

the CRITERION

Five areas targeted in plan for reorganization of priestly personnel

An interim plan for the distribution of priest personnel in the archdiocese of Indianapolis over the next five years was announced this week by Father David Coats, Archdiocesan Priests' Personnel Director. The plan was developed by the Priests' Personnel Board and approved by Archbishop Edward O'Meara. It will be implemented with the clergy appointments to be made in July of this year. (Complete text of the plan is on page 2.)

Archbishop O'Meara called for the plan as a result of the continuing clergy shortage in the archdiocese. In developing it, he asked for an extensive consultation with priests and laypersons. "What we sought," according to Father Coats, "was the input of clergy and laity as to how to make the best use of our current resources of priest personnel."

Consultation began at the end of November 1982 with the annual meeting of priests. Through December and January meetings were held for delegations from parishes in all 11 deaneries of the archdiocese. At these meetings presentations were made by Father Coats and Providence Sister Loretta Schafer, archdiocesan assistant chancellor, regarding current statistics and projected trends of the numbers of clergy available for service in the archdiocese.

The resulting plan makes directional statements in five areas: parish clusters, residence of priests, presence of pastoral ministers, regional appointment of priests and liturgy schedules.

► Parish clusters: there will be patterns of clergy staffing in which two or more parishes will be served by the same pastor and will share personnel and other resources.

► Residence of priests: priests will be given the option of being assigned to a common

residence with other priests engaged in ministry in the same area.

► Presence of pastoral ministers: there may be a need for the on-site presence of a pastoral minister who is not a priest in some clustered parishes.

► Regional appointment of priests: a priest may be assigned to an area for a particular pastoral service, e.g., youth ministry, to the parishes in that area.

► Liturgy schedules: provisions will be made for a review of the liturgy schedules in all parishes of the archdiocese.

In addition to these directions, the plan calls for a study of the role of the priest in the parish community in order to better define that role. Ongoing communication with the superiors and personnel directors of Religious congregations which staff archdiocesan parishes is also called for that mutual planning may take place.

The directional statements, according to Father Coats, are emphasized as a temporary measure. "This will only allow us time to set long range priorities. Such planning would have to involve large scale communication throughout the archdiocese."



WEDNESDAY BABYSITTING—Students of St. Michael's Parish babysit during parish-sponsored Lenten soup suppers. They are using this as their required service project for confirmation. Leaders of both St. Michael and St. Gabriel Parishes talk about their Confirmation service projects beginning on page 18. (Photo by Susan Micinski)

Hospitals move into pastoral care

by SUSAN MICINSKI

Pastoral care or pastoral ministry is an area hospitals have been expanding greatly over the past five years. Many people often are puzzled as to what it actually is or what its function is in the total scheme of the hospital system. This article is the first of a series of three examining hospital pastoral care from the Catholic perspective.

Pastoral care, as defined by Ned Boulais, is "a ministry of affirmation." Boulais, director of pastoral care at St. Francis Hospital in Beech Grove, said it is "more than just dispensing the sacraments."

If this is the case, then what else does it encompass?

When a person checks into the hospital, "we are, for example, not just treating the ulcer," he explained. "We are trying to meet the spiritual, emotional and psychological needs of that individual, too." He noted that hospitals today are treating the whole person—hence the name holistic health care. "This is very much what pastoral care is all about," he said.

Pastoral care must also take into account all the factors that are psychologically affecting a person, Boulais went on. A person coming into the hospital could be showing few outward manifestations that he is sick. Yet, besides dealing with a physical sickness, that same person could be "going through a divorce, having problems with his children or he/she might have lost a job," Boulais stated. As a result, "we as pastoral ministers need to

be conscious of what's going on in a person's life."

Since the hospital stay of a patient normally ranges from two or three days, to two or three weeks, "the chances are pretty remote for us to do in-depth counseling," Boulais explained. "We actually shy away from the term 'counseling.' We prefer to use the term 'spiritual direction' when speaking of our ministry."

And this is, Boulais claims, one of the basic differences between how pastoral care is handled in Catholic and non-Catholic hospitals. In the non-Catholic hospitals, pastoral care is approached from the psychological and counseling stance. Catholic hospitals "try to keep pastoral care in a theological sense," he elaborated. "We want people to be aware that suffering is part of our human experience; it's an integral part of the divine plan. And we also want to reaffirm to them that it's O.K. to be angry with God."

But Boulais does not want people to get the wrong impression—"counseling is part of our pastoral ministry here, but it's not the entirety. We are also a ministry of sensitivity and compassion—human qualities." He also added that non-Catholic hospitals do incorporate elements of spirituality into their pastoral ministries, but psychological counseling is more heavily relied upon.

Oftentimes people try to identify too much with God, and forget that death is an element they cannot control. According to Boulais, "They will often say, 'If only I would have done

this or that he still would be alive.' And you can't judge yourself on that," he declared.

A lot of guilt feelings accompany any death. Experts say this is only natural. Yet, what can a pastoral minister say to remove these feelings of guilt?

"Saying nothing is often the best remedy for some situations concerning death," Boulais

(See HOSPITALS MOVE on page 9)

Results of roll cards being compiled

"When called to act the people of the Archdiocese of Indianapolis do respond," commented Father Larry Crawford, director of the Office of Pro-Life Activities. So far, at least 8,000 Life Roll Cards have been returned to Father Crawford's office since their distribution the weekend of Jan. 22. These cards, which marked the local observance of the Supreme Court's decision legalizing abortion, signified a way the people of this archdiocese could voice their concern.

Although entering the information from the Life Roll Cards on the computer is a rather tedious and slow procedure, the operation is in the works. When all data is tabulated, print-outs will be forwarded to the archdiocesan parishes. "It may take us a while, but we will follow through on our promises of providing the parishes with names of their parishioners who are interested in aiding the pro-life movement," Father Crawford stated.

the criterion

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Text of interim plan for the redistribution of archdiocesan priests

INTRODUCTION

This plan is the result of extensive consultation with priests and people in the Archdiocese of Indianapolis addressing a future with fewer priests and a growing number of new ministries as well as an ever-increasing series of pastoral demands. Thus it came into being through practical necessity and was carried forward by the Director of Priest Personnel and the Personnel Board following a directive of the Archbishop.

In order to provide a consultative process that would involve the faithful in the parishes, a plan was presented to the Presbyterate in November, 1982. This set in motion a series of eleven meetings in the deaneries which were attended by delegates from practically all parishes as well as by observers. Through presentation of current statistics and projected trends; through discussion of pertinent questions regarding the ministry of priests in parishes as well as lay ministers; and through facing the hard facts resulting from decreasing numbers of priests, a body of data was compiled and studied.

The result of this consultation is the basis for this document. This response indicates substantive changes in utilization and distribution of priestly resources over the next five years. It also indicates the obvious need for long range considerations which should be addressed during the same time span.

The primary conviction that underlies this effort is that the mission and ministry of the church are in direct relationship to each other. Ministry exists for the carrying out of the mission of the Church. At this point in time, there is a limit to the extent to which priestly ministry will be available to accomplish that mission. The needs of the faithful and the ability to minister to them must be seen in relationship to one another. Hence, this plan is a beginning for trying to link these two realities.

FACTUAL DATA

►1. Twenty diocesan priests will reach the age of 70 and be eligible for retirement in the next five years.

►2. Currently there are 14 men in these years in seminary preparation.

►3. Twenty-six diocesan priests have died in the last five years. Twelve were in active ministry.

►4. Thirteen diocesan priests have resigned from the active ministry since 1978.

►5. Currently there are 146.5 diocesan priests serving 128 parishes and 17 missions in the archdiocese. This number does not include priests serving in other than parish ministries.

►6. Fourteen of the parishes in the archdiocese are served by twenty-two priests who belong to religious orders: Franciscans, Benedictines, Order of Mary Immaculate and Society of the Divine Word.

►7. The current ratio of diocesan priests in parish ministry to the faithful is 1/1278.

ASSUMPTIONS FOR THE NEXT FIVE YEARS

►1. All 20 priests reaching age 70 in the next five years will retire within that time span.

►2. Of the 14 possible candidates, 75% or 10 will be ordained to the priesthood.

►3. One priest will be incardinated into the archdiocese from outside.

►4. Three priests will return for service in the parish from other assignments.

►5. A loss of 20 priests will be experienced through deaths, sick leave, resignations from active ministry or assignments outside the archdiocese.

►6. A total loss of 26 diocesan priests for service to the archdiocese will be experienced over the next five years.

►7. Religious priests will continue to staff 14 parishes in the archdiocese.

►8. Only a slight increase is projected for the Catholic population of the archdiocese.

►9. The ratio of priest/fairful will reach 1/1583 by 1987.

►10. Some priests may possibly be released for full-time study during the next five years.

DIRECTIONAL STATEMENTS: PARISH CLUSTERS

►1. In the light of the shortage of priests, alternate patterns of clergy staffing in which two or more parishes will be served by the same pastor will be developed.

►2. Parishes clustered together for this reason will be expected to share personnel and other resources and to work together to develop coordinated services.

►3. Such staffing is not intended to affect the individual identities of parishes.

DIRECTIONAL STATEMENTS: RESIDENCE OF PRIESTS

In the process of developing parish clusters, priests will be given the option of being assigned to a common residence with other priests engaged in ministry in the same area. The purpose of this common residence is to provide a fraternal and supportive living situation and a common point of contact for parishioners.

DIRECTIONAL STATEMENTS: PRESENCE OF PASTORAL MINISTERS

In the process of clustering parishes, the needs of a particular parish may require the on-site presence of a pastoral minister who is not a priest.

DIRECTIONAL STATEMENTS: REGIONAL APPOINTMENT OF PRIESTS

To complement the ministry of priests assigned to parishes or clusters of parishes, a priest may be assigned to an area for a particular pastoral service to the parishes in that area.

DIRECTIONAL STATEMENTS: LITURGY SCHEDULES

As an immediate response to the pastoral needs of parishes, provisions will be made for conducting a review of the liturgy schedules in all parishes of the archdiocese.

The purpose of this review will be to adjust the number of Eucharistic liturgies where possible while promoting improved participation, celebration and a strengthening of the community.

ADDITIONAL NEEDS: ROLE DESCRIPTION

Given the decline in the number of priests and recognizing the possibility of excessive

burdens placed on those giving service, it is necessary to study and carefully define the role of the priest in the parish community.

