.

Young John Maxey went to a fire department course on baby sitting, learning CPR and other emergency procedures from fire, police and hospital personnel.

BARBARA WAS, in a sense, the reason the Maxeys got into the program. She was adopted through St. Elizabeth's, and when she was three a call came from the agency asking if the Maxeys would help.

"We had two children then and saw the ad in our parish bulletin," recalls the father. Unfortunately that first baby arrived immediately before a crisis. "We got her one day and sent her back the next," says John.

Carol laughs, "It's because both our kids got chicken pox!"

Soon however, another little wayfarer arrived. And another and another. They came for a day or two to several months. One

thing common to all of them was their white skin. John admits he just hadn't come to terms with caring for a black baby.

"But one day," says Carol, "we got this call. They said, 'we have this little black girl and no place to put her.'"

Since that time the Maxeys have enjoyed children of both races.

St. Elizabeth's has discovered that black babies sometimes spend a longer time in foster home situations than white because it is harder to find an adoptive family.

"**IDEALLY**," SAYS Jan Ash, "a baby is adopted by a family of its own culture. If not, agencies have found problems of security and identity can develop in a child because he will depend on looking like someone. What we have done, failing to find a black family, is to find one with children of mixed heritage. Of course, it is better to have the baby adopted outside his culture than not adopted, and in that case we look for a special kind of parent to be able to work with this."

St. Elizabeth's offers babies for adoption because of its facility for unwed mothers. But Marilyn Weber, in charge of counseling, says that girls are always advised to wait to make that decision.

"Sometimes, too," says Mrs. Ash, "a mother will come wanting to place a toddler because she has no way to care for it. What we tell her is: 'Yes, you are undergoing a crisis in your life. Let's put your child in foster care. Then if you change your mind and make other plans, you can still have your baby.' What we

try to do," she adds, "is help that mother have the space to get her life going. Sometimes we find she just needs a place to put a child while she is in the hospital. We find that while 50 per cent of these young mothers may want to place their child initially, about 95 percent of those change their minds."

One of St. Elizabeth's clients willingly described her experience with the foster program. Ginny (not her real name) was 21 and about to deliver. She had a two-year-old toddler who had no place to go during her hospital stay.

A week before, Ginny remembers calling St. Elizabeth's as well as other agencies because she "didn't want Tommy to go with relatives." She didn't want relatives to know she was pregnant.

THE OTHER agencies had nothing to offer. She claims that one more recognized than St. Elizabeth's told her, "You decide. Either you keep this child or give it up. We are not a baby-sitting service."

Conversely, St. Elizabeth's impressed this young single mother as a place that offered "anything they could do to help."

"Since it was my first time away from Tommy," she recalls, "the family he was staying with let me talk to him on the phone the next morning. It made me feel better. I was scared to death. They had kids to play with and it was real neat."

Ginny admits she went with St. Elizabeth's, knowing she would offer that second child for adoption. "But they didn't want me to sign the



LOVING CARE—The best possible care is sought for a baby whose mother is temporarily unable to provide. Jan Ash, director of St. Elizabeth's foster care program, prepares to leave an infant with a volunteer family.

papers for a while. They said it was completely up to me. But I knew it was the best thing to do. I wasn't ready and I couldn't afford another baby."

One service Tender Care Families receive is transportation of the baby to the doctor or agency by St. Elizabeth's. St. Elizabeth's also provides a substitute TLC family when they go on vacation, and—because there are enough families doing this—a support system between the families has developed.

Because of the close support between families, and the many trips made to health and care facilities by St. Elizabeth's personnel, selection of TLC couples is limited to the United Way Area around Greater Indianapolis.

To be considered, couples who wish to apply should be between 21 and 55, in good health. They should be married no more than two times and in the present marriage a minimum of three years. Religion is not a factor; 40 percent of present couples are non-Catholic. They must have at least one child of their own not younger than 18 months. (Separation would be more traumatic for a childless couple, and a couple with some experience in child rearing is desirable.)

ACCORDING TO Mrs. Ash, what St. Elizabeth would most like at this time is a few black couples. She relates that a black couple who recently offered a home ended up being an adoptive couple. "After we talked to them, we found that was the program they were really interested in."

Although families may find it hard to part with the newest addition, they all understand that the program is not for those looking to adopt. "At no time would any healthy infants be adopted by the families," declares Mrs. Ash.

The only possibility is for those babies with special problems.

A couple presently requesting adoption of a child afflicted with cerebral palsy offers this reason: "We got kind of attached to him. The more we had him, the more we saw him grow, the more we thought maybe we can handle him," she says. "Of course there are unanswered questions, but you have no guarantees that your own children won't have trouble."

And so the story that begins with a mother in distress looking for help, ends occasionally in adoption of a hard-to-place child by a Tender Loving Care family.

But for most of families there will be the moment of parting. Always happy because of a child's prospect of a permanent home, but sad at their own loss.

Says Carol Maxey, "It's never too long before they start asking, 'when do we get another baby?'"



A BIT OF SUNSHINE—Foster parent Carol Maxey says her dreary winter days were brightened by the smiles and gurgles of a baby on a temporary live-in basis. Shown with her are husband John (rear), son John and daughter Barbara. (Photos by Ruth Ann Hanley)



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Helms presents new human life measure

by JIM LACKEY

WASHINGTON (NC)—With two major initiatives on abortion already pending in the Senate, a third bill which some right-to-life activists hope can unify a fractured pro-life movement has been introduced by Sen. Jesse Helms (R-N.C.).

Helms new bill, S. 2148, includes sections similar to his proposed "human life bill," which if passed would declare that life begins at conception.

The new bill also includes a list of other pro-life initiatives, such as permanent restrictions on federal funding of abortions. Such restrictions now have to be re-enacted every year.

The measure however is not a constitutional amendment, such as the one proposed by Sen. Orrin Hatch (R-Utah) and supported by the U.S. bishops.

Disagreements over whether to support the human life bill or the Hatch amendment have divided the pro-life movement during the past several months. Among other things, supporters of the Hatch amendment like their proposal because it cannot be declared unconstitutional, while supporters of the human

life bill note that it needs only simple majorities in Congress to become law.

The new Helms bill, like the human life bill, would require only majority votes in the House and Senate, but likely would be challenged in court. A Senate filibuster led by Sen. Lowell P. Weicker Jr. (R-Conn.) also is likely, Weicker said. Sixty votes are needed to end a filibuster.

Tom Ashcraft, an aide to Helms, said the new measure was proposed in response to efforts by some pro-life leaders to find alternative legislation on which pro-lifers could agree. He noted that a "pro-life Congress" has been in place for more than a year with no action yet on abortion.

HELMS, IN A statement accompanying introduction of the new bill March 1, said that while many senators made "a public commitment" to protect the unborn, "the end of the 97th Congress is but months away, and we have not yet been able to act on this crucial commitment."

Ashcraft also noted that Helms hopes to place the bill directly on the Senate calendar for a vote rather than have it go through committee.

Helms' bill, if upheld by the courts, would

extend to the unborn the 14th Amendment's protection of the "person," and would recognize that states have a "compelling interest" in protecting the lives of those "whom the state rationally regards as human beings."

While recognizing exceptions in cases where the life of the mother is in danger, the bill would:

—Prohibit any U.S. government agency from performing abortions;

—Prohibit any funds appropriated by Congress to be used "directly or indirectly" to pay for abortions or refer for abortions;

—Prohibit government funds from being used to train in the techniques of abortion, finance abortion-related research, or finance experimentation on aborted children;

—Prohibit the U.S. government from participating in insurance programs which provide direct or indirect abortion coverage, and

—Prohibit organizations receiving federal funds from discriminating against employees or students because of their opposition to abortion or their refusal to participate in the performance of abortions.

PAUL BROWN, director of the Life Amendment Political Action Committee, said he was pleased with Helms' new bill partly because, he said, "80 percent" of its provisions

already have been upheld as constitutional.

A major disadvantage of the original bill, he said, was the fear that it would be struck down by the courts. But the new bill, Brown noted, includes a provision that if any part of the bill is invalidated the other parts will not be affected.

Father Edward Bryce, director of the U.S. bishops' Committee for Pro-Life Activities, said that like all pro-life initiatives Helms' new bill "will be studied carefully."

At the same time he pointed to the importance of enacting a constitutional amendment giving pro-life legislators the ability "to move swiftly and effectively on behalf of the unborn."

The U.S. bishops, while favoring the Hatch amendment, took no position on the initial human life bill. The bishops' legal counsel, Wilfred R. Caron, said in a memorandum to Father Bryce that, in Caron's opinion, Congress does not have the power to reverse the Supreme Court's abortion decisions by simple majority votes.

The Hatch amendment, which was pending in the Senate Judiciary Committee when the new Helms bill was introduced, would declare that a right to abortion is not guaranteed by the Constitution. The amendment also would allow the federal government and the states to re-enact abortion restrictions struck down by the courts.

Stress a major problem for priests says report

WASHINGTON (NC)—Stress has become a significant problem for many priests and poses a major threat to effective priestly ministry, a new report by a committee of U.S. bishops says.

The report, "The Priest and Stress," says that while priests are no more prone to stress than other groups, a number of factors contribute to what has become a growing awareness of stress among priests.

Those factors include:

—Multiple role expectations which priests find difficult to fulfill;

—Polarization within the church, sometimes even within a single rectory;

—Neglect by priests of their physical or emotional health;

—Difficulties in finding time to develop themselves spiritually,

—Changes in theology and practice which call into question long-held beliefs about the church and the priesthood.

The report, issued by the Bishops' Committee for Priestly Life and Ministry, was prepared by a subcommittee of priests and bishops headed by Auxiliary Bishop P. Francis Murphy of Baltimore. The report was written by Father Dennis J. Dease of the Archdiocese of St. Paul-Minneapolis.

The full committee, which began the study in 1980, is headed by Bishop Justin A. Driscoll of Fargo, N.D.

THE REPORT SAID it is not the amount of work that causes stress for a priest but the attitude in which work is approached.

"When it is one of confusion, anxiety, defeatism, or resentment, his work will inevitably become a source of serious stress in his life," the report said.

But the report also remarked that the workload of most priests has increased dramatically in recent years.

"The lives of many priests today are characterized by constant deadlines," it said. "The diocesan chancery and other central bureaus, agencies, commissions, and councils add to the pressure by continually demanding the priest's attention for new procedures, programs and policies."

The report commented that one source of stress is developments in theology which emphasize the value of other religious traditions, thus prompting some priests to question their own tradition and the sacrifices they make for it.

Another is the emphasis on the "social gospel" which has prompted some to question the sufficiency of ministries based on traditional catechetical, sacramental and parochial models.

A THIRD IS THE challenge priests feel in their role as moral teachers in such areas as sexuality. "Having been schooled in a tradition of clear-cut norms for sexual behavior, many (priests) are troubled by variant approaches which seem to call into question the traditional expressions of Christian values."

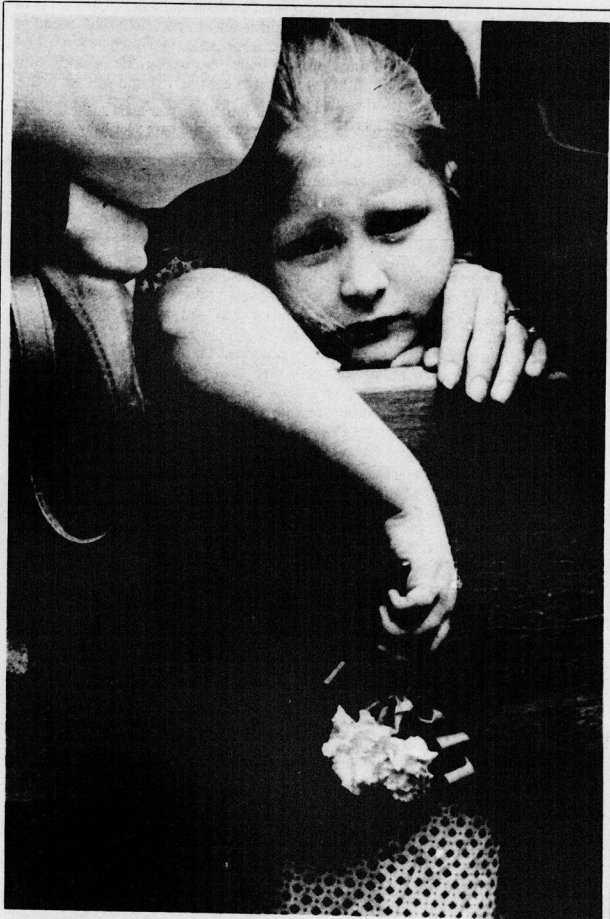
Similarly, current matrimonial tribunal processes seem to challenge assumptions of many priests regarding the indissolubility of marriage, the report said. "Also, studies highlighting the grace and sacramentality of marriage raise questions about celibacy, while the theology of celibacy itself has found less compelling articulation in recent years."

The study said polarization within dioceses and parishes can paralyze leadership, making it difficult for a bishop or priest to develop the consensus he needs to guide his people.

Among steps suggested to counteract stress is better care of a priest's emotional and physical health. "The holistic emphasis common today in medicine, psychology and even spiritual theology is based on the assumption that the body, mind and spirit are so closely interrelated that problems in one often produce very real effects in the others."

The report also suggested that priests spend regular time in prayer, meditation and spiritual reading. Noting that the quality of a priest's work is more important than its quantity, the report commented that people look to their priests as spiritual guides more than anything else.

But the report also concluded that some stress may simply be a product of fidelity to the Gospel. "The Good News was counter-cultural in Jesus' time and remains so today."