ADDITIONAL NEEDS:

CONSULTATION WITH RELIGIOUS ORDERS

The ministry of religious priests is essential for meeting the needs of the Church of Indianapolis. Consequently this archdiocese must continue to communicate with the superiors and personnel directors of the congregations that staff our parishes, for the purpose of mutual planning.

ADDITIONAL NEEDS:

LONG RANGE PLANNING

The information presented in this document indicates that it will be necessary to do planning in a more involved and comprehensive way if we are to be prepared to address the needs of the more distant future. Therefore, the "Directional Statements" of the plan outlined here are intended to be of limited duration in order to provide the time for the implementation of more adequate mechanisms for planning and priority setting that would involve effective consultation with all the deaneries, the various agencies and the religious communities located in our archdiocese.

CONCLUSION

The information presented here indicates that we will be experiencing new methods of staffing our parishes. It is even possible that some parishes may have to be closed. It is clear that over a period of time the elements of this plan will directly affect the availability of priestly ministry in every parish of the archdiocese.

A very high percentage of the invited delegates and a large number of observers as well, participated in the 11 deanery meetings which formed the basis for consultation and feedback that was studied in the production of this document. This enthusiasm can only be interpreted as a most encouraging sign of the interest of the people in the archdiocese not only in the vitality of their parishes but also in the well-being of the priests who serve them. Many excellent ideas were generated by the participants in these sessions. It is hoped that they are recognized in the "Directional Statements" that make up the core of this interim plan. The contribution of all those who attended these meetings is greatly appreciated.

This plan was recommended to the Archbishop by the Personnel Board and received his approval on February 18, 1983.

church in the world

Paterson adopts new Confirmation policy

PATERSON, N.J. (NC)—The Paterson Diocese has announced a new policy on confirmation which recommends that those receiving the sacrament be high school sophomores or juniors. The policy also calls for each candidate to have both a sponsor and a godparent. A third major point of the policy is that priests authorized by the Holy See may administer the sacrament. Msgr. Ronald Amandolare, executive secretary of the

diocesan Evangelization-Catechesis Secretariat and pioneer of the introduction of the restored Rite of Christian Initiation for Adults in the Paterson Diocese, said confirmation candidates in high school "have been more aware of what the sacrament means and better able to understand that what they are doing is making for themselves the choices that were made for them by their sponsors in Baptism."

Warnke says bishops proposal 'reasonable'

CINCINNATI (NC)—Paul C. Warnke, former director of the U.S. Arms Control and Disarmament Agency, said the U.S. Catholic bishops' proposed pastoral on war and peace takes a "reasoned, moderate and sensible approach" to the "greatest peril that faces the human race." Warnke, the chief U.S. negotiator at the Strategic Arms Limitation Talks during the Carter Administration, spoke

in late February at Christ Church, an Episcopal church in Cincinnati. He warned that "time is running out" on arms control and that a nuclear confrontation will come, not out of "rational calculation but because of panic, fear and desperation." Warnke also told his listeners that he disagrees totally with people who "believe the bishops should not be undertaking the issue of nuclear arms."

Senate 'streamlining' Hatch amendment

WASHINGTON (NC)—A key Senate subcommittee has begun exploring the possibility of "streamlining" the Hatch amendment on abortion and simply returning the abortion issue to the states. Sen. Thomas Eagleton (D-Mo.), in testimony Feb. 28 before the Senate Judiciary Committee's subcommittee on the Constitution, urged the streamlining in part because, he said, an amendment more modest than the Hatch proposal would have the greatest chance of passing Congress. Eagleton said he was convinced "that a constitutional amendment focusing on a simple reversal of

the 1973 abortion decisions" well may be the most politically feasible yet meaningful step the Congress can take. The Missouri senator's proposed amendment would remove the section of the Hatch amendment which gives Congress and the states the power to enact new abortion restrictions. The new amendment would then simply read: "A right to abortion is not secured by this constitution," wiping the Supreme Court's abortion decisions off the books and returning the nation's abortion laws to pre-1973, when a majority of states prohibited most abortions.

Cardinal Cooke condemns Irish violence

NEW YORK (NC)—Cardinal Terence Cooke of New York has condemned violence by all parties to the conflict in Northern Ireland, but said that eight centuries of oppression, injustice and the denial of human rights and equal opportunity are the underlying causes of the conflict there. As long as the border between Northern Ireland and the Republic of Ireland exists "it will unfortunately continue to be a potential cause of conflict," the cardinal said in a five-page statement Feb. 24. He urged Great Britain, the Republic of Ireland, the United States, the Common Market countries

and the international community to "take an active role and to change intransigent positions that have resulted in a status quo of persistent tension and conflict." Cardinal Cooke issued his statement during a continuing controversy over the selection of Michael Flannery, an outspoken supporter of the Provisional Irish Republican Army, as grand marshal of the St. Patrick's Day parade. Flannery has said the parade in New York would be a demonstration in support of the IRA, an outlawed guerrilla group seeking to end British rule in Northern Ireland.

16 bills backed by ICC survive 'crossover' in state house

Sixteen bills prioritized for action by the Indiana Catholic Conference are still alive as the legislative process in the Indiana General Assembly moves into the final third part of its session.

Monday, Feb. 28 was "crossover" time. Bills which had not made it through the third reading in their original house are dead for this session unless they could be amended into another bill at some future point.

Among ICC bills which survived the deadline are five education bills, four of them benefiting accredited schools and one limited to teachers in public schools.

Legislature-watchers are already aware that the Governor is supporting several bills to improve the quality of education—especially math, science and computers—to ready Indiana's future work force for high technology industries.

As originally written, the Governor's education bills were inconsistent in targeting the beneficiaries. Various bills specify public

schools, accredited schools and both public and non-public. Through the persistent lobbying of the Indiana Catholic Conference four of the five bills which survived the crossover date benefit all accredited schools, according to ICC executive director and lobbyist, Dr. M. Desmond Ryan.

The most recent challenge to accredited schools came on the floor of the House during discussion of HB 1962 which would allow state tax credits to companies which donate high technology equipment to schools. Rep. Ray Richardson (R-Greenfield) terming as unconstitutional any assistance to non-public schools, proposed an amendment to delete them as beneficiaries. Rep. Gordon L. Harper (R-Indianapolis) and Republican Floor Leader, Richard M. Dellinger (Noblesville) refuted Richardson's arguments and the amendment was defeated 68-25. The bill passed third reading in the House, 92-1.

IF THIS BILL survives the Senate and is signed into law by the Governor, then all

children in accredited schools in Indiana will benefit from the donation of technical equipment.

But the constitutional challenge is expected to surface again. And implementation of all of the education bills depends on funding, an unknown at this point because the House budget has not been released.

Other education bills which would benefit students in accredited schools include SB 404 and SB 575 which give financial assistance to those who become certified and then teach in the math and science areas. And HB 1981 which establishes the Indiana Consortium for Computer/High Technology Education to train 10,000 teachers a year in the use of computers (cost—\$7,888,500).

In other State House action, SCR 42, the Nuclear Arms Freeze Resolution was heard in the Public Policy Committee after intense lobbying by many groups, including the ICC. Chief promoter of this legislation is Holy Cross Brother William Mewes, state coordinator for

the Nuclear Weapons Freeze Campaign. Testimony in support of a freeze was presented by many groups and the committee voted 7-1 to approve the resolution.

SENATOR MORRIS H. Mills (R-Indianapolis) author of the bill is waiting to call the bill down for debate in the full Senate until a Republican in the House agrees to sponsor it. So far, no Republican in the House of Representatives is willing to be named as sponsor of this legislation. So the issue may be dead for this session.

Also of interest to the ICC is a bill addressing the problem of teen-age pregnancy. Two bills were introduced addressing the problem in similar ways. SB 103 and HB 1680 were both heard in committee with Dr. Ryan voicing the only opposition to what he termed "a narrow approach to a complex problem."

Supporters of both bills are Planned Parenthood and National Organization of Women. Only SB 103 survived the crossover date. This bill would allow a pregnant minor to consent to such medical care concerning her pregnancy, excluding abortion, as can be provided by a physician in a maximum of two office visits. The physician could be given without the knowledge of the parents.

Supporters of the bill pointed to the early need for nutritional and prenatal care and the possibility that parents would be abusive if notified of the pregnancy.

Dr. Ryan pointed to research from Johns Hopkins University citing three crisis areas in teen-age pregnancy:

- 1) medical, including nutrition and prenatal care;
- 2) education to help the youngster continue in school to avoid a lifetime of low-paying employment or welfare; and
- 3) reconciliation with parents and community.

SB 103, said Dr. Ryan, would address the medical part of the problem but would jeopardize reconciliation between the teen and her family. That reconciliation should be encouraged, said Dr. Ryan, so that the family can help the girl in all of the crisis areas associated with teen-age pregnancy. And families which are abusive or refuse to permit medical care should be held accountable by law.

Children break barrier for priest in Bangkok

by Fr. JAMES D. BARTON

Archdiocesan Director
Society for the Propagation of the Faith

"There goes the foreigner."

The words, though softly spoken, often reached the ears of Father Joseph Maier when he first settled as pastor in a poverty-stricken corner of Bangkok.

The conversation would continue as a neighbor nodded in agreement. "He's certainly not Thai."

It was a worry to the people how to define this man who walked their streets and alleys, talking and smiling and looking into their eyes with the eyes of a brother.

The children solved the problem. (Leave it to the children!) They looked beyond the facade of western features; they heard the love that underlay the stumbling attempts at speaking Thai; they saw right to the heart of the man.

"He's not a foreigner," they protested. "He's a priest."

And now the people call him Father.

What a beautiful gift to be received into a Buddhist community as, simply, "Father."

Father Maier is the first to admit that the community has its share of problems. His parish covers a sprawl of make-shift huts. Tin patches adorn wooden roofs and walls that stretch down alley after alley. Hundreds of people call them home. "Poor?" Father says. "The people are so poor there's no money even to burn a kerosene lantern."

Father describes a community in which people could identify easily with the passion of Christ. Yet a taste of Resurrection joy is already there and Father rushes first to speak of this: to tell a visitor of the beauty of his people, of the loving spirit that exists among them, of their longing for God.

"WE'RE A REAL community," he says. "If a family doesn't have rice, they can borrow some from a neighbor and so there's enough to eat tonight."

"There's an old lady—92 she is—and someone said to me one day, 'Why don't you have her put in an old folks' home?'"

"Oh, no," I said. "She is a woman of status in the community. She is an elder and people come to her for advice."

Another elder comes to Father's mind. Once when he was out of Bangkok for a few days, an old man was near death, a Catholic who had been away from the Sacraments for 40 years. Back in Bangkok, Father quickly answered the call to visit the dying man. "I wanted to die until you came back," the old man told him. And then at the end of Father's visit, reconciled with God, the old man said, "I'm not afraid any more; I'm ready."

Such gifts are all around Father Maier: the poor sharing the little they have with those even poorer; the give-and-take respect between the young and the elders; the burdened soul that returns to God.

Father loves the people he serves—"family," he calls them—and he wishes he could do more for them, take on more of their burdens. Often at night he lies awake talking to God about them, presenting the problems of this one and that one, begging God's special mercy and kindness.

Yet in the midst of his difficult mission, in the midst of what we would be tempted to call sheer misery, Father is continually amazed at the goodness of God.

"I don't know how to repay this," he says, "except to do the little I can do every day."

That's the spirit! Even if it's "little," do it.

OF COURSE, to us, what Father does seems monumental. To him it seems small, rowing against the tide. But he rows, out of faith and out of love, and out of the conviction that God gives the increase to every effort.

With the beginning of Lent, all of us seek something to "do" for 40 days of prayer and penance. Frequently we become discouraged when we appraise what we can do against what needs to be done.

It's easy to be overcome by the littleness of our efforts at prayer, at penance and sacrifice when measured against what we owe to God for His goodness and what we owe to the human family in our vocation as followers of Christ and partners in His own mission for the salvation of the world.

In praying and sacrificing, in doing the little we can do every day, we can find encouragement in knowing what Jesus was able to do with the offering of two fish and five loaves to feed a crowd of five thousand: everyone was fed and 12 baskets of scraps were left over.

Today a crowd of millions needs to be nourished with the Good News that there is a God who loves us and holds us in His care.

What can we do about it?

Exactly what Father Maier does: the little we can do every day. And, as always, God will give the increase.

To help you make your Lenten sacrifice reach across the world, the Propagation of the Faith is sponsoring a Lenten Appeal for the Missions throughout the Archdiocese of Indianapolis.

First we ask the gift of your prayers, and suggest two ideas: make the Missions your special intention at Mass on the Fridays of Lent and each time you recite the sorrowful mysteries of the rosary, offer them for the people served by the church in the Missions.

We ask then the very personal gift of the offering of your burdens for the salvation of others. You could offer an hour of your pain for a medical missionary . . . a day of your loneliness for the gift of more vocations in the Missions . . . a moment of anxiety for all who live in spiritual darkness.

Finally, we ask the gift of a portion of your blessings. Your Lenten sacrifice through the Propagation of the Faith will reach the far corners of the world. You will help support the work of mission priests, religious sisters and brothers, lay missionaries too, as they share the Good News of Jesus with their people through word and sacrament and service.

As you become more missionary during Lent, you will surely draw closer to Christ in helping draw others to Him.

As the people of the Missions come to know Christ as Saviour and brother, they will know too of God's love.

And then they will come to call Him Father. Thank you, and God bless you.



HAITIAN HABITAT—Beside a canal, once built by slave labor, a Haitian woman smiles from the window of a wooden hut. Pope John Paul II will visit the island of Haiti, one of the world's poorest nations, as the last stop on his March 2-9 trip to Central America. (NC photo from KNA)

POINT OF VIEW

'Pro-life' role encompasses many areas

by MARGARET LOWE

An advertisement is appearing on local television stations which has caused me to reflect on several issues. The advertisement itself is for the Pro-Life Conference, and it depicts a nurse giving abortion. I thought briefly about other persons who might also represent similar points of view on different areas of social concern.

I would like to see a prison guard plead for an end to capital punishment in the state of Indiana (not just more "humane" methods of killing). How about a Terre Haute police officer deploring the use of deadly force? My mind swims at the possibilities! What if we could get Al Haig (that good Catholic) to advertise an end to the nuclear arms race? Furthermore, what if we could label all these issues "pro-life"?

Actually, there is an organization who is promoting just this attitude. This group is the U.S. bishops. If we look closely at the great body of literature the bishops have dealt with over the past ten years, we can easily distill some basic attitudes that point to who we are as American Catholics.

The first is the fundamental Gospel value of reverence for life. Our bishops are not merely

pro-life; they are urging us to reverence Life itself, wherever we find it. It is basic to Biblical teaching that all life is God's gift—it is sacred. To deeply reverence this gift of life is to see God face to face.

I BELIEVE THAT this reverence for life is also part of our tradition as Americans; especially if we can see our roots in the life in the Spirit of our native American sisters and brothers. Sister Jose Hobday reminds us of this vital link with our true identity as Americans, when she speaks of "seeking a moist heart."

Sister Hobday shares with us Indian ways of renewal: beginning with developing a friendship with silence, learning to walk with the dead, to love the land, to seek out a special vision for our own lives and the life of our community, and to tell stories about our life together and our shared vision. These are qualities which can make our hearts moist and strong. Perhaps in learning the discipline of a moist heart, we can come into a deeper understanding that all life is sacred.

The second basic value the American Bishops are highlighting from the Gospel is the rights and dignity of persons. Fundamental to the Gospel teaching is the understanding of our call from God as Christians to be daughters and sons of God. That is our identity... who we are.

To paraphrase Paul in his letter to the Romans—the whole created world is waiting (actually in the Greek, is groaning from its bowels) for us to "get it together." When we

say yes to that call, we see even more clearly how much God loves all people and wants us to accept that love.

FOR THIS REASON we need to be concerned about human rights. The very fabric of our lives as Americans is based on this affirmation of our inalienable rights: Not just Jeffersonian values of life, liberty, and the pursuit of happiness, but also the right to meaningful work, to education, to justice before the law, to equal rights regardless of race, religion or gender.

We need to look to those whose dignity is denied them. Our bishops (like the Latin American bishops) are urging us to "see from below," to look to care for the needs of the least of our sisters and brothers.

Finally our bishops are challenging us to come to terms with interdependence. The dual Gospel values of the sacredness of life and the rights of all are deeply inter-related. One principle cannot exist without the other.

Furthermore, to isolate one social issue as a

cause and fail to see the inter-relatedness of all issues affecting human life is a kind of myopia we as persons or Church can little afford if we would be true to ourselves and the Gospel we profess.

I believe it is of value to see what makes us as American Catholics a unique gift to the Church world-wide. Yet it is not without a certain amount of tension, because we are heirs of the democratic tradition.

Last fall here in Indianapolis, Father Richard McBrien addressed this issue when he said that the Church cannot expect us to work for justice within society while turning our backs on injustices within the Church.

Perhaps as a final musing, we could have one more advertisement from our own Archbishop O'Meara advocating an archdiocesan-level parish council made up of clergy, religious, and laity (men and women) as a governing body within our local church.

(Lowe is a member of the religion faculty at Cathedral High School.)



Foreign students need encouragement

by PAUL G. FOX

Those of us who are associated with young people, whether consciously or not, are always making comparisons. It is natural.

We think of ourselves as their ages and wonder how we would respond to similar circumstances of life. We compare the children of others to our own. We notice things—intelligence, attractiveness, personality, common sense—or the lack thereof.

It is easy to be more tolerant of others' children than our own. Sometimes we are grateful that we don't have to exercise responsibility over others' behavior—or to answer for it. After all, we have enough trouble with our own!

Yet, there is a sense of universal parenting in all of us. We cannot evade or deny the compassion we feel periodically for those young people looking to adults around them for encouragement, support and sometimes reproach in time of need.

This is especially true with an increasing number of young people from single-parent homes and those living away from their families, or during periods of emotional alienation from their parents.

It has been my unique privilege during the past several years to become acquainted with scores of fine young men and women from many nations—away from home for the first time—who are experiencing a totally new adventure as students in the U.S.A.

They have come from good homes, loving families, with great expectations and aspirations of achievement and accomplishment. Their success—or failure—will be shared vicariously by their families and friends back home; often more intensely than those of our children because of the sacrifices and pressures we cannot comprehend.

Most international students in the United States have come from cultures and societies with much stronger family bonds than our own. They revere their mothers and fathers with perhaps a greater degree of respect and admiration than their American counterparts. They are confused by the apparent "independent" traits of American youth who display a "strange" attitude toward their elders.

So it is only natural that they (the visitors) respond affectionately to any show of concern or encouragement from adults here. They are homesick. They are starved for adult companionship and conversation. Peer contacts are not enough.

In Indianapolis there are hundreds of international students from distant countries pursuing an education. They are children much like our own. They have emotional needs outside the classroom. They get sick and have toothaches. They crave attention from adults and their families.

Their future attitudes toward Americans are being formed daily by the response they receive from us. Are we giving them positive or negative signs by our treatment of them? A little of that much-publicized "Hoosier hospitality" would be long remembered.

How much would it cost? Universal parenting. Is it a hollow phrase, or is it worth trying? Speaking as one who has extended an outreached hand to others, I can only suggest that a small effort can be reciprocated beyond measure.

After all, these are only someone else's children. Wouldn't we appreciate it if our own offspring were befriended abroad if the circumstances were reversed?

(Fox is director of public relations for Marian College.)

WASHINGTON NEWSLETTER

Radio bill making waves in Senate

by JIM LACKEY

WASHINGTON (NC)—A new battle is shaping up in Congress over radio deregulation, an issue which over the past several years has pitted church and public interest groups against the broadcasting industry.

With the 98th Congress barely a month old, the Senate approved a radio deregulation measure Feb. 17 that would remove several broadcast rules, such as those limiting the number of



commercial or requiring radio stations to present at least a limited amount of news and public affairs programming.

Those same changes have been strenuously opposed by some church groups, including the U.S. Catholic Conference, as an abdication of the government's responsibility to maintain the airwaves in the public interest.

Significantly, the Senate action took no more than a half hour. No one spoke in opposition to the measure (S.55), and the proposal was passed by unanimous voice vote.

It is unclear though whether the measure ultimately will clear Congress. A similar bill died last year in the House in part because the House has been less eager to jump on the broadcast deregulation bandwagon.

Much of the current debate is a rerun of the deregulation debate that took place when the Federal Communications Commission, in 1979, proposed to go ahead with deregulation on its own. The FCC ultimately approved its deregulation plan in 1981, but the issue has been tied up in court ever since.

One effect of the Senate bill, then, would be to override the legal challenges and give the FCC's deregulation measure the force of law.

In its arguments against the proposal the USCC contended that without regulation radio programming would be controlled by "marketplace forces." Broadcasting policy, the USCC argued, would be set by commercial sponsors, eliminating access to radio for religious groups, charities, minorities, the elderly and others whose programming could not attract advertising dollars.