WEARY WATCHER—A tired little girl, still clinging to a green carnation, has seen enough of a long St. Patrick's Day parade in New York and is ready to go home. The Irish and would-be Irish will wear the green again next Wednesday for the traditional tribute to Ireland's patron saint. (NC Photo by Chris Sheridan)

EDITORIALS

What is meant by peace?

The Gospel of Matthew tells us that those who make peace are called the children of God (Mt 5:9). St. Thomas Aquinas, in analyzing that beatitude, tells us the work of justice shall be peace. Peace results from what he calls the active life, that is, it occurs when human beings relate more fully with one another.

Both the Gospel of Matthew and the analysis of St. Thomas might be considered less than inspiring by those for whom peace remains an ideal, an impossible dream which cannot be conquered, a windmill which keeps turning and evading Don Quixote's thrust. Peace eludes the world like an unidentified flying object. What is it, we ask? Where does it come from? How do we get it under our control?

There are those who assert the existence of peace, but many people scoff at the possibility and some refuse to work for it. For most of us peace is something we so ardently desire that we deceive ourselves into believing it is real even when it isn't. There were, for example, billboards proclaiming peace on earth when the war in Vietnam was officially ended. Yet the war continued among the Vietnamese, the Chinese and the Cambodians. And war was becoming a greater reality in the Middle East. And here and there the world was—and is—filled with troubled spots in which violence breaks out occasionally.

Peace was so desired by many Americans that we were willing to believe it must be real only because our own troops were coming home.

The pessimist might prove to us that our earth has witnessed more war than it has peace. War seems to be our pre-occupation. Even to the point of waging it for the sake of peace. "The earthly city desires earthly peace . . . and it makes war in order to attain to this peace . . ." says St. Augustine in "The City of God" (XV, 4).

Twenty-eight people—five Buddhist monks, a Buddhist nun, seven Japanese lay persons, two West German women and 13 Americans—began a journey across America last fall and this past week entered Indiana on their way to New York City to attend the United Nations' second special session on disarmament. Their goal is to make Americans aware of the world's movement toward nuclear proliferation of arms and evoke a commitment to peace and active opposition to the arms race.

The protestation of war and arms and the search for peace did not begin with these marchers. It did not begin with Vietnam. It is not the first and will not be the last. Each generation views itself having discovered peace for the first time and yet lack of peace is as old as the Biblical story of Cain and Abel.

Some think the questions raised by the marchers for peace today are different. Will our awareness of the world's pursuit of war be increased by the knowledge that the weapons are nuclear ones? Is the fear of our generation greater than that of past ones or only proportionately so? In 1964 Pope Paul VI traveled to the United Nations pleading for war never again. He was roundly applauded. Yet peace is still an illusion.

Perhaps peace is not possible. So much of war is accidental and unintentional. War begins because human beings fail to understand one another, because we become locked into our own tunnel vision, because we refuse to see things as others see them. Peace is so difficult because it means that everyone has to change and victors only want the conquered to change.

Christ claimed that he was not bringing peace but the sword. Yet he blessed the peacemakers. His vision for his followers was meant to create confusion for he espoused change—change of heart which would mean change of lives. Peace is most certainly impossible without upsetting the very world in which each of us lives.

What do we mean then when we say we strive for peace? What do the men and women marching across our nation desire? Is an earthly peace ever possible? Are we meant to be forever discouraged? As long as the heart of man remains obstinate in his unwillingness to recognize his neighbor's right to exist as he exists, peace will always be the brass ring just out of reach. And weapons will always remain the solution for obtaining a peace which ends not in the lion and the lamb sitting down together, but in their annihilation.—TCW

The right to choose

The people of Guatemala, we are told, went to the polls in overwhelming numbers to elect a new president. This despite attempts to boycott the elections by leftist interests. They had a choice of four candidates all right of center.

That the people turned out in such large numbers suggests they had a choice to make and they wanted to make it known. Like our own nation, it does not suggest the candidates are the best choices. It simply says the people were willing to choose. This may suggest something to politicians in the United States. Nearly half of those able to vote in presidential elections in our country choose not to do so. Are our candidates so lackluster?

An election is forthcoming in El Salvador. Terror is more prominent there. Leftists are threatening those who choose to vote; the military government is threatening those who choose not to. That elections are being held does not in itself indicate a democratic process is at work. Elections are sometimes held in totalitarian nations. They are usually window dressing.

People have the right to choose; they also have the right to decide from among who it is they want to choose. What the elections in Guatemala mean in terms of any reform in that nation is yet to be seen. But the process worked. Is that enough to guarantee the right of human beings to live freely?—TCW

WASHINGTON NEWSLETTER

Value of Salvador elections questioned

by JIM LACKEY

WASHINGTON—With the March 28 elections in El Salvador moving ever closer, the debate over the value of the elections seems to have intensified. One side says the war-torn country simply is not ready for free and



meaningful elections; the other says the elections will be a legitimate demonstration of the wishes of the people and a major step toward peace.

Among those who have commented—at least indirectly—on the elections has been Pope John Paul II. Four weeks before the vote he endorsed a statement by the bishops of El Salvador which, while recognizing the "abnormal circumstances" under which the elections will be held, generally backed the election process.

But others have warned that the elections may turn out to be less than representative. The Reagan administration also has been accused of banking too much on the elections instead of also pursuing negotiations aimed at ending the fighting between the country's warring factions.

Electing a new constituent assembly for El Salvador is the main purpose of the balloting. That assembly's major task will be to draft a constitution and prepare for presidential elections, possibly as early as next year.

How representative the election will be remains a major question. The guerrillas in El Salvador and their political arm, the Democratic Revolutionary Front, say they will boycott the elections, and the guerrillas say anyone who votes will be killed. Many Salvadorans of the left and right also have fled their homes, meaning that not all who might have been around to vote will be able to do so.

SALVADORAN officials reportedly have taken steps to counteract those problems. Polling places will be heavily guarded, citizens will be able to vote anywhere rather than just in their home precincts, and those who do vote will have a finger smeared with invisible yellow ink so only polling places will be able to determine whether someone has voted.

Still, memories of past elections die hard, raising skepticism that the Salvadoran army will permit a free and fair election if it believes it will lose its grip on the country. Partly for that reason reformists on the left say they won't run because they're likely to be killed if they campaign.

But Jose Napoleon Duarte, president of the country's ruling military-civilian junta, counters that everyone in the election—not just the left—runs the risk of assassination, and says the left simply knows it cannot win.

In the United States the debate over the elections and the calls for negotiations have been just as intense. Several recent congressional hearings have questioned why the United States will not agree to proposals such as Mexican President Jose Lopez Portillo's offer to mediate negotiations in El Salvador.

LIKE THE CURRENT Salvadoran government the Reagan administration feels negotiations would merely be a ploy by the guerrillas to win at the bargaining table what it cannot at the polls: a share in the government.



The administration also has claimed that captured guerrilla documents indicate the left sees negotiations as a stalling tactic until the guerrillas build up their military forces.

But an apparently growing number of congressmen are saying that negotiations ought to be pursued, especially since the Democratic Revolutionary Front has been recognized by France and Mexico, among others, as a "representative political force" in El Salvador.

Supporters of negotiations concede that leftist leaders may have legitimate concerns for their safety in the current election procedures and say such talks could convince the left to stop its guerrilla war in return for guarantees from the military establishment that the left could participate in elections safely.

Without such a guarantee, says Rep. Stephen J. Solarz (D-N.Y.), it is no more realistic to expect the left to participate in an election run by the military than it would be for the military to participate in an election run by the left.

Besides Lopez Portillo, another who has offered to mediate negotiations is Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador, El Salvador, Archdiocese.

But with less than a month remaining before the scheduled voting, the Reagan administration still was steadfastly refusing to endorse negotiations. That stand gives little hope to those who fear the election may do more harm than good.

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LIVING THE QUESTIONS

Lenten reminders call attention to needs of others

by Fr. THOMAS C. WIDNER

Franciscan Sister Jonette Scheidler wrote to tell me what parishioners at St. Joseph Parish in St. Leon are doing for Lent. St. Leon is, of course, the Dearborn county parish with a post office address in Ohio. Any mail going or coming from there carries a Harrison, Ohio post office box number.

Sister Jonette wrote "before Ash Wednesday two trees were brought into church. One is a lilac tree formation and the other a thorn hedge tree. The first is a sign of life as it is beginning to bud. The second is a stark reminder of the third sorrowful mystery of the rosary when Jesus was crowned with thorns. On the lilac tree, the CCD children were given colored pieces of paper in different shapes on which they would write their Lenten resolutions, and hang their stringed papers as a gentle reminder to them. These two trees placed near the sanctuary make parishioners stop and think of their own Lenten resolutions."

The trees injected an important thought into the business of Lent for me. Life is both beautiful and harsh. It can produce something which makes it pleasurable to be around (like a lilac tree) or it can produce something which brings pain (like the thorn hedge tree). Even human beings can be as varied as the lesser forms of life. We all carry within us the possibility for good and the possibility for evil. Working through Lent means in part learning to control the evil and allowing the good to be fruitful.

ANY OF US COULD develop our own Lenten reminders, be it trees in the church as the parishioners at St. Joseph's have done or something for ourselves in our homes—a plant, perhaps. Reminders are both necessary and helpful, I think,



because we are usually doing things during Lent that we don't ordinarily do. It's easier to forget. So we need to remind ourselves of our goals in some way.

Another reader, a widow from St. Mary's parish in Greensburg, wrote to say "I hope to get in touch with someone everyday who needs cheering for one reason or another; maybe because of illness, old age, death or plain old loneliness, or some other problem they may be experiencing. This might be by letter, phone or personal visit. I intend to keep a list of the people I contact to make sure I do at least one a day."

The lady said some of the visiting would be repetitious and she admitted having some selfish interest in the project. She said it will help her not feel so alone and shut-off. "I love people and like to write letters, but don't always allow myself the time for letters and visits like I should."

Lastly the reader wondered "if I will run out of people to contact before Easter arrives."

I think the project is one to be highly recommended. It seems to me to strike at the heart of Lent, at the heart of what our Lord was trying to teach us. The object of Lent is to open our hearts to him and we can do that most effectively by opening our hearts to others. The parishioners at St. Joseph found a way to accomplish this by setting up Lenten reminders in their church. The lady at Greensburg has set for herself a reminder by her own stationery.

WHAT BETTER WAY to bring Christ to those who are not able to meet him daily in the sacraments than by the personal visit of a fellow Christian! If we really believe Christ is a part of our lives, then we carry him with us and we bring him to one another in just such an action as this reader describes.

Keeping a list of names offers all sorts of possibilities—it can be a reminder of one's own petitions in prayer. The reader might extend her generosity beyond Lent and keep her contacts going. She might even interest others in her project.

We can't take responsibility for the whole world as Jesus did, but we can share our concerns with others who might be willing to comfort the sick and the lonely as well.

The visits and the contacts might certainly be repetitive but that suggests the reader might take an even greater risk. There is a famous and excellent short story by Southern writer Eudora Welty called "A Visit of Charity." The story concerns a young girl who visits a nursing home as a requirement for a Girl Scout badge. The girl has no interest in the people she is visiting, merely the reward she will get for being able to say she went to the nursing home and visited a few older people. The kind of project the reader wrote about could easily have this result. To keep it from doing so she could establish more permanent relationships with the people she is visiting. That's why I suggest it could be something to extend beyond Lent.

IT MIGHT NOT BE possible to maintain contact with everyone the reader visits during Lent, but how marvelous it might be if she were to keep up some visits even after Lent with a few individuals who might really need the constant attention.

I understand what the reader sees as her own selfishness, but it is not selfish in a moral sense. To realize that she too might gain from the meetings with the sick is simply a realization of the grace that comes with doing good works. God loves us for that. We can see in it a selfishness, but we ought to see in it the means by which God has chosen to grace us. In recognizing the value of others, we learn something about the value of ourselves. And there is nothing, it seems to me, more valuable in God's kingdom than the relationships we develop with one another. The reader may certainly find some new friends. What a joy that is especially when one realizes that in finding new friends one is finding Christ in a new way.

It sounds to me as though some readers are having a very productive Lent! Anyone else?

TO THE EDITOR

Countryman wants 'hands-on' training

Soon we will all receive an appeal letter for support for St. Meinrad's. It will explain the importance of the work done there in the education of future priests. It will mention the life and vitality of this, the largest Catholic Seminary in the U. S. And it will ask for our prayers and money. Unfortunately, it will not ask for something else it needs from us—our time and energy in the formation of priests.

The training of priests is too important to be left to clerics alone. Most seminaries do have

lay professors on their faculties, yet many new priests emerge with the idea they are the Church. Hogwash. We are all the Church, or so Vatican II seems to say. We the laity should have some hand in the formation of our ministers. Their service to us should be based on some kind of experiential understanding of what it is to be married, to be out of work, or to feel the thousand and one things priests do not have to worry about.

It is time for "hands-on" vocational training in our seminaries. We need these men to be experienced some how in the ways of the world. Book learning and prayer are not enough. The example of Jesus is the best example of this: He did not choose reclusive Essenes to be His Apostles; rather, He chose experienced, working men of the world to be the servants of His people. Fathers, we want you to be with us and a part of us.

Indianapolis

Chris Countryman

Hispanics article delights reader

I just picked up the Criterion and read the article on the Hispanics. I am delighted that the readers of the Criterion have the opportunity through your article to learn what the Hispanics of our archdiocese are doing to develop leadership in the Hispanic community. Thanks for focusing on these very important people.

Oldenburg

Sr. Mary Carol Schroeder

Likes question box

I enjoy reading The Criterion every week. I especially like The Question Box and the history of the different churches in Indiana. Keep up the good work.