The USCC also argued against eliminating a requirement that radio stations be required to "ascertain" community needs at license

renewal time. Without a formal process of ascertaining the wants of the local community, the USCC argued, radio stations would have no systematic means of discovering what local needs are not being met.

But the sponsor of the bill, Sen. Barry Goldwater (R-Ariz.), said many of those arguments are outmoded or based on faulty information. During Senate discussion of the bill Goldwater noted that the number of radio broadcast stations has increased from 583 when the Communications Act of 1934 was enacted to over 9,000 today, meaning that a variety of programming is available to the public.

He also argued that FCC data show radio broadcasters are exceeding guideline requirements on news and public affairs programming and are airing fewer commercials than the guidelines permit—proof, he said, that broadcasters under deregulation would not drop public affairs programming or run non-stop advertising.

Besides eliminating rules on public affairs programming and commercial time, the Goldwater bill would also make it much more difficult for one company to wrest a broadcast license from a current license holder. Goldwater said such a procedure would focus renewal of a license on performance rather than the challenger's promises, but critics are likely to contend that it will remove one more incentive for the licensee to be responsive to the community.

The Goldwater bill though seems much more likely to clear the House than other broadcast deregulation efforts that have emanated from the Senate. In the last Congress, for instance, the Senate sent to the House a radio deregulation bill and a television

(See RADIO BILL on page 19)

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LIVING THE QUESTIONS

Father Ritter discusses his ministry to 'lost sheep'

by Fr. THOMAS C. WIDNER

"What did you think?" the teacher asked the student. "I think he could be canonized," the student replied.

Both had just heard Franciscan Father Bruce Ritter address the student body at Roncalli High School. The founder of New York's Covenant House for homeless children spoke at Chatard, Ritter and Roncalli last Wednesday. It would take an unusual person to quiet a gym full of high school students but there were times during his presentation one could have heard a pin drop. The loud and swift applause which followed the talk signaled definite approval.

I'm sure Father Ritter doesn't think of himself as a candidate for canonization. But he is a man whose presence commands attention and respect. He is direct and spontaneous. He will look you in the eye when you ask about his work; he will not flinch; he will give you an answer; he will tell you if he has no answer. He knows both the importance of and the need for what he is doing.

The Franciscan was teaching at Manhattan College in New York when a student confronted him one day following a sermon and told the priest he ought to practice himself what he was preaching to them. The result was that Father Ritter sought and received permission to live and work among the poor in New York's East Village, an area of heavy drug trafficking. He had no parish and did not live in a rectory. Instead, he moved into an apartment building with 71 neighbors of which 60 were junkies and drug dealers.

"I WASN'T PREPARED when six kids knocked on my



door at 2 a.m. one morning pleading for a place to sleep," he recalled. This was the beginning of Father Ritter's ministry of sheltering homeless children in New York City. He quickly discovered that New York has no public jurisdiction for caring for 15 to 18 year olds. Under 15 they are termed runaways. Over 18 they are adults. The in-between age are homeless.

"Yet it is legal for them to make pornographic films," Father Ritter told the students. Which is what many of them do along with other kinds of prostitution in order to survive on their own.

Thousands of young people are a part of New York's sex industry. "When you are on your own," Father Ritter said, "and you have nothing to sell except yourself, you sell yourself."

Covenant House and its accompanying crisis center called Under 21 was born through Father Ritter's determination to help such youth—some as young as eight or nine—get off the streets.

"We have a sex industry," he said in quiet anger, "because people want one. If you are trying to be a sophisticated, middle class American and can afford a \$25 ticket, you go see 'Oh, Calcutta!' a play which has been running in New York for many years. For 90 minutes you are 'entertained' by watching young, naked, male and female bodies simulating sodomy and intercourse.

"BUT IF YOU CAN afford 25 cents, you can go to one of the hundreds of peep shows in the Times Square area and for 90 seconds be 'entertained' by a film showing a female urging you to masturbate. There is no difference between the quarter entertainment and the \$25 entertainment. It's just what you can afford."

Father Ritter told the teens they would only become a problem if they adopt such adult middle class attitudes of entertainment. "You are a multi-billion dollar audience," he

said. "In a national poll you voted Brooke Shields the person you most admire and want to be like." Yet Brooke Shields promotes the sex industry, he claimed. "She has been pimped by her mother to sell Calvin Klein jeans, has sold millions of them and in the process taught kids it's okay to be seductive and erotic as well as teach young men and not so young men it's okay to desire children. The word on the streets across the country now is 'Johns want chicken.'" In other words, people are willing to pay to sexually exploit children.

More than 40,000 youth have passed through Covenant House in the last six years. "About 25,000 of them have been prostitutes," he said. "We now have kids coming through at the rate of 1,000 a month.

"They can come to my center 24 hours a day and get food and shelter. We were able to send 3,000 home last year but when we are able to locate and call parents the word is usually that they don't want their kids back home."

According to Father Ritter, these kids "are the lost sheep of the Gospel we must go out and find." He says there are now more than a million kids who run away from home every year. It's not just a New York problem.

The priest invited students to volunteer a year or more at Covenant House when they become 21. It is growing and has expanded to other cities. There is now a Covenant House in Toronto, Ontario, and homes are in the process of being established in Houston and Boston. Another one is located in Guatemala which may not have the sex industry to deal with but which has homeless children as a result of war and violence.

Last Lent students at Roncalli contributed \$1,100 to Father Ritter as a result of Lenten sacrifices. This year students were given containers on Ash Wednesday and asked to bring them back on Holy Thursday. Father Ritter's work will again be the object of their Lenten sacrifice.

New canon law reflects changing role of laity in church

by JERRY FILTEAU
(Sixth of ten articles)

"The Emerging Layman" was the title of a book and the topic of innumerable articles and speeches in the years following the Second Vatican Council.

Now the new Code of Canon Law, incorporating into general church law the council's reforms, has been published.

The issuance of the new code is a convenient milestone to mark the progress of the laity in the church in the 20 years since Vatican II began. In the new code's pages are all the major legal landmarks of changed church thinking and practice regarding the laity.

A first point of interest is that "The Emerging Layman," if written today, would probably have to be called "The Emerging Layperson." Virtually all forms of sexual discrimination between laymen and laywomen that existed in the old Code of Canon Law, which dates from 1917, are eliminated in the new code.

As Father Donald E. Heintschel, a canon law expert and associate general secretary of the National Conference of Catholic Bishops—U.S. Catholic Conference, summarized it, "In the new code, sexist discrimination has been replaced by discrimination based on ordination."

But the nature of discrimination based on ordination has changed noticeably, too.

An important backdrop to the role of laypersons in the new code is what another canonist, Jesuit Father Ladislav Orsy of Georgetown University, called the restriction on "the definition of cleric."

EXEMPLIFYING THAT basic change was the action by Pope Paul VI in 1972 when he suppressed clerical tonsure and the clerical orders of porter, exorcist, lector, acolyte and

subdeacon, making ordination to the diaconate the point of entry into the ranks of the clergy. Of those clerical orders suppressed, Pope Paul established two, lector and acolyte, as lay ministries. He also revitalized the order of deacon in its own right, reinstituting the permanent diaconate and opening that ordained ministry to married men.

The more restrictive definition of a cleric, based on a sounder theology of the role of ordained ministry and the relation between pastoral responsibility and juridical authority in the church, was a legal breakthrough that allowed laypersons to do many things once restricted to priests, said Father Orsy.

Underlying that shift, said Father Heintschel, was a move away from the more legalistic concept of jurisdictional authority in the old code to one of "the power of governance."

That concept in the new code, he said, is based theologically on Vatican II's threefold characterization of Christ as priest (leader of worship and sanctifier), prophet (proclaimer and teacher of the word) and king (ruler vested with juridical power).

OF COURSE MANY of the changes in the new canon law code that affect the laity have been gradually incorporated into church practice in the years since Vatican II, so their inclusion in the new code is more a matter of integrating and solidifying the changes rather than introducing real innovations.

Here are some of the things that are open to laymen and laywomen in the new code which under the old code simply did not exist or were restricted—in general practice if not always strictly by law—to clergymen:

► At the parish level, laypersons may be members of the parish council and the parish financial council; members of a team ministry, headed by a priest, that is in charge of the

pastoral care of a parish; or administrators of priestless parishes under the leadership of a neighboring priest (who is the actual pastor). They may be consulted by the bishop, if circumstances warrant, in the choice of a new pastor.

► At the diocesan level, laypersons may be members of the diocesan synod and its commissions, of the bishop's financial council and of the diocesan pastoral council. They may be consulted in the selection of bishops. A layperson can serve as a diocesan chancellor or administrator of finances, or on the diocesan court as an auditor, assessor, defender of the bond, promoter of the faith or judge.

► At the provincial and regional levels, representatives of women Religious are to participate, and other laypersons may be asked to participate, in provincial and regional councils of bishops.

► In certain circumstances (that seem to apply chiefly if not solely to mission areas), with permission from the Holy See a bishop may appoint laypersons to administer baptism or serve as official church witness for marriages on a regular basis when no priest is available.

► Laypersons may serve as lectors and in other ministries at Mass. (In one of the few exceptions to the new code's general rule of non-discrimination toward women, only laymen may serve as acolytes, and only laymen may be formally installed as lectors or acolytes.)

► Laypersons may teach in seminaries and on pontifical faculties and may be book censors for bishops. For the first time the right of laypersons to receive pontifical degrees and official church mandates to teach the sacred sciences is spelled out in general church law.

► In general, non-clerical religious orders and organizations of the lay apostolate have

greater freedom than they did under the old code.

Such specifics in the final draft of the new code show the expansion of lay roles in the church at one level, but they do not capture the underlying spirit of the new code. That spirit is seen in a number of ways, among them:

► For the first time the fundamental equality of all the people of God by virtue of baptism is spelled out.

► There is a stress on the participation of all members of the church in its mission of spreading the Gospel.

► There is a stress on the rights as well as the duties of the layperson, and on interpretation of the hierarchical governance of the church primarily in terms of pastoral service rather than jurisdictional authority:

► The vocation of marriage and family life and the fundamental role of spouses in "the building up of the people of God" are emphasized.

► Active lay roles and ministries are recognized and spelled out in the sacraments and divine worship which are at the center of church life.

In the area of lay rights, Father James Provost, executive director of the Canon Law Society of America, cited as one of the important advances in the new code the legal protections given to lay employees of the church.

The code spells out their right to "a just family wage," gives canon law enforcement to protections granted in local and civil law, and spells out the right to contract, he said. It also cites their right of provisions for health care and some form of retirement security.

One good example of the difference in spirit between the old code and the new comes in the treatment of Catholic education.

In the old code the law portrays the parent's (See CANON LAW REFLECTS on page 19)

Code provides for papal resignation

by JERRY FILTEAU
NC News Service

The new Code of Canon Law carries the church's first clear legal provision for a pope to step down from the papacy.

Canon 332, paragraph 2, of the new code says, "Should it happen that the Roman pontiff resign his office, for validity it is required that the resignation be freely made and duly manifested, but not that it be accepted by someone" (unofficial translation).

While the right of a pope to resign has been generally accepted in church thinking and has a historical precedent, the new code marks the first time in modern history that it is spelled out in general church law.

The 1917 Code of Canon Law, which the new code replaces, makes no reference to the possibility of a papal resignation from office.

After Pope Paul VI instituted retirement rules for bishops and cardinals, including the exclusion of cardinals over 80 from attending conclaves or holding curia positions at the Vatican, there was wide speculation that Pope Paul would himself retire when he reached his 80th birthday.

He made no specific legislation to govern a papal retirement, however, and on Aug. 6, 1978, more than 10 months after his 80th birthday, he left office through death—as virtually all popes in history had done.

The most notable exception was Pope St. Celestine V, a guileless Benedictine hermit monk who found himself incapable of dealing with the complexities of the papacy and resigned barely five months after he was elected in 1294.

Celestine was elected pope on July 5, ordained a bishop on Aug. 27, and crowned pope on Aug. 29. On Dec. 10 he issued a constitution declaring a pope's right to resign, and three days later he resigned.

St. Celestine had a great reputation for holiness. It was his holiness that caused the papal electors to choose the obscure hermit after they had spent two years in conclave, unable to find a political candidate agreeable to

the two major factions that then dominated the College of Cardinals, and he was canonized a saint in 1313, just 17 years after his death.

But his holiness was not matched by legislative acumen. Decrees he issued during his short reign were so confusing and at times contradictory that his successor, Pope Boniface VIII—possibly at Celestine's own request—revoked all privileges granted by Celestine and ordered that all papal bulls issued by him be returned to Rome for re-examination.

With that legislative history, it was not surprising that his declaration of a pope's right to resign was itself an object of lively debate. A number of leading scholars argued that it was

valid, but others, including an opinion from the prestigious University of Paris, held that it was invalid.

In 1415 Pope Gregory XII helped to end the Western Schism when he submitted his abdication from the papacy to the Council of Constance. But his abdication to a general council of the church was clouded by the special circumstances of the time and by ideas of conciliar power which were later condemned by the church, so its value as a legal precedent is questionable.

The language of the new law, stating that a pope's resignation must be freely given and need not be accepted by someone for its validity, affirms that no other authority has

power either to force or to prevent a papal resignation.

Pope John Paul did not invent the language of the new law. It was contained in the final draft version of the "Lex Ecclesiae Fundamentalis" ("Fundamental Law of the Church"). In 1981 the idea of issuing the Lex as a separate document from the Code of Canon Law was dropped, and key provisions contained in it were incorporated into the final draft of the code presented to the pope for his approval.

The new law governing a papal resignation contains no provisions regarding age. But as the church grows gradually more accustomed to the idea of its priests and bishops retiring for reasons of age or health, future generations of Catholics could become accustomed to the idea of popes retiring for those same reasons in their later years.

TO THE EDITOR

RTL officer's comment called 'misleading'

In a recent article in *The Criterion*, Ann Minnis, legislative vice-president of Indiana Right to Life, spoke of Indiana Right to Life's position on the Hatch Amendment, and was quoted as saying, "We did not vote to actively oppose it." That may be true; there was no such vote. But members of Indiana Right to Life have in numerous cases worked against the passage of Hatch.

In reference to IRTL's opposition to passage of the Hatch Amendment, she said, "Because states would have the option of legalizing abortion within their borders, those that did so would become abortion havens."

This is inaccurate and misleading. The opposite is in fact true. The effect of the 1973 Supreme Court decision was that abortion is already legal in all 50 states during all nine months of pregnancy. The Hatch amendment would allow both federal as well as state legislators to alter pass laws limiting or forbidding abortion.

Minnis said, "We do have an amendment that we are united on, and that is the unity human life amendment." However, we are not united on this amendment. The United States Catholic Bishops remain strongly committed to the passage of the Hatch Amendment, as does the National Committee for a Human Life Amendment. None of the major pro-life groups anticipate any action toward furthering the passage of the unity human life amendment in the next several years.

The Hatch Amendment is a more moderate proposal. Because it is more modest it has a better chance of passage; it can gather a broader range of support. It has already been through the Senate Committee structure during the last Congressional session, and is scheduled again for Subcommittee hearings beginning February 28.

The bill introduced in the House by Rep. Henry Hyde to which Minnis refers is the Respect Human Life Act, which was also introduced in the Senate by Rodger Jepsen (H.R. 618, S. 467). The Respect Human Life Act is chiefly a funding bill. For the last several years, Congress has each year limited the use of federal funds for abortions. The bill in question would consolidate decisions made previously into a more permanent fund ban.

Minnis said the Human Life Act would "declare the personhood of the unborn, and the rights of the state to protect the child, and state that the Supreme Court erred in deciding to legalize abortion." This statement would appear in "Congressional Findings" at the beginning of the bill, but would have no effect

or force of law. This bill would not make one abortion illegal.

Ann Minnis apparently no longer wants to support Senator Helms Human Life Bill (S.26) Which her organization consistently supported during the last session of Congress as an alternative to the Hatch Amendment. It did try to establish personhood for the unborn. This change of position is blurred by her insistence on calling the Hyde funding bill a "human life bill."

The issues involved here are complex and confusing enough both to those who work on such issues as well as to the concerned citizen. We must be as accurate as possible in explaining matters.

Fr. Larry Crawford
Archdiocesan Director
Office of Pro-Life Activities

Indianapolis

Parish more than social action

Thank you for your coverage of St. Thomas Aquinas Parish in your profile section of February 4.

I am afraid, however, that Ms. Micinski failed to mention some very important and obvious aspects of our parish community. Granted, St. Thomas is well known for being a "Social Justice" parish, but Ms. Micinski described a very one-sided parish with only social justice issues as its function and goal. I am sorry that Ms. Micinski was unable to integrate the many other parish personalities into her story, namely the adult and family religious education and formation programs and the St. Thomas Aquinas School.

Ed Alexander
Youth Minister,
St. Thomas Aquinas

Indianapolis

Women in church are to be admired

Father Widner's essay (*The Criterion* 2/18/83) on the status of women, particularly women religious in the Catholic Church was excellent.

I recently attended a funeral Mass in a parish without a resident priest, one managed by a nun in residence. The celebrant of the Mass, expressing respect for Sister's pastoral role, asked that she give the reflection on the scriptural readings of the day.

Upon leaving the church, my own reflection centered on the great admiration I have for women Religious who are barred from the normal progression of vocation to the priesthood, where such an aspiration may exist. My thoughts of Sister after she had preached (call it what one may) was that she ought to have been able to return to the altar to continue her Mass. It seemed to me that she was the real pastor in all but name.

Perhaps Father Edward Schillebeeckx describes her and those like her as follows: "A minister of the church is one who is recognized

as such by the whole of the church community, the people and its leaders, and is sent to a particular community. Outside this ecclesial context (the acceptance of all) the liturgical laying on of hands is voided of all meaning."

George B. DeKalb

Bloomington

Fisher understands

Father Chuck Fisher's article, "Make This Lent Something Special" was so enjoyable. It brought back wonderful memories of my youth during the Lenten season. Even though he is such a young man, he certainly understands what the various changes in the Church have meant to all of us "old folks."

His sense of humor combined with his teaching makes us look forward to his next article.

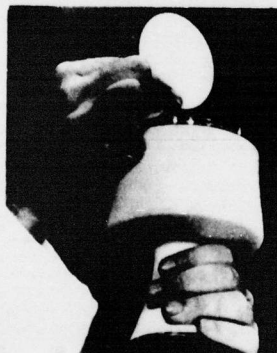
A Father Fisher fan

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SS. Peter & Paul Cathedral Parish, Indianapolis

Date

March 6
March 13
March 20
March 27

Celebrant

Fr. John Hall
Fr. Nicholas Dant
Fr. Jim Farrell
Fr. Gerald Gettelfinger

FAMILY TALK

Breakups more common now

by Dr. JAMES and MARY KENNY

Dear Mary: My husband walked out on me and sued for divorce. Therefore I'm a single parent. It hurts the children, for they don't get a parent, a call or a card from their father. How do I handle that best? Because of less income the children have hard ways to go. All I think I can do is pray and tell the children to pray. Is that fine?

Dear Mary: What do you do when all you feel is hopelessness? After a 17-year marriage your husband leaves you (another woman involved) and you try to cope with the anger and pain of your three teen-age sons torn between their love for both parents, trying to cope with your own hurt and anxiety. Prayer is all I have—I need a friend.

Dear Dr. Kenny: My wife left me a few months ago. All of it was a real big surprise and shock for me.

Answer: Such letters, once unheard of, are

becoming more frequent in our mail. The readers who have suffered these breakups cannot understand what has happened. Clearly our society has changed in ways that make such behavior possible, and the spouse who is left is the victim of that changing society. How has our society changed?

1) Changing lifestyles. Frequently both spouses work. Husbands and wives spend their day apart, each in the company of other people's spouses. The satisfactions they get at work may exceed the rewards of family life, particularly if children or elderly relatives are making family life stressful. Then spouses reunite in the evening when everyone is worn-out. Weekends may be filled with family chores. Family life begins to pall.

2) The do-you-own-thing culture. While we may deplore an outright me-first ethic, all of us have been touched by this modern I-deserve-a-break philosophy. It is a major theme of advertising. A frustrated and bored spouse might

reason, "I have only one life to live, and I must grab this chance for happiness before life passes me by."

3) Unilateral divorce. However much we endorse marriage preparation, marriage education and communication, the stark fact remains: It takes two to build a marriage, but only one to break it up. When one party declares, "I want out," the other party has little recourse.

We have no easy answers to the increase in divorce. Neither our society nor individuals have learned to handle it well.