Peter J. Olah

Terre Haute

Marriage and family issue complimented

Just want to compliment you on the Feb. 12 issue that had marriage and family as its theme. I thought your selection of articles and topics was a balanced approach of a very timely issue, namely, pre-marriage and actual marriage life experience and divorce and even the changes in the concepts of marriage over the years. My favorite was "Reaching Readiness for Marriage Takes Most of a Lifetime." I found your insights some of the best on the subject.

Secondly, I think it's always good for us to

Evans comments on training of troops

Because of our mutual concern about the situation in El Salvador, I wanted to share with you the letter I have sent to President Reagan regarding the use of foreign assistance funds for the training of the Salvadoran troops at Fort Bragg and Fort Benning.

I appreciate your continued interest in this critical issue.

Dave Evans
U.S. Congress
6th District, Indiana

Washington, D. C.

Dear Mr. President:

I would like to take this opportunity to express our concern about the continuing military assistance to the government of El Salvador. As you know, no further military assistance may be given until the White House can report that the government of El Salvador:

- is making a concerted and significant effort to comply with internationally recognized human rights;
- is making continued progress in economic and social reform;
- has demonstrated a commitment to holding free elections;
- and has made a good faith effort to in-

vestigate the murder of six U.S. citizens and to prosecute those responsible for their deaths.

In light of enduring violence against civilians by the Army and security forces and the government's continued inability to prosecute the murders of the six Americans, any additional military assistance would be a violation of U.S. law. Of immediate concern to us is the presence and scheduled arrival of 1,500 Salvadoran soldiers and officer candidates at Forts Bragg and Benning. This training program is technically legal, but is a show of bad faith, coming as it does just two weeks before the first certification report is due. Furthermore, the Congress was not consulted on this significant expenditure of foreign assistance funds.

I hope and expect that the following concerns of the American people and the Congress will be made abundantly clear to the Salvadoran troops during their training in our country: 1) The use of torture in any situation is absolutely inadmissible. During 1981, the Army and security forces have resorted to acts of violence to terrorize Salvadoran civilians: mutilations, beatings, dismemberment, rape, disfigurement, and the exhibition of mutilated bodies. 2) Any acts of violence or abuse directed against Salvadoran civilians is not only immoral and a contravention of accepted international conduct in wartime, it is also strategically and politically counterproductive. Any theft, burning, or pillaging of Salvadoran villages and homes should cease. 3) Incursions into Honduran territory and raids on refugee camps along the border are a violation of Honduran neutrality and should be stopped.

Let us at least use the occasion to convey to the Salvadoran troops the commitment of the American people to human rights, justice and decency.

I look forward to hearing what measures have been taken to convey these concerns.

Togetherness: a health spa for improving marriage

by RUTH ANN HANLEY

Economic conditions are not only taking their toll on the family paycheck but on the family backbone of marriage as well.

According to Steve Taggart, a member of a presenting team for the Togetherness marriage retreat, many marriages are breaking up right now because men are worried about being unemployed. "If the wife has had to get a job," he says, "the husband has to deal with the problem of not being a provider." He feels this problem is presently one of the most stressful for marriages. It needs an answer.

He feels one part of that answer is better communication between husbands and wives, the time, skills and freedom to talk it out.

What Taggart suggests is a Togetherness retreat at Alverna.

According to retreat director Franciscan Father Martin Wolter, Togetherness is the easy, relaxing kind of retreat; "the uncola" of marriage enrichment programs. It provides "time to unwind, to rest, to re-create and simply to enjoy time with your spouse."

With its built-in flexibility, Father Martin says, it allows a couple the time to discover where they want to spend their efforts. Some phases of the retreat will be more important to them than others. If they wish, they can take out time and just sit and talk or roam Alverna's wooded grounds.

Of course the retreat has a master plan, an outline which promises to focus on personal growth, couple relationship through communicating, family relationship through children and relatives, community relationships of church and neighbors and relationship to God as individuals and couples.

THE TECHNIQUE is for a team of trained couples and a priest to provide participants with points to ponder. Couples spend time reflecting on them individually, then share with each other. Lastly, couples who wish may share with the group some insights and witness from their own life story.

Paul Madden, another Togetherness presenter, says the flexibility of the retreat appealed to him. In fact, that was what got him

to come. Madden says he can understand that people would feel "non-committal and apprehensive" about a retreat. This was his first couple retreat and he says he had "no point of reference" but knew that he didn't want anything "too disciplined or structured."

But what can you do when your mother-in-law gives it as a Christmas gift?

His wife Joanie says she "thought Paul and I had a pretty good communication. We really had shared an awful lot." Yet she sees the week-end as a "type of preventative, a way to make a marriage happier. It's not true that you have to really be in the pits before you ask for help," she believes.

Father Martin remembers the man who registered, then called back and cancelled. "Things are going pretty good now; we won't bother," he announced. I told him it was the right time to come anyway," says the director. "This program isn't like a hospital. It's more like a health spa which helps you improve and stay healthy."

Father Martin comes from a Marriage Encounter background. Steve and Dianna Taggart were presenter couples in that program. Father Martin remembers that Marriage Encounter, a Spanish import, got started in the States in 1967. He made one in 1968 and taught others in Joliet, Chicago and Nebraska. "It's a great program for breaking down walls," he says. "It works to develop communication and understand feelings."

Steve Taggart adds that at the time he and Diana made a Marriage Encounter "it was the best thing for us." He calls Marriage Encounter more "structured and intense," but claims that "if they hadn't told me what to do, I would not have done it."

TAGGART BELIEVES the engaged and married retreats offer "a way to communicate and grow with your spouse. Before the retreat, ours was not a problem marriage. I worked hard. She kept a spotless house. Our two kids were happy. But we didn't know each other. I think I knew her less than when we married because we were both so involved."

Taggart says he is constantly fighting the idea that Togetherness is only for Catholic



MEMORIES—Father Martin Wolter holds a "heartfelt" gift of appreciation from a couple who made a Togetherness retreat at Alverna. Shown with him are (at left) Paul and Joanie Madden and Diana and Steve Taggart, who help present weekends. (Photo by Ruth Ann Hanley)

couples. The program is open to all faiths. In fact, according to Father Martin, about two-thirds of the couples who have come are interfaith. Prayer and a couple's relationship to God is explored in the program and those who wish may attend Mass. But Mass is not the culminating point of the week-end. According to Father Martin, "we avoid having it as a peak. It may be for some, but not for the group."

Yet Madden believes the Spirit moves throughout the week-end. He recalls one couple who found consolation in the Bible and shared their experience with the group.

"When they came, they said they were not aware they had a problem, but it became in-

creasingly apparent. During the wrap-up session Sunday night, the husband stood up and read a Bible passage. He read about the blind leading the blind until both fell in a ditch. He likened that to his and his wife's problem, claiming it was unbelievable how the weekend opened them to what was missing in their marriage."

And Joanie Madden insists it's the gentleness of the approach that helps: "It's just an easing in; a lot of times you just pick it up. You won't forget you made this retreat."

The next Togetherness retreat at Alverna will be the week-end of March 26-28. For additional information couples may call 317-257-7338.

Evangelizers get going (from 1)

director. In a collaborative effort, the Office of Catholic Education will purchase these films for parish use.

Finally, actual evangelizing efforts will begin. This might take the form of knocking on doors—all doors—within a parish's geographic boundaries. "We will offer a workshop to prepare committee members to do this," promises Father Waldon. Or the outreach plan might call for a blanket mailing or erection of special signs in front of the church building. Or it might be all of those things, or more. It would be a total plan designed, says Father Waldon, to reach alienated Catholics and the unchurched—those with no religious affiliation.

Father Waldon indicates his own parish, Holy Angels in Indianapolis, will begin to use tracts, commonly used by some Protestant churches. He says a tract on "What does a Catholic believe?" would "arm my people with the truth about their church," and could be left in public places or handed to people.

PEOPLE WHO responded to evangelization efforts would then need a followup. Those who wanted to learn about the faith could enter the Rite of Christian Initiation of Adults (RCIA) program. "For alienated Catholics, we would try to do whatever was needed" to bring about reconciliation, says Father Waldon.

These longrange results are still in the future, but Father Waldon and Sister Julia are laying that groundwork now, attending priest deanery meetings, urging pastors to appoint parish committees, and meeting in the deaneries with already-formed groups.

"We're pushing for getting people who aren't already involved in too many other things," says Father Waldon. In his view, such individuals will have more time and energy to spend on evangelization. "Also, we don't want people coming in with their own pet projects."

One exception to that is parish renewal. He sees a link between the two movements, believing that parish renewal can be a tool for the beginning of evangelization. "I don't see any opposition between the two. Parish renewal is a maintenance program, with the focus on parish members. Evangelization is going out from home base and sharing what you've already got at home."

Further, he declares, "evangelization is the most viable way to keep renewal alive."

The ultimate goal? Father Waldon says simply: "For each parish to have an evangelization committee and for parishes to see evangelization as the central, life-giving activity of the church. Therefore, the whole archdiocese would be a live and active diocese with a deep pride in its faith."

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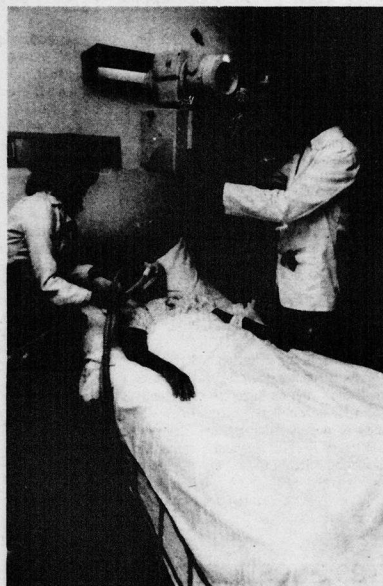
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Irish wit unearthed in 100 year old local newspaper

by VALERIE R. DILLON

For years, the mither-in-law has said: "There's only two kinds of people—the Irish and those who wish they were."

I always disagreed with that from the bottom of the French/English heart. But, begorra, I admit, some of me best friends are Irish, and I wouldn't mind me daughters marryin' one (I did!), and when St. Paddy's Day rolls around... Mother Dillon may be right. 'Tis a glorious holiday when the Irish wit and whimsy blooms extravagantly and the brooding and tragic side fades, if only for a day.



Faith, did you know this is the 112th St. Patrick's Day celebration in Indianapolis? Outnumbered though they be, the Irish have been around in goodly number since the potato famine in the mid-1800s drove the fair sons from Erin's shore. And did you know, for a few green years in the late 1870s and 1880, Indianapolis boasted "The Only Irish-American and Catholic Newspaper in Indiana," the Western Citizen, "A Journal Published in the Interests of the Irish Race," and costin' the munificent sum of \$1 a year. Twas sent throughout the state and to news agencies, hotels and railway trains in the U.S., Canada, Ireland, England, Scotland and Australia.

Published by the McSheehy Brothers, it carried a simple promotion each week: "Every Irish patriot in America should consider himself a committee of one for the purpose of assisting us in our efforts to procure 100,000 subscribers for this paper."

Ah, St. Paddy's Day was a grand celebration back then. On March 17th the Western Citizen published 20,000 copies of three eight-page editions—morning, noon and 5 p.m.—carrying lengthy reports on the St. Pat's parade route and orations and musical selections to be offered by Irish folk: "Dear Little Shamrock," "Mulcahy is Gone Away," and the like. Chairman James T. Dowling warned: "All are expected to attend Mass" before the programme.

Celebrating were the Ancient Order of Hibernians' four lodges, which met in Hibernia Hall across from the State House, 10 branches of the Emerald Beneficial Association, the Fenian Brotherhood, St. Patrick's TAB

Society, the Emmett Guards and the Irish Delegate Assembly.

A prominent ad read:

IRELAND FOREVER

May her green hills grow greener
And her shamrock never wither

ST. PATRICK

All hail. May memories of thee linger wherever
there beats an Irish Heart.

IRISHMEN OF INDIANA!

Shout loudly and long for the shamrock and the day you celebrate. But do not neglect to come with your wives, daughters and sweethearts to the

MAMMOUTH Dry Goods House of
L. S. Ayres and Co.

Ah, a wee bit o' commercialism even then.

And the problems, sure 'n they weren't so different either. The Citizen reported the Irish Benevolent Society of Anderson gave a ball the night before St. Patrick's Day, and one Father Crawley warned young ladies not to attend since it was given in Lent and was open to every "bummer, gambler and blackleg in the country."

And no wonder the Irish were a fightin' bunch—blatant job and social discrimination against them as well as the Germans was reported on virtually every page. Said one item: "The poor Irish Catholic who works on the street from morning 'til night pays for educating the banker's children, while the Irish man has to keep up a school and teachers for his own." Shades of today's tuition tax credit fight!

The Irish also were warned of mixed marriages—"no good can ever come of them"—and crime—"At no time in the history of civilization in America has there been such a prevalence of crime: robberies, rapes, murders and sins of a singular character." Church taxation was an issue then, as it is now, and a letter to the editor disagreed with "good Father Bessonies," stating that churches should be taxed since they "rear lofty grand temples where no one can go but those who can dress," although the Catholic Church is "the only church that the poor can go to."

A century ago, the Irish drank Irish beer, voted Democratic and remorseful over British rule in their native land. Sure 'n the Irish are a consistent lot—but darlin' too. Happy St. Patrick's Day!

✓ The public is invited to join the University of Notre Dame Glee Club on Sunday, March 21, at St. John Catholic Church, Indianapolis. The glee club will sing at the 5:30 p.m. Mass. A dinner buffet at La Scala's will follow with cabaret singing for the family. Cost: \$5 for adults; \$2.50 for children under 12. Contact Molly McGinley at 255-6422 no later than Wednesday, March 17.