Our reader who declared, "I need a friend," is on the right track. Raising teen-agers is

difficult. Raising teen-agers alone is practically impossible.

Seek out individuals, widowed or divorced, who share your problem. Look for groups of single or divorced people. Many in the group will have very different concerns, but hopefully, one or two will become your friends.

Second, reach out to others in trouble or pain. This may seem absolutely crazy at first glance. Reaching out is most difficult when we ourselves need nurturing. However, we must try to give when we feel we have nothing to give. It is precisely at such a time that we need the healing which comes from caring for others. Perhaps you have a room you could rent to someone who needs to live in a family. Perhaps you could "adopt" an elderly neighbor, a project for you and your children.

Seeking God through prayer is one answer. Seeking God in your neighbor is the other.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Bensselaer, IN 47978.)

Civil rights given a boost
by NAACP leader

by VIRGIL R. MADDEN

"The greatest thing the American Negro gained as a result of the Civil War and the amendments to the Constitution was the right to contend for his rights."

So believed James Weldon Johnson, the ambassador diplomat of the modern civil rights movement, whose personal charm and organizational skill nourished the NAACP, first as a field secretary, then as its chief executive, and thrust it into the limelight of all movements for minority advancements under the rights of the Constitution and grass root involvement. Johnson's efforts were not new but more widely enabled the NAACP to use publicity to expose both physical and psychological cruelties of the Jim Crow system.

Along with others before his time and while

he lived, Johnson believed the NAACP had to change white public opinion legally. It was accomplished by Wells-Barnett, Fortune, DuBois, Trotter and others who devoted their own interests to the advancement of blacks.

In 1918 Congressman Dyer introduced a bill making lynching a federal crime. The NAACP supported this bill and made the organization's first major step in attempting to shape national legislation. It was Johnson's unselfish efforts that finally got the bill passed through the House, losing in the Senate at a later date.

Johnson summed up the lessons he learned in the Dyer Bill fight in the October 1924 issue of *The Crisis*. In "The Gentlemen's Agreement and The Negro Vote," he addressed the issue of the political power held by the two major parties. With the bitter experience of the Dyer bill fight still with him, he bluntly noted that "the Republican Party will hold the Negro and do as little for him as possible and the Democratic Party will have none of him at all."

When Johnson retired in 1930 as chief executive of the NAACP, he had united its staff in working toward well articulated goals, but he had also become a widely recognized spokesman for an interracial, evolutionary approach to achieving civil rights for all Americans.

He not only offered leadership in the NAACP but also was an integral part of the Harlem Renaissance, the cultural movement that brought black life to center stage, as a poet and a writer dealing with Langston Hughes and Claude McKay and others from the lives of the poor blacks, the so-called "sewer dwellers."

Johnson worked through his art to educate black awareness as much as he did when he led the NAACP through one of its most critical periods, thus providing a sense of evenness within the bi-cultural organization. He felt blacks could not achieve full rights or economic opportunity without the aid of whites. He did, however, extol black culture and achievements.

Perhaps the works he is most noted for among the general population of black Americans is the black American anthem, "Lift Every Voice and Sing" and his "Autobiography of an Ex-Colored Man."



WHAT'S YOUR LENTEN WISH?

- A missionary priest in Bangkok says, "My people are suffering." He wishes he could do more to help them.
- A mission Sister says her people are longing for someone to speak to them about God. She hopes to be the one.
- A Bishop in the Philippines says the children are hungry. His diocese feeds 25,000 little ones a day; he wishes he could feed more.

DON'T YOU WISH YOU COULD HELP THEM?
YOU CAN.

Your Lenten prayers and your sacrifice through the Propagation of the Faith will help you to love as widely as the world.

And your wish will find a way to fill the poor with life and hope, and with the peace of Christ.

My wish for you is that this beautiful peace of the Risen Christ will always be in your heart.

Devotedly in Christ,

James D. Barton
Archdiocesan Director

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I enclose my special sacrifice so that the people left us by Christ may reach across the world.

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Fr. James D. Barton, Archdiocesan Director

'M-A-S-H' episode
prompts talk
about nuclear issue

When the final show of the "M-A-S-H" series was announced for Feb. 28 it prompted reflections from media commentators and, in the Diocese of Albany, N.Y., calls for people to hold M-A-S-H parties with friends to watch the final episode and discuss the nuclear weapons issue. Among the many awards the series won during its 11-year run were a special Christopher Award for the integrity of its characterization and a Humanitas Prize from the Human Family Institute for an episode dealing with death. Commentators in the Catholic press have called it "unquestionably the finest half-hour regular series" and "one of the best TV programs ever." Two of the "M-A-S-H" stars are products of Catholic education. Loretta Swit, who portrayed nurse Margaret Houlihan, attended Holy Rosary Grade School and Pius XII High School in Passaic, N.J. Alan Alda, who portrayed Hawkeye and wrote and directed many episodes, was graduated from Jesuit-run Fordham University.

Hospitals move into pastoral care (from 1)

continued. "In fact, the hardest thing to learn in this ministry is to say nothing."

For this reason, he has cautioned against allowing volunteers to work in pastoral care. "There may be a lot of well intentioned people out there who think they would like to do this work. However, they could do more harm than good. For example, who wants to hear right after a loved one has died, 'he's with God now' or 'at least he didn't have to suffer'?"

Intense pain is experienced when a loved one dies. People cope with it in various ways. Oftentimes people will suppress it, rather than confront it head on. "We as Catholic pastoral ministers want to help those people work through it in a theological manner. We also want to reinforce the reality of the situation and facilitate their acceptance of it," Boulais added.

A majority of people do not accept death in a hospital, the director asserted. He said they may go through the motions of accepting someone's death, yet frequently they look to him to see if the situation is really so—that the person is really dead.

To him, it is important for a person who has lost a loved one to see that person while still in the hospital. "There is a tremendous intensity of pain upon seeing a dead person; or say, for example, for a couple to hold a dead baby. But this viewing and/or touching the deceased expedites the healing process," Boulais claimed.

Although Boulais and his staff are confronted with death, the majority of their dealings are with people who do come to the hospital for treatment and then return to their normal lives. As he put it, "We're Christ's intervention; there's always trauma—any reason for a person to come to the hospital is one that uproots

them from their usual surroundings and can cause them anxieties."

Besides working with patients, the pastoral care ministers of St. Francis Hospital also work with the staff. One of the main jobs of pastoral care is making everyone aware of the hospital philosophy—"that we are the healing presence of Jesus Christ." Although there is no formal program for doctors or nurses to become more sensitive to patients through the auspices of pastoral care, Boulais indicated that they do have informal consultations to find out if a doctor or nurse is aware of certain things about a patient and vice versa.

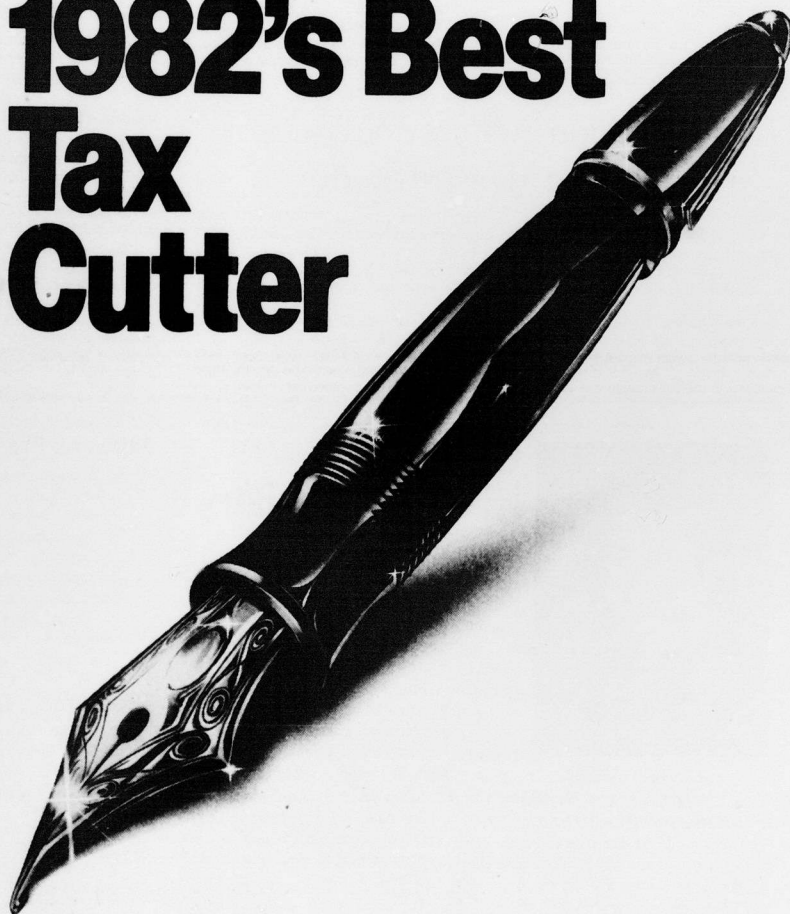
Even the hospital cafeteria provides evidence of the presence of pastoral ministry. Before lunch, a prayer comes over the hospital P.A. system. At that time, a hush falls over the lunch room and everyone present bows his head in thanksgiving.

An advocate of team ministry, Boulais could only offer words of praise for everyone in his department. He said the staff has a keen pastoral understanding and is able to apply it in their ministering to the sick and suffering. "We have a feeling of family here at the hospital, and this sure makes our job of pastoral care a lot easier," he remarked.

Agreeing that pastoral ministry in hospitals has changed a lot in the past few years, Boulais said that it "still is going through a big transition just like the church—namely, with more lay involvement." In addition, he said it is still trying to gain credibility as an integral part of the health team. "We have gained some ground," he mentioned, "but it just doesn't change overnight."

The next article in this series will examine pastoral care at St. Vincent Hospital and Health Care Center, and discuss the training pastoral ministers must have before working in the field.

1982's Best Tax Cutter



PASTORAL CARE—Ned Boulais, director of pastoral care at St. Francis Hospital, Beech Grove, and department secretary, Roberta Sauer, go over scheduled activities for the department. Pastoral care plays an integral role in the health care team at St. Francis Hospital. (Photo by Susan Micinski)

Polish bishops condemn Soviet attacks on pope

WARSAW, Poland (NC)—The bishops of Poland's 28 Catholic dioceses condemned recent attacks on Pope John Paul II in the Soviet press. At the close of a Feb. 23-24 meeting in Warsaw the bishops said that articles which accused the pope of "subversive activity" in his homeland were "obviously devoid of any foundation." The statement did not specify which articles were meant, but Polish sources said the bishops were referring to accusations which appeared in January in government journals both in Czechoslovakia and in the Soviet Union. The bishops said that such articles retard the progress of world peace "of which the holy father is the constant herald and the one who searches tirelessly to realize it."

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Demonstrators organize to fight local abortion clinics

Citizens for Life, a local anti-abortion organization, is picketing an abortion clinic at 3500 N. Meridian in Indianapolis.

"Our goal is to close these places down," said Leon Bourke, founder of the group. "We are at war with the abortion mills."

The group is currently picketing only one clinic and only on Saturdays. But as membership grows, Bourke said, picketing will take place on weekdays and at more than one location.

The group began with seven people last fall. It now includes 40-50, "and it keeps on growing," Bourke said. "We would appreciate anybody who wants to demonstrate with us." He believes that, with 200-300 demonstrators, "we could close this place down."

Citizens for Life involves "people of disparate beliefs, but we are basically all believers and we are basically all there because of our commitment to God," Bourke

said. The group is not affiliated with the National Right to Life Committee or Right to Life of Indianapolis, Bourke pointed out, and does not receive funding from such organizations. Nor is it connected with the Archdiocesan Office of Pro-Life Activities.

"We believe that the struggle for life is right out there in the streets. Human beings are being killed in those places," he said. He noted that 12,000-15,000 abortions occur each year in Indianapolis.

Bourke noted that abortions have recently become easier because they can now be performed by suction rather than by saline injection.

"They have perfected the procedure," he said. "The woman does not have to go through the birth experience that she does with saline. It has a tendency to dull the maternal experience."



ANTI-ABORTION GROUP—Citizens for Life, an anti-abortion group, pickets the Meridian Women's Clinic on Saturday. Last week the group helped a young woman decide to keep her baby. Passing motorists show their support by honking. (Photo by Susan McIniski)

Evangelization in city is one concern of Urban Ministry Study

A phase of the Lilly funded Urban Ministry Study now being completed in 22 Indianapolis parishes concerns issues of evangelization and is chaired by Holy Cross Brother Douglas Roach, administrator of St. Francis de Sales Parish.

This Evangelization Issues Committee is studying strengths and weaknesses of the present evangelization activities of the 22 parishes as well as identifying those who are in

need of evangelization. The committee itself includes 10 members of the laity, Religious and clergy actively involved in urban evangelization.

The committee's work has included a study of Pope Paul VI's encyclical "Evangelization in the Modern World" as well as the Indianapolis archdiocesan plan for evangelization. The latter is a three year program developed by Father Clarence

Waldon and the Office of Evangelization.

Eleven of the 22 parishes have active evangelization committees. According to Brother Douglas, the urban Indianapolis Church is "better at delivering services, such as food and assistance to the poor, than at delivering the Gospel."

Census data from 1960, 1970 and 1980 is being gathered for the study. Population trends into the 1990's will be projected with the assistance of the Indianapolis Department of Metropolitan Development, Division of Planning and Zoning. Recommendations will then be made concerning a means for effectively spreading the Gospel in the urban Church.

Soviet group urges peace

BOSTON (NC)—The Soviet branch of the International Physicians for the Prevention of Nuclear War has urged peaceful initiatives directed at avoiding a worldwide nuclear holocaust. "Nuclear war should be declared illegal and all nuclear weapons destroyed before they destroy the world," said the Soviet physicians in a statement adopted at a meeting in Moscow. The Boston headquarters of the IPPNW released the statement in mid-February. The Soviet physicians also maintained that their nation "presents no threat to anyone and plans to attack no one."



Office of Hispanic Ministry

History:

The Archdiocese of Indianapolis has for many years been serving and ministering to Hispanic peoples. Since the early 1960s, prior to the actual establishment of an office, priests, religious and laity worked with Hispanics in the city as well as in rural areas.

At the national level a committee of bishops recognizing the growing numbers of Hispanics in the United States responded to

the Primer Encuentro Nacional. "In dioceses with a significant number of Spanish-speaking Catholics, it is the judgment of the committee that there should be a diocesan director for the Spanish-speaking apostolate." (Response to article XII of Encuentro Hispano de Pastoral, June, 1972, Washington, D.C.) In 1975 the Office of Hispanic Ministry was officially established in the Indianapolis Archdiocese by the late Archbishop George J. Biskup. Financial support for the office and its programs including the leadership training program comes from the archdiocese.

Mission:

The mission of the Office for Hispanic Ministry is to serve Hispanic peoples living throughout the archdiocese extending to them the message of the kingdom of God through programs of education, evangelization, leadership training as well as programs of ministry according to the spiritual needs of the Hispanic community.

The Office of Hispanic Ministry working with the Catholic Commission for Spanish-speaking regions VI and VII in union with the U.S.C.C. attempts "to enhance the pluralistic church with the unique richness of the Spanish-speaking culture."

The Office, therefore, attempts not to establish a national church, but rather to encourage participation of the Hispanic in the local parish.

Services Provided:

1. Provides books, magazines and other educational materials in Spanish concerning Scripture, church documents, sacraments, etc.
2. Offers liturgical and sacramental celebrations in Spanish.
3. Offers liturgical and para-liturgical celebrations which are specific to the Hispanic cultures, i.e. posadas, quinceaños, special feasts of Our Lady, etc.
4. Provides programs of religious education in Spanish for children.
5. Provides programs of adult religious education in Spanish.
6. Provides programs of religious education and religious services for summer Hispanic migrant farm workers.
7. Assists other archdiocesan offices with translations needed, i.e. Marriage Tribunal.

Programs Offered:

1. Missions—each year a special week is designed to invite the Hispanic community to grow in understanding the Bible through a series of nomies given by invited speakers.
2. Seminarian Reachout—each summer several Spanish-speaking seminarians participate in a home-visitation program designed to invite more Hispanics to active participation in the Church.
3. Evangelization—working with the archdiocesan Office of Evangelization and volunteers from the Hispanic community, the Office of Hispanic Ministry promotes a program of extending the kingdom of Christ.
4. Leadership Training—in conjunction with the mobile institute of the Catholic Commission for Spanish Speaking, the Office of Hispanic Ministry promotes a lay leadership training of Hispanics for greater service in the church.
5. Hispanic Workshops—plans and promotes in conjunction with the Catholic Commission for Spanish-speaking workshops or institutes for the non-Hispanic so that persons may grow in understanding the Hispanic culture, language and traditions.

Staff: Reverend Mauro Rodas, director of Hispanic apostolate and pastor of St. Mary parish, Indianapolis

Sister Rosanne Taylor, pastoral associate (part-time)

Miss Chantal Kuvil, parish secretary

Mrs. Mary Jo Matheny, organist

Volunteers: Mrs. Severina Muro, liturgy director

Mr. Jose Juan Rivera, Hispanic committee chairperson

Mrs. Elba Gonzalez, evangelization chairperson

Miss Maria Tapia, catechist

Mrs. Delia Diaz, catechist

Pathways of the Spirit

Fast becomes part of job for some activists

by Fr. DAVID MONAHAN

Fasting is common among Catholics during Lent. But three Catholic activists have taken up extraordinary fasts as a regular part of their work.

The three, interviewed by *The Sooner Catholic*, newspaper of the Oklahoma City Diocese, are Cesar Chavez, organizer of farm workers' unions; Mitch Snyder, a human rights and peace activist in Washington; and Mary Kay Rowland, director of a house of prayer in Washington's Capitol Hill neighborhood.

Chavez, president of the United Farm Workers of America, began his first extended fast in 1962 when he was preparing to organize migrant farm workers into a labor union. He began the fast "mostly to get ready for the organizing of the union," he said. For 15 days he drank only water and received Communion, the form of his succeeding fasts.

By 1968 the union was involved in bitter conflict with agricultural businessmen. Chavez "had fears of people getting out of hand. They were talking about violence."

He fasted 24 days as a way to pray to God and persuade others to a non-violent approach. The people responded and the threat of widespread rioting subsided. "I was pleased," Chavez said of the success of that fast.

But he also admitted that some fasts he has undertaken have been harmful to him. One, which was to be a 25-day fast to protest anti-labor legislation in Arizona, led to his hospitalization for serious heart trouble.

Resources

"A Parish Guide to Adult Initiation," by Paulist Father Kenneth Boyack. 1979. Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. \$3.95. The author calls this book a "readable and practical journey" through the revised rite. He includes case histories of people involved in becoming Catholics in parishes.

"Celebrating Liturgy, 1983." 1982. Liturgy Training Publications, 155 E. Superior St., Chicago, Ill. 60611. Single copies, \$6.50; bulk rate available. Gabe Huck calls this a weekly workbook to help people prepare for the Eucharist using Cycle C readings. It includes notes on the seasons, responsorial Psalms and other educational information.

"Hallowing the Time," by Father Geoffrey Preston. 1980. Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. This collection of writings published after the Dominican friar's death offers educational meditations on Sundays and holy days throughout the liturgical year.

"Seven Stages of Family Growth," by Dolores Curran. January 1983 issue of "Catholic Update."

"The Covenant and the Ten Commandments," by Father Norman Langenbrunner. February 1983 issue of "Catholic Update."

The Update series is published by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. \$2.20 each, plus postage. Bulk rate available upon request. These four-page educational newsletters offer Catholic couples, families and individuals some helpful hints on living the Christian life today.

Fasting is a spiritual experience for him. While going through them he is "able to do a lot of reflection, a lot of prayer," he said. But the kind of severe fasting he has done can be frightening. "Physically it was very difficult for me the first days. The first three days were torture," he said.

Ms. Rowland is the director of Madonna House, a place of prayer and fasting for the U.S. government and those who work for it. Located near the U.S. Capitol, Madonna House operates at the request of Archbishop James Hickey of Washington.

Madonna House features an ongoing "poustinia" (a Russian word meaning desert) as a place for prayer and fasting. Those who come to take part in the poustinia spend 24-hours with only a loaf of bread, coffee or tea, and the Bible as their only sustenance. But this program is not only for guests. "I go to the poustinia one day a week," Ms. Rowland said.

Fasting, she said, is "a way of expressing our hunger for God... a way of calming ourselves so that we can hear God."