✓ "The Church and Public Policy" will be discussed by M. Desmond Ryan, executive director of the Indiana Catholic Conference, at 7:30 p.m. March 18 at Immaculate Heart of Mary Church, Indianapolis.

✓ People looking for an alternative to the usual St. Pat's party may enjoy the Irish musical concert at St. Mary's Church, Indianapolis, on Saturday, March 13, at 4:45 p.m., preceding the 5:20 Mass. Irish folk and art songs and "sing-along" music will be offered by Pat Grant and other soloists.

✓ Bain J. Farris, former assistant administrator of St. Vincent Hospital, has been named associate administrator, in charge of all operating divisions of the hospital. Farris is a member of Immaculate Heart of Mary Parish Council, the American College of Hospital Administrators and the International Hospital Federation. He holds a bachelor's degree from Marian College and a master's degree from Indiana School of Medicine.



✓ The Archdiocesan Board of Education will meet at 7:30 p.m. March 16 at St. Bartholomew Parish, Columbus.



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SATURDAY, MARCH 20th

9:30 AM to 3:30 PM

ST. ANDREW CATHOLIC CHURCH

4050 E. 38th Street, Indianapolis

SCHEDULE

9:30 AM — Doughnuts & Coffee

10:00 AM — Workshops (Choice of one of the following)

- 1) "Feeling Good About Yourself" Sr. Eileen Cantin, Buchanan Counseling Center
- 2) "Making Your Goals Work for You" Mike Kenney, Consultant
- 3) "Coping During the First Year" Panel of Widowed

12:00 Noon — Lunch

1:00 PM — "Keeping Your Spiritual Life Alive and Growing" — Father Jim Farrell

2:30 PM — Mass Celebrated by Father Farrell

Cost: \$5.00 (includes lunch)

Send Check and Workshop Choice by March 18th to:
Catholic Widowed Organization, Catholic Charities
1350 N. Pennsylvania St., Indianapolis, IN 46202

Archbishop O'Meara's Schedule Week of March 14

SUNDAY, March 14—Mass at SS. Peter and Paul Cathedral, Indianapolis, 11 a.m.; Kevin Barry Division of the Ancient Order of Hibernians dinner, Indianapolis, 2 p.m.

MONDAY, March 15—Archdiocesan Black Catholics Concerned Vocations Retreat Day, St. Peter Claver Center, Indianapolis; St. Meinrad Seminary Alumni dinner, Valle Vista Country Club, Greenwood, 6 p.m.

TUESDAY, March 16—National Shrine of the Immaculate Conception ad hoc committee meeting, Washington, D.C.; NCCB ad hoc committee on the financial concerns of the Holy See meeting, Washington, D.C.

WEDNESDAY, March 17—St. Patrick's Day parade and luncheon, Indianapolis, 11:45 a.m.

THURSDAY, March 18—Catholic Relief Services board meeting, New York City.

check it out...

✓ Those who have winter decorations, such as wreaths, blankets, candles, etc., in Holy Cross, St. Joseph or Calvary Cemetery, must remove them by March 15 if they want to keep them for future use. The Catholic Cemeteries Association has announced it no longer will be responsible for removing and storing such articles.

✓ The Hispanic Ministry Institute will be held from 9:30 a.m. to 3 p.m. March 13 at Marian College. Sponsored by the archdiocesan Hispanic Ministry Office, it offers the "how-to" of working with Hispanics through Scripture, catechesis, cultural discussions and other means. For more information, contact Father Rodas or Brother Tom at St. Mary's, 637-3983.

✓ The Indianapolis Foundation recently awarded 15 grants totaling more than \$350,000 to various local organizations. Among them were grants of \$57,000 to St. Paul Hermitage for equipment and maintenance needs; \$28,325 to Holy Trinity Adult Day Care Center for continuing programmatic support; and \$2,500 to the local chapter of the National Conference of Christians and Jews for its operating budget.

A Lenten Invitation

Scecina High School

invites you
to eat with us in

Christian Friendship
according to the
Ancient Lenten Discipline

of Fast & Abstinence
Every Friday Evening in Lent

Place	Time	Menu	Cost
Scecina Cafe 5000 Nowland Ave. Indianapolis, Ind.	4:30 to 7:30	Fish or Clamchowder Vegetable, Potato, Bread Drink, Desert/a la carte	Adult—\$3.00 Children—\$1.00 (10 & Under)

THE QUESTION BOX

When is the consecration?

by Magr. R. T. BOSLER

Q At what moment in the Mass does the bread and wine become the body and blood of Christ? Several of us have been arguing. One holds that this happens during the words of consecration, while another contends it must take place as soon as the priest prays, "Let it become for us the body and blood of Jesus Christ."

A The question of when Christ actually becomes sacramentally present at the Mass has caused considerable discussion since the Middle Ages.

The Western, or Latin, Church settled for the opinion that the bread and wine become the body and blood of Christ when the priest says the words "This is my body" and "This is my blood." That is why we in the Roman Catholic Church call this the moment of consecration.

However, the tradition in the Eastern Church holds that Christ becomes sacramentally present during the prayer in which the priest calls on the Holy Spirit to bless and consecrate the gifts offered. This prayer is



called the "Epiklesis," and in the Eastern liturgy it is said after what we call the consecration.

The prayer to which you refer is the "Epiklesis" of the Roman Mass and occurs before the consecration. We Roman Catholics tend to look on it as an introductory prayer anticipating and leading up to the words of consecration.

Since we in the Roman Church recognize the validity of the traditions and the Mass of the Eastern Orthodox Churches, Roman Catholic liturgical scholars are willing to agree that both the "Epiklesis" and the words of the Last Supper are essential for the sacramental change.

In our new liturgy the elevation of the host and the chalice now takes place not at the consecration, when the gifts are just shown to the people, but at the climax of the Eucharistic prayer when the priest says, "Through him, with him, etc." This de-emphasizes the moment of consecration and integrates it better into the whole Eucharistic prayer.

Our new liturgy is not so much the creation of something new as a return to the practices of the earlier Christians, who looked upon the Eucharist not as a miraculous spectacle to be observed and wondered at but rather as a communal, sacrificial meal that brought Christian believers together with the

redeeming Christ and with one another and expressed Christians' common faith and love.

Q Can you explain why divorced persons may not act as extraordinary Eucharistic ministers in our parish? They attend Mass, receive Holy Communion and live respectable lives.

A That's something you must discuss with your pastor. He's the one, with the help of his parish council, who must decide how many such ministers he needs and who they should be. Since a pastor can only select a few, a parish must have some guidelines for selecting Eucharistic ministers. An agreement to select only from those who had established successful marriages would certainly not be unfair.

Personally, I would not want to overlook the heroic, divorced person raising a Christian family alone.

(Magr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 900 North Alabama, Indianapolis, IN 46204.)

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Principals to focus on justice

The Archdiocesan Spring Principals' Meeting, set for Thursday, March 18, at the Beech Grove Benedictine Center, will have "Justice . . ." as its overall theme.

Kathleen R. McGinnis, author and staff member of the Institute for Peace and Justice in St. Louis, will present a keynote address at 1 p.m., following a double session of morning workshops.

Mrs. McGinnis, who collaborates with her husband on justice materials, has co-authored "Educating for Peace and Justice: A Manual for Teachers," and "Parenting for Peace and Justice."

Workshops offered to principals will be:

"Justice is at the Heart of Curriculum Phases," presented by John Guarino; "Justice is the Good News of Catholic Schools in the Center City," by a panel of center city principals; "Justice is the Key to an Orderly Transition of Administrators," Benedictine Sisters Helen Jean Kormelink and Donna Fyffe; "Justice is Educating Peacemakers," Father Cos Raimondi; and "Justice is the Evolution of Employee Benefits Programs," Stephen J. Noone.

Registration is at 8:45 a.m., opening business at 9:15, and workshops at 9:50 and 10:45 a.m. A paraliturgy and social will follow the keynote talk.

Knights of Columbus week proclaimed in Indiana

Governor Robert D. Orr has proclaimed March 25-31 "Knights of Columbus Week" in observance of the 100th anniversary of the chartering of the Knights in the State of Connecticut on March 29, 1882.

The K of C, founded by Father Michael J. McGivney, now has more than 7,000 councils representing some three-and-a-half million members and their families in the United States and several other countries.

In Indiana, a centennial tribute will be paid to the Knights by the Indianapolis Valley of the Scottish Rite. Supreme Knight Virgil C. Dechant will be among guests at a "Bean Supper" at 7 p.m. Saturday, March 13, at the Scottish Rite Cathedral in Indianapolis.

A supper highlight will be the appearance of "the Rev. Grady Nutt," a TV personality billed as the "Prime Minister of Humor" and appearing on "Hee Haw."

Indiana State Deputy Caran G. Siefert of Batesville reports the supreme councils of the two fraternal organizations have met annually for a decade, discussing issues of common concern to both groups as Christian fraternalists and Americans, developing "deeper understanding and mutual respect for one another," according to Siefert.

Among those who will be on hand for the centennial tribute will be Archbishop Edward T. O'Meara; Indianapolis Mayor William Hudnut; Vice Supreme Master F. Robert Fleck of the Father Sorin Province, Fourth Degree; a representative of the Supreme Council of Ancient and Accepted Scottish Rite of the Northern Masonic Jurisdiction, U.S.A. and other K of C and Masonic officers.

Siefert invites all Indiana Knights and their ladies to attend the centennial tribute.



CENTENNIAL—Gov. Robert D. Orr (center) and Indiana State Deputy Caran G. Siefert (left) review a proclamation declaring March 25-31 Knights of Columbus Week, as Dr. Charles W. Kelley, state treasurer, looks on.

How can you help today's St. Patricks?



photo credit: N.Y. photo

Like the Apostle of the Irish, today's missionaries — laymen and women, priests, Brothers and Sisters — bring the light of faith to people who have never heard of Christ. Here, like St. Patrick, lay catechists in Ghana are explaining the Cross to a chief and elders.

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LIVING LENT

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Community is reaching out to others

by Fr. THOMAS C. WIDNER

One of the effects of restructuring the lectionary over a three year cycle in 1972 was to heighten the awareness of each parish community of the importance of the Lenten season on those communities. As with so many other aspects of our faith, liturgy had become a private concern. Each individual knew what he or she had to do in order to be a good Catholic, but something seemed missing.

The missing element was, of course, what the earliest Christians knew as the element of community. They did not see themselves as strictly individualistic Christians but as part of something. Not only were they aware of themselves as a part of something larger than themselves, but they were also dependent on it and in need of it and found greater inspiration by working with it.

Today we find much of this sense of community returning to our parishes. When parishes are criticized today, it is usually because they are found to be unfriendly or cold. A visitor's complaint is usually focused on the people's lack of participation or hurriedness to leave following Mass. Parishes which don't even try to welcome strangers or even their own parishioners are rejected as non-progressive.

This sense of community is very natural and human. In part, it has to do with an individual being aware that he/she is not the center of the universe. It's a natural discovery which occurs as we get older. I can remember, for example, the disappointment I felt when I realized there were other high schools than my own that thought of themselves as the best, that had an equally enthusiastic and militaristic school song, that had as attractive a group of cheerleaders, etc. In essence, I learned we were not unique.

YET I WAS told we were unique. So I had to find the special quality of my high school somewhere else. Looking back on it, I remember more the spirit and attitude of my classmates and the faculty, of students and adults. The games are but a dim memory, the extra-curricular activities, the clubs, etc., are all hazy and vague recollections. But I loved the people there.

That, it seems to me, is what happens in parishes. A Sunday liturgy is an important event while it is happening. But each one fades into the next. So what is left? The good feeling we have about liturgy comes from the interaction of the people involved, each one contributing something special—themselves.

Lent is a good time to take into account the interaction which goes on in one's parish. Not just at the Sunday liturgy but anywhere else one is involved. Are the relationships I have with the people there good or bad? Do I enjoy going to my parish for worship? For other activities? Do I find myself both challenged and comforted? Do I find myself reaching out to do the same for others in the parish?

HOW DO I STRIVE to keep myself from being consumed by my own concerns? Surely



According to Father Widner in the adjoining article, today's church is returning to a theme common in the early church—sharing and community. Above, youngsters from St. Philip Neri and other schools in New

York City join together in a campaign to give their neighborhood a better image. (NC Photo by Chris Sheridan)

the liturgy does not suggest that I do not give attention to my own needs. But being a Catholic does suggest that the person who places the needs of others above his/her own is the better Christian. That is, after all, what Jesus showed us. He gave up his life for us. The truth of that is very hard to imagine because it is easier for me to come up with some very practical and good reasoning why I can't possibly be as good or as

perfect as Jesus. And yet the gospel says I must be perfected as the heavenly Father is perfect.

Lent is a time for me to strive for perfection. It doesn't mean that I don't take the time outside Lent. But it does mean that I work on it in ways I haven't done so. By taking time to work on something special during Lent, I may learn new habits and keep them up outside Lent.

Most things in life are more enjoyable when done with others. We learn more easily with others. Growing up is really a process of learning to make a basic choice—to remain a selfish, self-centered individual or a selfless outgoing human being. Lent is a good time to consider what I have made of myself in that respect.

Making a move is no small move for her

by ANTOINETTE BOSCO

I've moved into a different house in a new community. And I've started a new job.

You may say there's nothing unusual about that. People do it every day.

But after 30 years of child rearing, let me tell you, it was no small move.

The move began when a job opportunity came along—the opportunity to go to work as the administrative editor of a community newspaper.

Naturally the opportunity raised some apprehensions in me. It meant leaving the security of familiar surroundings. It meant going to work in a whole new way. Let me explain that.

I had been working outside my home for years. So getting up each morning and juggling the events of job and home life would be nothing new.

But during my years of child rearing I had looked on my job outside the home as a way of making a living. I used to say sometimes that my job was an interruption in my life.

In any event, I did not think of myself as a career person.

The new job that came along looked to me like an opportunity to become a career person. So taking it involved some risk; it meant changing.

My youngest son, however, is grown up now and lives away from home. A phase of life—the child-rearing phase—is done, at least as it involves the raising of young children. So, to make a long story short, I pulled up stakes and moved on.

Moving on is part of life for everyone. People move on from adolescence to adulthood. They move on from single life to marriage. They move on to old age. They move on to new careers.

There are points in life when there is an unfolding of things for us, a movement ahead. Sometimes we are thrust on in life by a traumatic development that shakes us. Sometimes the chain of events is simpler.

Whatever the case, there are times in life when it can seem risky to make a change, but equally risky not to.

I was aided in my recent move by a story my brother told me. It concerned a man who had come up against one of those points in life when it appeared necessary to take the risk of

making a change. And the man, confronting his fears in this, had decided that if he did not make the change he would begin to live in the back yard of his life.

The back yard? Thinking of it that way was interesting. My brother's story helped me see that I was being shaken into a new phase of my life, a phase that could have great value of its own.

The move was actually less painful than I thought it might be. I moved into a place where the children can visit; the sounds of their stereo will still echo in my home, I'm certain. It's a place where I can get outdoors and admire the gifts in God's good earth. All of that is important for me.

The story I've told here is a simple one about rebuilding and restructuring things in life's middle years. As I look back on the past few months during which I made this move, I realize I've been making a statement to myself. I've been pinpointing the fact that I am in a new phase of life—and that I still have courage.

Like I said: no small move.

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Families aren't always eager to see Mom move out of the house into a job

by DOLORES CURRAN

"I can't wait until they all get in school," is a phrase commonly uttered by mothers the country over. It ushers in the third stage of family life—when the last child enters school. This crucial stage opens up new vistas for mothers and changes the at-home relationships in families considerably.

This stage means that wives can become more interested in people outside the home—professors, bosses, co-workers—as they re-enter the job market, volunteerism, and college in droves. They can also become more independent, tired and demanding upon the family to take a greater share in household and familial chores.

But families aren't always eager to do this. They like having the old wife and mom, one who was there to meet their physical and emotional needs. In fact, one of the greatest tensions of this stage comes when the family gives Mom permission to enter an additional career on the condition that she continues to serve at home in the same way she has always done, which is impossible. She simply can't add eight hours of work, study or volunteerism

without taking it out of something else. If she tries, she's heading for a family breakdown.

The husband frequently feels threatened at this stage. For the first time, he feels his wife finds other people more interesting than him. Her new-found independence can unsettle him—and he doesn't like having to do occasional laundry after working all day. Or picking the children up from basketball practice.

The best thing a family has going for it at this time is fidelity and supportiveness. Many families, in fact, report that this is a much healthier time in family life because Mom has other interests and they don't feel responsible for her total fulfillment. One husband told me, "It's a terrific load to carry—to be personally responsible for my wife's happiness. I'm glad she's finding other outlets."

Families who encourage their wife and mother in her new life outside the home feel good about it. They assume more responsibility for picking up their clothing, doing their homework without nagging and cooking a meal before she gets home.

Families who sit back and wait for her to come home to serve them experience unhappiness. My favorite story on this concerns the 44-year-old mother who served and supported her four children through college and then announced that she wanted to go to college. "But Mom," came their stunned response, "when you're finished you'll be 48."

"I'll be 48 anyway," she replied calmly.

How can this family stage be served by Lent? It's a good opportunity for the entire family to evaluate their feelings and responsibility toward this shift in relationships and responsibilities. I suggest the family select a time to gather and share feelings.

Some questions: How do I feel about Mom's working? Does she have a right to spend more time on church work or homework than on me? Why should I have to dust? Did I marry to send my wife off to work with other men? Can we support her in the way she has supported us?

How fairly are family chores allocated? And, most importantly, can we pray together to bring about a happier family relationship in this vital stage of family life?

Someone once likened the family to a spiderweb. Whenever one strand is touched, the whole web shakes. When a dad leaves home, when a teen gets a job, when a mother goes to work, the web becomes temporarily unsettled. Yet all the strands are needed for a healthy web. The family where each member focuses on the entire web as well as his own strand remains the strongest.

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FREE CLINIC—Dr. Ann Hanahoe Hines treats a young child. This week, Dolores Curran describes the challenges of a family reaching a point of seeking a fulltime career.

Factional home confuses

by Dr. JAMES and MARY KENNY

Question: Our home is quarrelsome from morning until night about how many evenings our 16-year-old son should have out and what time he should be in. Please help. It is almost impossible to live with this chaos.

We are older parents (60s). We raised brothers and sisters (in their 30s and 40s), but this is a whole new way of life.

On nights he must be home, can he run down with the fellows for an hour or so, or should he be home to stay when he comes in from school?

He asks, "What harm is it just hanging out an hour or so. I'm not doing anything wrong."

We say, "It isn't good to be gone every night."

He will say, "Why? Give me a good reason." And we can't.

Answer: Before we address your problem, we think you should look positively on the things you have already done. First, you have raised children to maturity. Second, you have a young son who, while not happy with your rules, is nonetheless respectful and obedient. Give yourselves credit for what you are doing right.

Now to the problem. From about the age of 12, most children become very good at arguing. They argue not because they expect to change your views, but because they want their own way.

We think that carefully thought-out "house

THE WORD

by PAUL KARNOWSKI

As a general rule, there are two types of moviegoers. The first kind craves action—the more the better. He or she can be found waiting in line at the latest Burt Reynolds "smash-em up" film or perhaps emerging from Chevy Chase's latest comedy of errors, still chuckling at the bumbling antics.

The second type of film buff is attracted to the psychological probe, the intense drama, or the film that tackles great moral and social issues of our time. When it comes to comedy, he or she prefers those that rely on the clever manipulation of language, rather than slapstick.

There is no love lost between the groups. The first group says it wants entertainment; the second group, intellectual stimulation. Each group knows what it wants and never shall the twain meet.

In today's first reading from the first letter to the Corinthians, St. Paul speaks of a similar situation. In preaching the gospel Paul encountered many objections; but generally

speaking, they can be reduced to two. "The Jews demand 'signs,'" he says, "and the Greeks look for 'wisdom.'" Each group knew what it wanted, and the idea of a savior nailed to a cross appealed to neither.

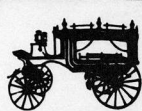
The Jewish tradition was filled with triumphant signs: the plagues in Egypt, the parting of the Red Sea, the manna that fell from heaven. Divine intervention in history was a part of the Jewish mentality. It is no small wonder that they found Paul's message a stumbling block.

The Greeks, on the other hand, were part of a fine intellectual tradition. They called the likes of Plato, Aristotle, and Socrates kinsmen. To them, a God crucified was irrational.

And yet, despite their cultural background, some Greeks and some Jews came to see the validity of Paul's words: "God's folly is wiser than men, and his weakness more powerful than men."

Like a movie that defies categorization, Paul's message is a classic. See it if you get a chance.

MARCH 14, 1982
Third Sunday in Lent (B)
Exodus 20:1-17
I Corinthians 1:22-25
John 2:13-25



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Search for guidance from hierarchy raises questions about role of authority

by Fr. RICHARD P. McBRIEN

Contrary to the fears of some Catholics, very few of their brothers and sisters in the Church have ears itching for novel doctrine. Most Catholics, if the truth be told, couldn't care less about doctrinal disputes.

That's what makes one wonder about observations like the following: "Catholics want more guidance and direction from the Church. Things have been too much up-in-the-air since the council and many are looking for some firm, clear teaching on matters of faith and morals."

No Catholic can legitimately question the need for authoritative teaching on matters of belief and behavior. Catholicism has never endorsed the principle of private interpretation: each Christian his or her own pope.

On the other hand, authoritative teaching is not always easy to identify. Is every expression of a point of view "authoritative" so long as it comes from a person "in authority"?

It would make matters a lot simpler if that were the case, but it is not. First of all, not all positions of authority are equal. A pastor is an authority, but his authority isn't equal to that of a bishop. And a bishop's in turn, isn't equal to that of a pope's or of an ecumenical council's.

Secondly, authority figures, even at the same level of authority, sometimes differ between or among themselves in the interpretation of the faith and its moral implications.

Take, for example, the issue of nuclear disarmament. Is there a moral issue of greater importance today than that one, given the threat nuclear weapons pose to the very survival of the human race?

IF THE CHURCH needs a stronger dose of authoritative guidance on moral matters, should we not expect it at least on that issue? Yes, and U.S. Catholics have been, in fact, at the receiving end of an abundance of such guidance in recent weeks and months.

The problem is that the guidance is of a divided kind. Archbishop Raymond Hunthausen of Seattle and other bishops have one position, in which they advocate a policy of unilateral nuclear disarmament and even the practice of withholding income taxes which provide funds for nuclear weaponry, while Cardinal Terence Cooke of New York and other bishops have another, more traditional position, in which they defend, with appropriate qualifications, the stockpiling of nuclear weapons as a deterrent to aggression.

Here is a clear case where the bishops are trying to give firm moral guidance on an issue of truly monumental significance, but which of the bishops is the U.S. Catholic supposed to follow?

One could make the same kind of case even at the level of papal and conciliar teaching.

The teachings of Pope Pius IX and Pope Leo XIII in the 19th Century on religious liberty and the relationship between Church and State are not the same as those of Pope John XXIII, Pope Paul VI, and the Second Vatican Council. Which papal/conciliar teaching is the Catholic to follow: "error-has-no-rights" or the toleration of religious pluralism?

THE POINT of these remarks is not to undermine the importance and even urgency of effective, authoritative teaching on matters of

doctrine and behavior. No one can reasonably advocate a permanent state of doubt and confusion in the Church.

On the other hand, one can't be simplistic or naive about the call for more guidance and direction from the hierarchy. On some issues, that guidance is going to be of a divided kind. Catholics will have to step back, reflect, and then make up their own minds about the wisest and most Christian course to follow under the circumstances.

Fortunately, there are many other issues where virtual unanimity has been reached within the body of official teachings, and where their teachings on those issues have, in turn, been received approvingly by the Church at large.

Abortion provides one example. Even those Catholics who inform the survey-takers that a woman should be allowed to follow her own conscience without interference from the law more often than not insist that they themselves regard abortion as immoral, and would not seek one if the occasion arose.

The Catholic hierarchy has always been careful to pose its teaching on abortion in the wider context of other moral issues touching upon social justice and human rights. And this has tended to strengthen the credibility and moral force of the official teaching.

Unfortunately, many lay Catholics who have been vigorously outspoken on the anti-abortion side have not emulated their pastoral leaders in this regard.

In any case, it is not very helpful to say that Catholics want and/or deserve more guidance from the hierarchy. That begs at least three questions: what sort of guidance, at what level of authoritative teaching, and with what measure of consistency?

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New Castle parish hosts Lenten series

St. Anne's Parish, New Castle, is sponsoring a 7 p.m. Tuesday evening Lenten program, "Live a Fuller Life in Your Community."

During March Fathers Jim Hoffman and Mike Carr and Rev. Larry Winnery, all of St. Vincent Hospital, will present programs on such topics as "The Church Speaks to the Family in a Stressful World," "The Church Speaks to a Changing World," and "The Church Speaks to a Fragmented World of Wholeness."

The public is invited to the lectures, being held in the parish hall.

der parents

rules" can alleviate much arguing. "House rules" are policies that stand day after day. They change only in special unusual circumstances. With house rules in place, teens and parents have no reason to argue about each instance that comes up.

We agree with your son that there is nothing wrong with going out, even every night. A young man of 16 seeks the companionship of his agamates. That is normal.

There are no other young people at home. You do not mention any behavior problems or problems with school work. Apparently your son is doing everything right. You admit you can find no reason to insist he stay home.

You might set the following hours: On school nights he must be home by 10 p.m.; on weekends he may stay out once until 11 p.m. and once until midnight.

Those are only guidelines, hours which seem reasonable to us. The important thing is that you establish a policy so both you and your son know what to expect.

Next, it is important to focus on your son's good points. He seems reasonable, respectful, obedient, and apparently he does not get into trouble. Not all parents of 16-year-olds can say this.

Perhaps you and your husband together can write down all your son's good points. The simple act of writing them down will make you more aware of them. Good points in anyone should not be taken for granted.

Finally, if some of your older children live in your area, they can be a resource for you. Perhaps your young son can visit or stay with them on occasion during vacations. Perhaps they have children close to him in age. With such arrangements you and your husband might enjoy a brief vacation from parenting, while your young son enjoys his extended family.

If you can use the resources of your family, focus on good points and set reasonable house rules which are acceptable to you and your son, you will have taken several steps toward the peaceful household you want and deserve.

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by DON KURRE

Alice approached the first fork in the road. She was faced with a decision of which way to go. The Cheshire Cat appeared in the tree, so Alice asked him, "Which road do I take from here?" The Cat replied, "Well, that depends on where you want to get to."

For many people, faith helps them answer the question posed to Alice by the Cat on her journey through Wonderland. They answer even though the destination is not always clear. Susan Decker, a 20-year-old junior physical education major at St. Joseph College in Rensselaer is such a person.



She is someone passing through the stages of life from girlhood into womanhood. Proficient at both tennis and basketball, there is a confidence in the excited way she walks with more than a little bounce. She is quick to laugh and very willing to listen. She talked about her faith readily, but not necessarily with the greatest of ease. The nervousness she felt was expressed in the way she inadvertently played with the small silver necklace that graced her neck.

Susan is the youngest of six children raised in Terre Haute by Claude and Patty Decker.



Susan Decker

Speaking of her parents, Susan said, "as instruments of God they have done so much for me from the very beginning." That faith is the basis she uses for living her life she attributes to the love, support and witness of her parents.

"FAITH HAS BEEN important since I was little," she said. "Most of the faith that I see and share is through other people and especially my family and friends. It's through the little things, the smiles and hugs I see as Christ reaching and touching me and helping me to touch my friends," she said.

She also acknowledges the strong influence that special people have had and continue to have on the development of her life and faith. "I had them each step of the way; I couldn't have made the jump without them. Every time I had a question about faith, God sends someone else that is a step further to help me along," she said. "It's not a coincidence that I have the family or friends I have," she explained.

In addition to her parents, Susan identified her brother Jim as very significant in her life. "We were typical brother and sister—we fought," she remembered. "I mean, throwing ping-pong paddles at each other and the whole thing. But, as our relationship matured, we became best friends."

One way her brother helped her was her interest in basketball. "Jim always helped me to be better," she claimed proudly. "He made me realize it was a gift that God had given me, a talent. Basketball was one way I always felt I could repay God. Being competitive, but not overboard. My opportunity to tell God 'thanks, there's a gift you gave me and I'm using it.'"

SUSAN'S FAITH WAS further influenced by her participation in a Christian Awakening Retreat when she was a senior. "This experience was like the peak of understanding for me. I remember how touched I was and how much the people on the retreat helped me, shared with me, and showed me where God was. That he wasn't some great mountain-top God that looked down on me, that he was a friend," she said.

Understanding God as a friend does not always make things easier, she admits. "A lot of times I don't take time to sit down and take care of my friend—God. To share with him and to thank him. Being at school," she explained, "it's very easy to set my faith behind or worry more about classes and that sort of thing. My friendship with God is just like a regular friendship—I have to work at it every day. I have to keep that very important," she said.

Even though Susan played basketball for eight years and got a college basketball scholarship, "a goal and dream I'd always had," she left the team this year. "The decision to quit was centered around my family, my friends, and my faith. Because of basketball, I wasn't getting time to spend with those people who were important to me. Basketball was important, but the people on the team weren't that important. My family and the good friends at school weren't connected with basketball. I

was spending ten hours a day practicing with the team. When that was over I had to study. I didn't have time for the people who meant the most to me," she said.

"I SAW MYSELF struggling to even be happy. Because I spent so much time doing things that really paid but weren't that fulfilling to me. It dawned on me that basketball wasn't making me happy. I need to be surrounded by friends. That's one of the best ways my faith is shown when Christ is brought back to me by my friends."

"Giving up basketball was the hardest thing I ever did. My family and friends enjoyed watching me. I gave everything I had to it and loved playing it. I also felt like I was letting God down or wasn't going to be able to return something he had given me. Like I was saying, 'hey, you gave me a talent—but too bad.'"

"So whether it was a good decision or not, I have my time with my family and friends. But, I do miss playing and miss being able to give that talent back that was given to me. I guess there's still a big question mark. I'm not sad for the decision, but I'm not necessarily happy either. I keep searching," she said.

Leaving the basketball team was not the end for Susan but the beginning of a new emphasis

on being present to others. A task she accomplishes through working with the parish youth group, her Resident Assistance job at school, doing retreats, and spending time with family and friends.

"Sharing faith with other people," she said, "is the biggest affirmation of my faith. Bringing Christ into somebody else's life, to share the community of it helps me to grow. When I see somebody else grow, that's really neat to me."

Susan also sees the teaching profession either as a teacher/coach in a Catholic high school, or as a religious educator as a way to share the faith that she finds important and to thank God for the gifts she has received. She's also considering "spending a year of volunteer work after school in something like Vista to share some of the talents I have received."

The support she needs to continue on her journey comes in large part from the faith community she experiences at school. "The community we have," she said, "is overwhelming. Everybody watches out for everybody else and that builds my faith so much. I knew that the faith community was important when I chose a school, but I see every day how really important that community is," she said.



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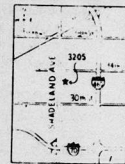
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Polish bishop denies Russians oppose papal trip

ROME (NC)—The secretary of Poland's Roman Catholic bishops' conference has denied rumors that the Russian government is opposing a papal trip to Poland later this year.

Interviewed by reporters as he arrived at Rome's Fiumicino Airport March 8, Bishop Bronislaw Dabrowski said that the visit by Pope John Paul II to his homeland would probably take place in August.

"As far as the exact date and program are concerned," said Bishop Dabrowski, "that is for the pope to decide."

Some press reports have said that the trip, designed to coincide in late August with the 600th anniversary of the arrival of the revered image of Our Lady of Czestochowa at the shrine of Jasna Gora in southern Poland, might not take place as planned. The papers alleged that there was Soviet pressure on Poland's military government to cancel its invitation to the pontiff.

Bishop Dabrowski said that he knew nothing of such pressure. "Somebody told me about rumors that the Polish authorities were making difficulties, but this is not true."

On the previous day Reuter, the British news agency, had reported sources close to Cardinal Franciszek Macharski as saying that the pope would not come to Poland if martial law were still in effect in August because the visit would be wrongly interpreted as condoning the crackdown. The sources also said that Moscow objected to the trip because it would stir the religious devotion of Poles in an officially atheistic country, as did the pope's visit to his homeland in 1979.

But Poland's primate, Archbishop Jozef Glemp of Warsaw and Gniezno, said in a homily in Warsaw on March 7

that Poland was eagerly awaiting the visit of the pope.

"We are expecting the Holy Father to come to us in August to lift our morale and give us courage," said Archbishop Glemp.

On Feb. 19, in a press conference aboard a plane returning from an eight-day African trip, Pope John Paul suggested that although the August date for the Polish visit was not certain, the probability was that he would visit Poland even if martial law were still in effect then. "Martial law has been in Poland since December," said the pontiff. "Our Lady has been there for 600 years."

As Bishop Dabrowski arrived in Rome March 8, presumably to confer with the pope on the situation in Poland and on the pope's pending visit there, the pontiff met with eight United States congressmen and through them thanked Americans for their contributions of human aid to Poland.

The delegation, led by Rep. David Obey (D-Wis), was

returning from a three-day visit to Poland.

"The question at this time of humanitarian assistance to Poland as well as to other needy people is indeed a matter of the greatest importance," the pope told the congressmen. "The fact that you are endeavoring to give it such a high priority is a credit to you and to your country."

"I am eternally grateful to the American people," added

the pope, "for what they have already done and are continuing to do in the face of a great challenge."

Others, in addition to Obey, in the congressional delegation, were: Matthew McHugh (D-N.Y.), Thomas Downey (D-N.Y.), Michael Lowry (D-Wash.), Charles Wilson (D-Texas), Arlen Erdahl (R-Minn.), Edward Bethune (R-Ark.), and Mickey Edwards (R-Okla.).

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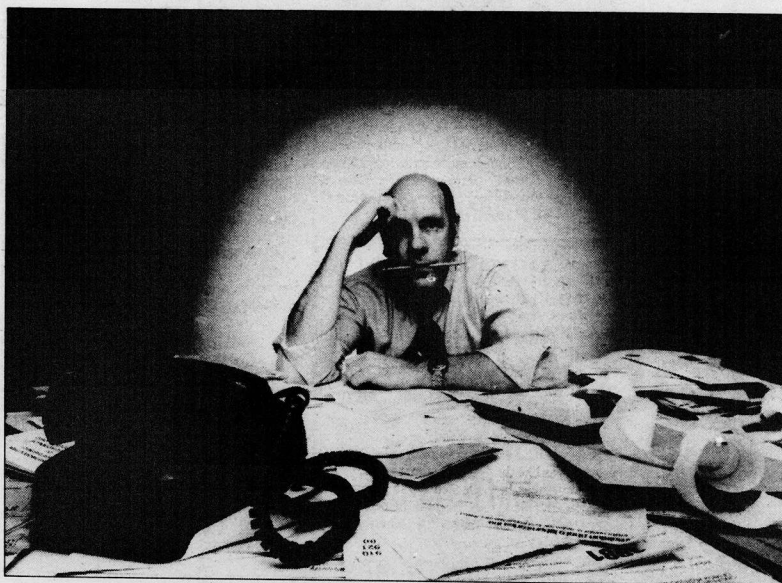
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Workshops set at Marian

Two workshops for those engaged in liturgical planning in parishes and institutions will be held March 20 and 27 at Marian College.

Sponsored by the Christian Leadership Center at Marian, the workshops will be conducted by Franciscan Sister Mary de Paul Schweitzer, chairman of the college art department, and Nancy Summers, professional florist.

"Spring and Summer in the Church Year" is the March 20 theme, and will explore ideas for the creation and execution of liturgical symbols from Lent through Pentecost.

Demonstrations in ceramics, floral design and bannermaking will be featured in the March 27 program, "Creating Liturgical Art." Participants will make their own art works to take home.

Sessions will be held from 9:30 a.m. to Noon in the Allison Mansion on the Marian campus. A \$5 fee will be charged for each session, plus an \$8 materials charge for the second.

The ACTIVE List

March 12

Secena High School, 5000 Nowland Ave., Indianapolis, is holding its Irish Fair from 5:30 to 11 p.m. Fish dinners will be served throughout the evening. Games of all kinds. The public is invited.

The senior art exhibit of Dianne Sanders of Marian College, is now open through March 26 in the College library, 3200 Cold Spring Road, Indianapolis.

The Irish-American

Heritage Society will have a St. Pat's Day Irish musical gala at Cathedral High School, 5225 E. 56th St., Indianapolis from 7:30 p.m. to 1 a.m.

March 13

A St. Patrick Day dance will be held in Fr. Gootes Hall at St. Paul parish, Sellersburg.

Series set for Sunman

St. Nicholas School, Sunman, has scheduled a six-lecture series on sexuality for

Tickets are \$15 per couple. Call 246-2254 or 246-9148 for reservations.

A St. Patrick's Day celebration will be held in Busald Hall, St. Philip Neri parish, 550 N. Rural, Indianapolis, following the 5:30 p.m. Mass. All invited.

junior and senior high school students and their parents.

Jesuit Father Herbert J. Raterman of St. Xavier High School, Cincinnati, will speak to parents on Sunday and Monday, March 14-15.

Father Raterman also will give lectures on March 21-22 for mothers and daughters and March 28-29 for fathers and sons. All talks will be given in the St. Nicholas gym beginning at 7 p.m. and will last approximately two hours.

According to a school spokesman, the series will emphasize a "God-centered approach to the morality and beauty of sex," while devoting some time to biological aspects. All parents in the Lawrenceburg Deanery are invited to attend the series.

St. Thomas parish at Fortville will have a St. Patrick's Day dance in the parish hall from 9 p.m. to 1 a.m. Tickets: \$2.50 per person at the door.

March 14

"A Lenten Vespers" will feature the soloists and choir of St. Malachy Church, Brownsburg, in concert at St. John Church, downtown Indianapolis at 4:30 p.m. The public is invited. Admission is free.

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

The Hibernians, Kevin Barry and St. Patrick's Divisions, will have a St. Patrick's Day celebration at Cathedral High School, Indianapolis. The event begins with Mass at noon. For ticket information call Thomas McGinley, 632-2507 or 359-7070.

March 15

Archdiocesan Black Catholics Concerned will sponsor a vocations retreat day for seventh and eighth graders at St. Peter Claver Center, 3100 Sutherland Ave., Indianapolis, from 12:30 to 6 p.m. Contact person is Mrs. Paula Williams, 317-297-4545.

March 15-17

Classes in Cardiopulmonary Resuscitation (CPR) and introductory aerobic dance will be given at St. Vincent Wellness Center, Carmel/Zionsville. CPR: March 15 and 17, 6:30 to 9:30 p.m., Carmel; aerobic dance, Carmel, March 15, 5 to 5:45 p.m. and March 16, 6 to 6:45 p.m.; aerobic dance, Zionsville, March 17, noon to 12:45 p.m. For more information call 846-7037 or 873-2799.

March 16

A day of recollection for members of St. John Bosco

Guild will be held at Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 9:30 a.m. to 2:30 p.m. Fr. James Farrell is the director. For registration call CYO office, 632-9311.

March 17

The third in the "Focus on the Family" film series will be held at Secena High School, Indianapolis, at 7:30 p.m. The film is entitled "What Wives Wish Their Husband Knew About Women: The Lonely Housewife." The East Deanery Catholic School Board is sponsoring the series.

St. Francis de Sales parish, 2191 Avondale Pl., Indianapolis, will sponsor a St. Patrick's Day dinner and Monte Carlo from 6 p.m. to midnight.

"Improve Your Eye-Q" is the challenge St. Francis Hospital Center, Beech Grove, offers with its March Community Outreach Program in the hospital's auditorium from 7:30 to 9 p.m. The program is co-sponsored by the Indiana Society for the Prevention of Blindness.

United Catholic Singles Club (ages 35-65) will have a St.

Patrick's Day dinner and entertainment at the North Side K of C, 71st and Keystone, Indianapolis, at 6:30 p.m. Reservations requested. Call 542-9348 or 456-7568.

March 18

The Holy Name band will present a concert at 8 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. An afternoon performance is scheduled for the student body and visiting schools at 12:45 p.m.

The Indianapolis west side group of SDRS will meet at St. Gabriel school at 7:30 p.m. Call Janet Cook at 291-7016 for information.

The Silva Method of Meditation will be discussed at a meeting of the Wellness Support Group of St. Vincent Wellness Center, Carmel, from 7:30 to 8:30 p.m. For information call 317-846-7037.

March 19-20

"Spectrum," Chataud High School's 1982 variety show, will be presented in the gymnasium, 5885 Crittenden, Indianapolis, (Continued on next page)

St. Philip Neri Parish, Indianapolis

"Anticipated" St. Patrick's Day Celebration

Saturday, March 13, 1982

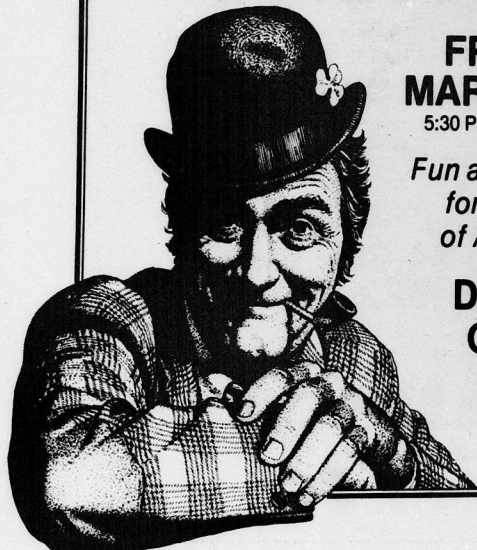
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The Active List

at 7:30 p.m. Advance ticket sale is \$2; tickets at the door, \$2.50.

March 19-21

A women's retreat is scheduled for the weekend at Mount Saint Francis Retreat Center at Mount Saint Francis, IN 47146. Write or call the Center for information, 812-923-8818.

Fr. Lawrence Moran will conduct a retreat for women at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Contact the Retreat House for details.

March 20

The Catholic Widowed Organization will have a mini-workshop at St. Andrew parish, 4050 E. 38th St., Indianapolis, from 9:30 a.m. to 4:30 p.m. Fr. Jim Farrell, St. Andrew's pastor, will conduct the program. Make reservations with Dolores Conner, 784-4207, Ann Wadelton, 253-7628, or Neatha Diehl, 635-2579, by March 16.

Sr. Juliana Casey, provincial of the Northwest Province of

the Sister Servants of the Immaculate Heart of Mary, Monroe, Mich., will conduct a program on "Women in Ministry" at Marian College. The program is sponsored by ARIA's Spiritual Life Committee.

A liturgical art workshop entitled "Spring and Summer in the Church Year" will be given at the Christian Leadership Center, Marian College, from 9:30 a.m. to 12 noon. Sr. Rita Horstman is accepting registration fees of \$5 at the Center, 3200 Cold Spring Road, Indianapolis 46222.

A St. Pat's dance will be held

at Our Lady of Lourdes parish, Indianapolis, beginning at 8 p.m. Admission: \$1.50 per person. Bring favorite hors d'oeuvres or dessert.

A day of recollection centered on the desert themes of temptation, loneliness and suffering will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Contact Sr. Betty Drewes, 812-367-1411 or 367-2777, for details.

A dance to celebrate St. Patrick's Day will be held at Holy Cross parish, 125 N. Oriental, Indianapolis, beginning at 9 p.m. Donation: \$5 per person.

March 21

The Indianapolis Consort of Early Music will offer vocal and instrumental music at St. John Church, S. Capitol Ave., at 4:30 p.m. The public is invited.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; Little Flower hall, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. WEDNESDAY: St. Anthony, 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; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. 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. St. Simon, 5:30 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.

OBITUARIES

† ATKINS, Richard W., 74, St. Mary, Navilleton, March 4. Husband of Ruth (Hoffman); father of Mary Zurschmiede, Patricia Leuthart and Delores Everslage.

† BEER, Eva K., 91, St. Augustine, Jeffersonville, March 4.

† BOSLER, Milton, 63, St. Paul, Tell City, Feb. 21. Husband of Eileen; father of Robert Bosler; son of Olivia Bosler; brother of Roy, Arvel, William, Earl, Andrew Bosler, Louise Wagner and Mrs. Reynold Kippenbrock.

† CHRISTIANSEN, Hans T., 15, Holy Family, New Albany, March 1. Son of Janine and Thomas Christiansen; brother of Linda and Julianna Christiansen; grandson of Gertrude Christiansen.

† CLEMONS, James Richard, 31, St. Michael, Charlestown, March 1. Father of David and Michael Clemons; son of Mr. and Mrs. James H. Clemons; brother of Nell Clark, Norma Prendergast, Linda

Bradley, Shirley Baumann, Rose M. Henry; Cherri Cornell, Donald, Gene and Merle Clemens, Bill and Cyril Higdon.

† CONLEY, Nancy C., 70, St. Augustine Home Chapel, Indianapolis, March 4.

† CROUCHER, Stephan Michael, 24, Holy Family, New Albany, March 5. Husband of Pamela (Lilly); son of Jean and Ray

Croucher; brother of Tracie Croucher; grandson of Mr. and Mrs. William Wilkins.

† FACHINGER, Louis A., 65, Holy Family, New Albany, March 6. Husband of Matilda (Henry); brother of Margaret Adams, Rose Henry and Ann Day.

† GAYSO, Stephen Joseph Jr., 70, Sacred Heart, Terre Haute, March 4. Father of Stephen Joseph Jr.; brother of Mildred Thompson, Marjorie Baker, Erma Meachan, Joseph, Vince, Andrew, John and Lewis Gayso.

† HAMBLEN, Robert P., 76, St. Mark, Indianapolis, March 5. Husband of Margaret (Bailey); father of Carol Cahill, Edith Owens, Donald and Robert Hamblin.

† HEEDMANN, Anthony B. (Spud), 77, St. Benedict, Terre Haute, March 4. Father of CPO Michael Heilmann, Harold and Robert Heilmann.

† KARP, Steven J., 46, St. Susanna, Plainfield, March 4. Husband of Diane; father of Michael, Daniel, James and Steven Karp III; son of Mary Karp.

† KRUPP, Emma R. (Holocher), 91, St. Augustine, Jeffersonville,

March 4. Mother of Fred A. Krupp, Jr.

† MASSEY, Robert D., 24, St. Joseph, Rockville, March 6. Son of Mr. and Mrs. Leo Massey; brother of Cathrin, Theresa, Margaret and Diana Massey; grandson of Della Ray and Mr. and Mrs. Charles Massey; great-grandson of Mae Redenbaugh.

† MUDD, James M., 81, Sacred Heart, Indianapolis, March 6. Husband of Helen (Allmeroth); father of Mary Hodges, Ann Yetter, Esther Roberts and William L. Mudd.

† O'BRIEN, Thomas R., 72, St. Jude, Indianapolis, March 8. Husband of Beatrice (Keller); father of Beatrice (Beann) de Hebreard, James, Thomas and John O'Brien; brother of Mary Reed and Margaret McGuire.

† RICHARDS, Louise (Kaarzer), St. Luke, Indianapolis, March 3. Wife of William T.; mother of Mary Bost and William E. Richards.

† VAUGHT, Rose Mary, 58, St. Paul, Tell City, March 4. Mother of John, Jerry and Dennis Vaught; step-mother of William and Thomas Vaught; sister of Joan Shirley, Dorothy Ortega and Jean Powers.

Sister Clement Cecile dies

ST. MARY-OF-THE-WOODS, Ind.—The Mass of Christian Burial for Providence Sister Clement Cecile Jackson, 88, was held in the Church of the Immaculate Conception here on March 3. She died on Feb. 28.

A Chicago native, Sr. Clement Cecile entered the Congregation of the Sisters of Providence in 1912. She made her

first profession of vows in 1914 and final profession in 1922.

She taught elementary school children for more than 50 years in Illinois, Oklahoma, California and Indiana. In the archdiocese she taught at St. Philip Neri and St. Jude Schools in Indianapolis.

Survivors include two first cousins, Vincent Quinlan of Butte, Mont., and Leona Schumacher of Cedar Rapids, Iowa.

Sisters Doretta and Jeanne die

OLDENBURG, Ind.—Two Franciscan Sisters, members of the Sisters of St. Francis here, died during the past week.

Sr. M. Doretta Bockhorst, 75, died unexpectedly in Rushville on Feb. 28.

Sr. Jeanne Dailey, 51, died at the motherhouse on March 4.

A native of Philadelphia, Sr. Doretta entered the Franciscan community in 1925. She served as an elementary school teacher, principal and organist in the Indianapolis Archdiocese at Millhouses, Dover, Lanesville, Yorkville, Batesville, St. Leon and St. Mary, New Albany. She also taught in Michigan, Missouri and Ohio.

Since 1976 she had been tutoring students in Shelbyville and Rushville.

The Mass of Christian Burial was celebrated for Sr. Doretta on March 3.

She is survived by one sister, Franciscan Sister Dorothy Marie Bockhorst of Oldenburg.

Sr. Jeanne, the daughter of Fred and Alice Dailey of Little Flower parish, Indianapolis, had been a member of the Franciscan community since 1947. Her funeral liturgy was celebrated on March 6.

Included among her teaching assignments in Missouri, Ohio and Indiana were St. Monica and Little Flower Schools, Indianapolis.

In addition to her parents, Sr. Jeanne is survived by one sister, Therese Dailey, and one brother, Thomas Dailey, both of Indianapolis.

Father Bryan's mother buried

BEECH GROVE, Ind.—Mrs. Agnes Bryan, 76, died at her home here on Thursday, March 4. The funeral liturgy was celebrated at Holy Name Church on Saturday, March 6. Mrs. Bryan's son, Father Francis Bryan, chaplain at Marian College, was the principal celebrant.

Mrs. Bryan was the widow of Frank Bryan.

Survivors in addition to Fr. Bryan include two other sons, Dr. Paul E. and Joseph Bryan and four daughters, Catherine Stout, Agnes Lococo, Therese Staton and Dr. Elizabeth Morgan; a sister, Amy Roemmgen; two brothers, Axel and Einar Christensen; 11 grandchildren and 5 great-grandchildren.

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Cathedral High School Band
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Archbishop Edward T. O'Meara
IAC Irishman of the Year, John M. Ryan
Kevin Barry Division, Ancient Order of
Hibernians
St. Patrick's Division, Ancient Order of
Hibernians
Irish American Heritage Society
Clan Na Gael Pipe Band
John C. McKinley, FBI Special Agent in
Charge
Kelly Health Care Leprechauns
Notre Dame Club of Indianapolis
WTHR Channel 13 News Team Wagon

Murat Highlanders Pipe Band
Murat Firemen's Club
Knights of Columbus
Congressman Andy Jacobs, Jr.
Crossroads of America Scout Band
American Legion National Headquarters Float
Marion County Sheriff Department with Sheriff
James L. Wells
Congressman Dave Evans
The "500" Gordon Pipers
Catholic Youth Organization
Beck's Old Bushmill
Merchants National Bank Green Float
Indianapolis Fire Department with Chief
Donald Stretzmeier
Retired Firefighters
Indianapolis Fire Buffs
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YOUTH CORNER

Cathedral faces Howe in regional opener

by VAL DILLON

It's Cathedral against Howe at 11 a.m. Saturday (March 13) in the power-packed Hinkle Regional of the boy's state basketball tournament. If Cathedral triumphs, it will play for the regional championship at 8:15 p.m. Saturday night against the winner of the Washington-Warren Central matchup.

Cathedral's 23-2 Irish emerged as the only Catholic representative in last week's sectional action around the archdiocese—but the victory didn't come easily.

"They played their hearts out," declared Coach Tom O'Brien, following Cathedral's 62-60 barn-burner win over Arlington in the final game of the Hinkle sectional. The Irish—fifth-ranked in the state—sur-

vived an 11-point deficit late in the third quarter and outscored Arlington 28-11 down the stretch.

Senior center Ken Barlow poured in 11 points in the comeback to lead all scorers with 25.

He also dogged all-tourney choice Jerome Brewer, limiting him to 14 points. Adding fire power for the Irish were its guards—junior Scott Hicks and sophomore Shelton Smith, with 15 and 14 points respectively.

On the bumpy road to the championship, Cathedral played an opener against scrappy Lawrence Central, who surprised the Irish with a tenacious slow-down game. Cathedral whipped Lawrence by more than 40 points in regular season play, but could manage only 20 shots and a 22-19 win against the Bears the second time around.

The slowdown seemed to slow down Cathedral in its second match against Broad Ripple. Trailing throughout the first half, the squad finally pulled ahead in the third quarter, winning it 62-55. Hicks had a game high 21 points, augmented by Barlow and senior forward Tim Hoffman who each copped 10 points.

Hicks, Barlow and Smith as well as junior Gary Cannon,



BRAIN GAME—Chatard High School's "Brain Game" team overcame Arlington, 66-58, in recent competition. The team practices daily and will face Greenfield Central in quarterfinals March 24. In action are (left to right): Ted Labas, Ann Broemmelsiek, captain, John Nicolucci and Chris Quinn. Coach is Lucy Rockstrom. (Photo by Tony Parsons)

Chatard's top scorer all were named to the Hinkle All-Tourney team.

In other sectional action, Chatard lost a tough first-round contest to Arlington, 75-70. Mercurial Pike bested Brebeuf, 64-53, and Northwest overpowered Ritter 75-42 in the Ben Davis

sectional. And at Franklin Central, Marshall defeated a gritty Secocia team, 55-47, then edged Roncalli, 40-36, in second round action.

Earlier, Roncalli's Rebels had put four men in double figures as they trounced Lutheran, 80-44. Unfortunately, the Rebels

ran into a cold shooting spell and a tough pressure defense by Marshall in the second game.

Downstate, Providence lost 73-49, to Jeffersonville, which eventually won its own sectional. Shave of Madison was defeated by Henryville in the Madison Sectional.

St. Charles to hold auction

Homebaked apple and peach pie, color pictures of all the family, a catered picnic in a Model A Ford, a tour of St. Mary-of-the-Woods campus, tennis lessons, homemade lasagna, a seven-course French dinner for eight, and grooming for Fido.

These are just some of the services the parents at St. Charles Church in Bloomington

will be auctioning off this Sunday, March 14 in the church basement.

"Parent Power" is what the St. Charles PTO calls it, and its a fund-raising event to raise funds for the school. A White Elephant sale also will be held—and no one knows what items that will include! Auction hours: 11 a.m. to 2 p.m.

Girl seeks advice on bad memory

by TOM LENNON

Question: Something happened last October that I still brood about. I was 16 then, and one Friday night when my parents weren't home I let my boyfriend pressure me into having sexual intercourse with him.

He was 19 and it was a real big deal to me because I loved him so. Two weeks later he broke off the relationship and hasn't spoken to me since.

Before we went to bed I felt like I was being pushed into something I wasn't ready for. Afterward I felt awful about what I had done and was depressed for weeks. I guess I did it because I'm not very good looking, and I thought this was the only way to hold on to the guy.

But I sure know now that sex isn't just a plaything for kids. I've had time to do a lot of thinking and I think sex should be something special. What should I do? Should I tell my mother?

Answer: Keep going in the direction your thinking is taking you. You're right—sex is not a toy for kids. Sexual intercourse should indeed be something very special for mature and married adults.

For Catholics this act is sacred and one of the most joyous parts of marriage. It is intended by God to be a happy and pleasurable expression of dedicated love.

For Catholics marriage is so tremendous that it is a symbol of union between Christ and his church.

You might not forget your sad experience soon, but try to learn something positive from it—as you seem to be doing. As far as possible, endeavor to put this episode behind you. Perhaps it has given you the strength to resist such pressures in the future.

Your mother might be saddened or angered if you tell her about the episode, and only you can decide whether a talk with her would be profitable for both

priest in the sacrament of reconciliation?

Finally, don't put yourself down with regard to your looks. Maybe you're not a Brooke or Cheryl or Bo. But when someone truly loves you, he will discover the unique beauty God has given you and you will be exceedingly beautiful to him.

Be of good heart. You seem to have grown in wisdom from this sad experience. Not everyone is as fortunate as you.

(Send questions to: Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005)

of you. If you have an older sister, maybe you could discuss with her whether you should tell your mother; again, only you can decide whether a talk with your sister would be profitable.

Could you also discuss your thoughts and feelings with a

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IN THE MEDIA

Public TV seeks big financial support

by HENRY HERX

NEW YORK—As public television stations begin a second week of seeking financial support from local viewers, Congress is considering cutting public broadcasting funds even more drastically than it already has. Without new sources of revenue, it will not be possible to produce high quality cultural programming, such as the current 11-part "Bernstein-Beethoven" series, the seventh program of which airs Monday, March 15, 9-10 p.m. on PBS.

Not everyone is as addicted to Beethoven as Schroeder in the "Peanuts" comic strip. But no one would deny his genius as a composer or his influence on our musical heritage. Bringing Beethoven's nine symphonies and other major works to a national audience is part of the cultural imperative that distinguishes public from commercial broadcasting.

Filmed mainly in Viennese concert halls with the Vienna Philharmonic Orchestra conducted by Leonard Bernstein, the music can be best appreciated in cities where the program is stereo-simulcast on National Public Radio stations. More than a performance series, the programs provide a context for better understanding the composer and his works.

This presentation of historical background is always informative but, as the title of the series suggests, Bernstein tends to be an overbearing authority figure. Actor Maximilian Schell makes some useful contributions, for instance, demonstrating how modern pianos differ in sound from those of Beethoven's time.

Whether such series will continue on PBS in the future is entirely dependent upon the funds available. PBS pioneered in telecasting the performing arts, a development which the new cable culture channels hope to make profitable.

Billy Graham receives Templeton prize

NEW YORK (NC)—The Rev. Billy Graham, Southern Baptist evangelist who has preached in almost all the states of the United States and in more than 50 other countries, has been awarded the 1982 Templeton Foundation Prize for Progress in Religion.

Mr. Graham, 63, is to receive the prize, worth more than \$200,000, at a ceremony in London's Queen Elizabeth Hall on May 11.

The London-based Templeton Foundation, established in 1972 by a U.S.-born Presbyterian layman, John Templeton, announced the award at the United Nations Church Center in New York.

Mr. Graham is the second American to receive the award,

which was given to Ralph W. Burhoe, professor of theology at Meadville-Lombard Theological School in Chicago in 1980.

Mr. Graham "is one of the most influential religious leaders in the 20th century," the foundation said. "He has preached to more millions than any Christian in history."

Mother Teresa of Calcutta, founder of the Missionaries of Charity, was the first recipient of the Templeton Prize in 1973. Among the other recipients were Cardinal Leo Suenens, former archbishop of Malines-Brussels, Belgium; Chiara Lubich, founder of the Focolare Movement; and Dame Cicely Saunders, founder of the hospice movement in England to care for the terminally ill, who received the prize last year.

Disasters." A humorous account of what it was like growing up in the Midwest during the late 1930s and early 1940s is the subject of this original teleplay by nostalgia writer Jean Shepherd on "American Playhouse."

Wednesday, March 17, 7:30-8 p.m. (Channel 40, Indianapolis) "The Glory of God" Father John Bertolucci introduces the family of people involved in the making of the program as well as the monastery where he lives.

Wednesday, March 17, 8-9 p.m. (PBS) "Lights! Camera! 'Annie!'" A behind-the-scenes look at the making of a major Hollywood musical, the program includes the nationwide search for a child actress to play Annie, the staging of one of the production numbers and what the kids think of movie acting.

Friday, March 19, 9 p.m. (NBC) "The Car" (1977) A new and supremely silly twist to the possession theme. An evil spirit takes over a huge car and terrorizes a Southwestern town. Not at all entertaining. Some violence. A-III, adults; PG, parental guidance.



NEW 'TWIST'—George C. Scott as the evil Fagan gives instructions to Oliver, played by Richard Charles, in a new adaptation of the Charles Dickens classic, "Oliver Twist," airing March 23 on CBS. (NC Photo)

Saturday, March 20, 8-11 p.m. (PBS) "The All-time American Songbook." Hosted by Dinah Shore, the program pays tribute to America's most popular songwriters and their best-loved songs as performed by Judy Collins,

Sergio Franchi, Melba Moore and other popular vocalists.

Saturday, March 20, 9:30-11 p.m. (CBS) "Central America in Revolt." With Mike Wallace reporting on Nicaragua, Bill Moyers on El Salvador and Ed Rabel on

Guatemala, all major units of CBS News have collaborated in this special broadcast examining the causes of political turmoil in these countries and the debate over current American policy there.

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Pontiff addresses Roman priests on universities

VATICAN CITY (NC)—Pope John Paul II spent nearly three hours with several hundred Roman priests March 8 during a working session on the church's role in the university community.

Earlier the same day the pope met with some 250 participants in an international assembly of Franciscan superiors general of religious institutes adhering to the rules of the Third Order Regular of St. Francis.

At the evening meeting with clergymen of the Vicariate of Rome, the pope threw out a 13-page prepared text, "which everyone can read in L'Osservatore Romano," the Vatican daily newspaper.

Instead he reacted to the 30 interventions from Roman priests and university students and faculty on the theme, "The Problem of Ministry in the University World."

Describing Rome's nearly 150,000 university students as "a city within a city," Pope John Paul said that "Rome is truly a paradoxical reality from the cultural, ideological, Christian viewpoint."

"The parish as such is not sufficient for this university pastoral ministry," he added. "There are certainly some parishes more prepared for it with personnel and perhaps even a certain pastoral tradition, others less so. But a parish, alone, cannot confront this commitment."

In his prepared text, the pope said that the lack of a church presence in the university world would be "a very grave harm to the

destiny of religion in the modern world."

"It is not a question, as some might mistakenly claim, of a desire for dominion," he said in the text. "It is a question, on the contrary, of a desire by the church to be faithful to its mission, which is to serve man."

On the topic of scientific research, the pope's talk said, "a truly complete researcher cannot set aside either in his research or in the practical applications of his research the spiritual and moral dimensions of man and the values which derive from them."

St. Meinrad rector to speak at dinner

Benedictine Father Daniel Buechlein, president-rector of the St. Meinrad School of Theology, will be the featured speaker at the Fifteenth Annual St. Meinrad Alumni Dinner on Monday, March 15.

Father Buechlein will speak to alumni about St. Meinrad's plans for vocation promotion and student recruitment. He also will report on the building program and the capital campaign.

The reception and dinner will be held at Valle Vista Country Club in Greenwood, beginning at 6 p.m. Archbishop Edward T. O'Meara is expected to attend, according to Father James Farrell, pastor of St. Andrew Parish, Indianapolis, and dinner chairman.



CARRYING THE WORD— Marchers for Peace walk through Terre Haute, joined by some residents including (at far left) Providence Sister Luke Crawford. St. Mary-of-the-Woods College provided hospitality to marchers, who began in Los Angeles last October. At right, they hold a silent vigil at a recruitment center, later went to St. Joseph Church where they made "a reverent bow." Their goal is New York City where they plan to attend the U.N.'s second special session on disarmament June 7. (Photos by Fr. Louis Manna)



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VIEWING WITH ARNOLD

Watching a flawed American dream turn sour

by JAMES W. ARNOLD

If you think divorce gets either casual or positive treatment in the movies, then you ought to see a little domestic horrorshow called "Shoot the Moon." It rubs all the nerves and rattles all the bones.

This new movie, actually an older script by last year's Oscar winner, Bo Goldman ("Melvin and Howard"), escorts us intimately through the breakup and immediate painful withdrawal symptoms of an occasionally loving couple (Albert Finney, Diane Keaton) who are parents of four young daughters. It is a moving illustration of how flawed human beings can turn the most enviable circumstances into something like hell.

They obviously once loved each other, and perhaps still do. He is a prize-winning writer, she is a successful Mom (with no feminist ambitions), and they both appear close to their wacky, delightfully normal offspring. They live in a lovely big house on a rolling country estate (complete with pond) in misty Marin County a few miles from San Francisco. The place is so gorgeous, in its country chic way, that the real stars of the show are the cinematographer and the set decorators. It's the American Dream, but it's turned sour.

We're never sure precisely why, though there are hints she's worked too hard at being a Mom and he's worked too hard at being a writer.

The film picks up the Dunlaps when they are already barely speaking to each other, and he is all but sobbing over

the phone to his girl friend (Karen Allen), a divorcee with a child and problems of her own. The Dunlaps have to accompany each other to the Book Awards banquet, where he makes the required comment about the debt he owes to his



loyal spouse. There is a silent drive home, and the next day, he finds his bag packed.

AFTER some smashing of plates, alternating with moody silences, it is time for (as they say) Splitsville.

From then on, it's all pain. The younger girls don't really understand about Mommy and Daddy, and tough it out as they meet the Other Woman and eventually the Other Man (Peter Weller), a quietly virile blue collar type Keaton hires to build the \$12,000 tennis court she'd forgotten she ordered. The pubescent oldest daughter (Dana Hill) copes badly, storms and broods, then finally tells everyone off in well-chosen four-letter words.

Goldman's screenplay is not so much a story as a series of marvelously playable scenes. Some are simple and hewn from real life: the father's trip home with a reluctant policeman to pick up his books; the oldest daughter's frustration with the chaos Mom usually endures at breakfast; the mother soaking alone in a tub, quietly singing an old Beatles' love song and going teary; the kids bickering over their hamburger-and-fries orders at a fast food joint. Others are satiric, as when the separated couple meet in the courthouse and want to be at least politely friendly, but their bickering lawyers keep them apart.

STILL, others become explosive, as when Finney comes home to find not only the Other Man but to find him tearing up the homestead to build the tennis court, or when his wife won't let him in to give the teenage girl a birthday present, and he breaks down the door and brutally spansks the girl in a mindless rage. It's a bit lighter in a restaurant, where a loud argument leads to a general melee with other diners, and eventually brings the Dunlaps together.

Overall, "Moon" is terribly on the mark in suggesting that once the break is made, even only with half-deliberation, it becomes a self-fulfilling prophecy. The boy friends, girl friends and lawyers appear, each new meeting reopens wounds and resentments, and the momentum of events makes reconciliation unlikely.

Despite its sensitivity to all parties, and its essential truth, the film is long and slow-moving and seems over-directed by Alan Parker ("Midnight Express," "Fame"). Toward the end, it drifts toward violence

and melodrama, without making too much sense. Its griminess is relieved only by the good-natured fun of the blissfully innocent kids. E.g., among several wonderful scenes, there is one in which a child watches "The Wizard of Oz" on TV, mouthing every word from the Wicked Witch of the East.

The acting is convincing, although the still youthful Finney (45) is overweight and seems older, and his British accent is unexplained. The only real problem is that we never come to understand causes, although the effects are plain enough. Perhaps nearly everyone is alienated after a time, or simply stops being kind. As Finney says to Keaton, "You're kind to strangers." "Strangers," she replies, "are easy."

(Artful and insightful study of a failed marriage; some violence and rough language; satisfactory for adults).

USCC rating: A-3; Adults.



FAMILY BREAKUP—Albert Finney and Diane Keaton star as George and Faith Dunlap in MGM's "Shoot the Moon," a story of a family torn apart. Their four daughters are (clockwise from lower left) Tracy Gold, Dana Hill, Viveka Davis and Tina Yothers. Because of the movie's violence and obscene and blasphemous language, much of it from the mouths of the children, the USCC has classified it A-III while the Motion Picture Association has rated it R. (NC Photo)

The Last 10 Films Reviewed by James Arnold
(ranked for overall quality from best to worst)

Chariots of Fire; Absence of Malice; On Golden Pond; Shoot the Moon; Ragtime; Taps; Whose Life Is It Anyway; Rollover; Making Love; Sharky's Machine.

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