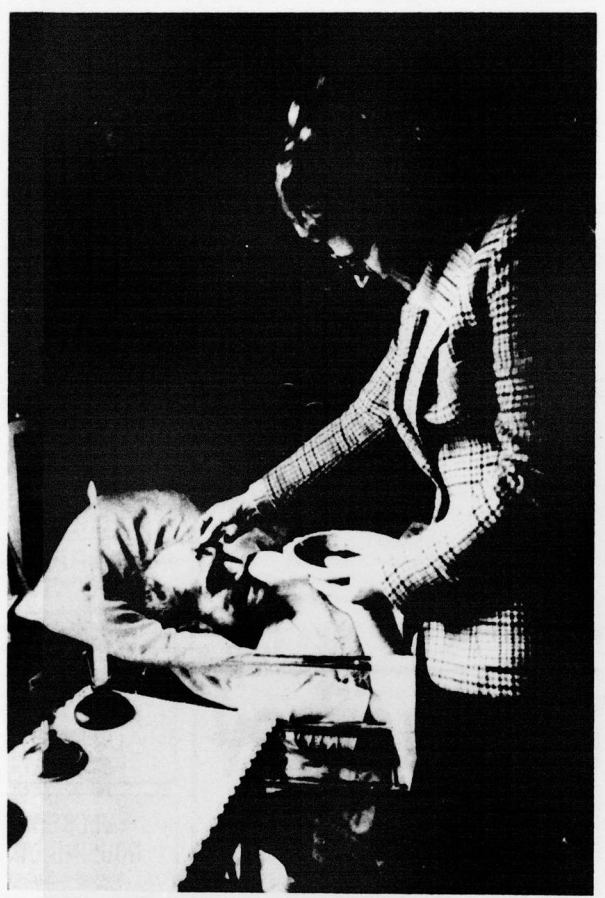
Ms. Rowland, who also sees fasts as "powerful intercession before the Lord," said she finds "great help" in enduring them when she is "fasting for a particular person."

Asked if fasting can affect other people besides the one who is fasting, she said, "I know it does. It causes changes in people's lives and attitudes... We lift up the two arms of prayer and fasting and leave the rest of it up to the Lord."

Snyder is a member of a Washington group, the Community for Creative Non-Violence, which does advocacy work for the poor and campaigns for peace and respect for human rights. Though he is known in Washington for fasts in connection with causes the CCNV has taken up, Snyder began extended fasts before joining the community.

He said he met peace and civil rights activists, Jesuit Father Daniel Berrigan and Philip Berrigan, when he was in prison. While there with them he read the Gospel "in a new and different way," he said, and began a fast as a protest against American construction of "tiger cages" for political prisoners in Vietnam.

As a member of the CCNV Snyder has gone on many protracted fasts, including a recent one to protest giving the name "Corpus Christi" to a U.S. submarine. Though the submarine was to be named for the Texas city



PRAYER AND HOPE—Janet Carnavale, extraordinary minister for St. Thomas Aquinas Parish in Detroit, blesses a bedridden member of the parish on Ash Wednesday. (NC photo by Elizabeth DeBeiso)

of Corpus Christi, Snyder and others thought it "blasphemous" to give the name, which means "body of Christ" in Latin, to a nuclear submarine. The general protest, of which Snyder's fast was a part, led to the submarine's receiving the full name "City of Corpus Christi."

It is in cases such as the Corpus Christi protest that there are "political overtones" to

fasting, said Snyder. "Fasting brings on a clarity with which one begins to observe the truth," and it can highlight the importance of an issue."

"On another level you begin to see the power of food," he said, noting that fasting can help people sense a "connection to those starving around the world... better than any other way."

Lenten practices focus on positive

WASHINGTON (NC)—The relaxation of fasting practices and stronger emphasis on parish-oriented lenten observances are part of a "quiet restoration of Lent to its fullest meaning—a time when people renew their faith," said Father G. Thomas Ryan, director of the Center for Pastoral Liturgy at the Catholic University of America in Washington.

Christians are emphasizing less the elements of suffering, penitence and sacrificing and focusing more on identification with their churches, said Father Ryan, who called this new emphasis a slow shift from negative to positive views of the lenten season.

Originally, he said, the season from Ash Wednesday to Easter was a time for intense

preparation of catechumens for baptism while members of the church prayed and studied with them. A call for the restoration of Lent to its original purpose arose from an evaluation of church worship by the Second Vatican Council. But change occurs slowly and takes time to reach the parish level, said Father Ryan.

The streamlining of fasting and abstinence laws is an area of change which has reached most Catholics. The point of these changes, said Father Ryan, was to encourage people to fast because they believe it is a good religious practice, not because someone tells them to do it. Catholics are "challenged to work out their own creative ways to fast during Lent. Unfortunately, this challenge is not being met in

large measure," he commented.

"Many people were taught to follow the letter of the law. Now, they continue to follow the letter of a streamlined law. Thus, many younger people have never experienced fasting because older people haven't passed it on as a religious practice."

Father Ryan added that some parishes are trying to revive the practice of fasting by holding "lenten meals." At these weekly gatherings participants pray together and eat modest meals such as rice and sauce. Money which participants donate at each gathering goes to the poor. "This practice restores the essential triad of prayer, almsgiving and fasting," he said.

Lenten prayer group continues throughout whole year

by PATRICIA DAVIS

"We know that they pray with us as we do with them," said Frances Koontz of Bowie, Md. She was speaking of people she has never met who live in Bijnor, India.

Mrs. Koontz was telling of the Bowie Hunger Group and what it has meant to her and her family.

The Koontz's involvement with the group began in 1975 when a newly ordained permanent deacon visited the director of his diocesan social justice office. The deacon asked how the season of Lent might be used to alert Catholics of his suburban community to the problem of world hunger.

Coincidentally, a few days previously, the diocesan director was paid a visit by Msgr. Gratian Mundadan of Bijnor who was seeking assistance for the hungry of his diocese. The two churchmen were put in touch with each other.

The following week representatives from five parishes in the Bowie area met. The deacon and Auxiliary Bishop Eugene Marino of Washington, D.C., proposed that interested Catholics meet each week during Lent to pray,

to learn more about world hunger and to collect money for Msgr. Mundadan.

A number of families responded and the Bowie Hunger Group was born. It met in a church each Thursday during Lent during the dinner hour.

Each week staff members from the diocesan social justice office presented educational programs for adults and children on hunger and related issues.

Bishop Marino and several priests from the area took turns presiding at the Eucharist. The liturgy was followed by a meal of rice or noodles and water. To folks who had fasted all day, that simple supper was a welcome sight indeed!

The evening concluded with passing the basket so families could contribute to Msgr. Mundadan the money they normally would have spent on food that day.

When Lent ended, some participants felt the group had become such an important part of their lives they didn't want it to end. So, for a small core of families, the group has continued for almost eight years. It is still going strong.

There have been many changes over the years. But adults and children still gather

regularly to learn and pray, to break bread and give alms.

Now the group meets every two weeks and in homes rather than in a church. Each family eats a simple supper at home before gathering to pray. Several times a year the fast is replaced by a potluck feast.

There also have been changes within families. Children have been born; other youngsters have received the Eucharist for the first time or been confirmed. Still others have gone off to college, returning only for occasional happy holiday reunions with the group.

There have been times of loss and grief as well. Several families moved from the area. An adult and teen-ager were killed in tragic accidents.

Changes have taken place in India during

these years too. Several years ago Msgr. Mundadan was made bishop of Bijnor and soon thereafter made another trip to the United States. He visited the families in Bowie, staying at their homes and eating with them—sharing in person the eucharistic meal in which they had joined so often in spirit.

What began as a Lenten discipline of prayer, fasting and almsgiving has become a way of life for a few people. These distant Indian sisters and brothers, and millions of others who go to bed each night hungry for food, justice and love, have changed the perspective and the practice of the Koontz family and others.

Perhaps they would say they have experienced a change of heart, a conversion.

And that's what Lent is all about.

MARCH 6, 1983
Third Sunday of Lent (C)

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

THE WORD

by PAUL KARNOWSKI

Living as we do in a different culture and a different time, it's easy to misunderstand the parables we read in the gospels. The cultural premises upon which they were based have all but disappeared, making many of the stories ripe for misinterpretation.

Take today's gospel for instance. Jesus tells the story of a man who is concerned with the lack of fruit on his fig tree. The man tells his gardener that he wants the tree destroyed if it won't produce.

We relate to the man's anger because, if there's anything we understand in 20th century America, it's the importance of production. If salespersons do not sell enough cars, insurance policies, or bedroom suites, their jobs are on the line. And in American agriculture the emphasis, too, is on production: it's the number of bushels of corn per acre that's important, not the beauty of the golden tassels waving in the wind.

Because of our cultural bias we think we understand Jesus' thoughts perfectly. We begin

to assume that the Lord is interested in numbers, just as we are. We picture harvest day in heaven when the largest awards will be given to those carrying bushel baskets of magnanimous deeds; or we act as if great prizes will be given to those who carry a peckful of pious platitudes.

Of course, nothing could be further from the truth. When Jesus looks at a fig tree, He doesn't look for quantity. If He sees fruit He knows that the whole tree is healthy, that all of its parts are in order. For Him, fruit is an outward sign of an inner harmony.

We, on the other hand, are often guilty of a grocery-store mentality. We like to catalog our good works, polish them like apples, and place them on a produce shelf for all the world to see. We think bigger is better and more is the norm.

It's good to remind ourselves that Jesus is looking for healthy trees: whole, organic, living beings with roots buried in humility and branches that reach to the heavens. To be sure, these are the trees that produce fruit; but the Lord is not counting and neither should we.

THE QUESTION BOX

Wedding ceremonies do n

by Msgr. R. T. BOSLER

Q The church's wedding ceremony proclaims: "What God has joined together let no man put asunder." How, then, can the church annul marriages as frequently as she does today? In particular, how can she annul a marriage that lasted over 20 years, with several children born and reared?

A God does not join together every couple that goes through a wedding ceremony. There can be impediments that make a union impossible.

Though a couple may be unaware of the impediment at the time of the wedding, they will not be joined together by God so long as the impediment exists, no matter how many years they live together.

Suppose a brother and sister contracted marriage without knowing they were related,

only to discover afterward their identity. Was that ever a marriage, even with children born?

That's a clear case of a couple incapable of marriage with each other.

Now consider the case of a couple whose union begins to crumble with the birth of the first baby.

The husband takes to drink and won't visit the wife in the hospital. After she comes home he seems to be a person she never knew before.

He seems to be falling to pieces. He's not interested in the baby, loses himself in his work, needs to be alone and periodically stays away from home for two weeks or so without explanations.

The husband's problem? He has a serious personality weakness that makes it impossible for him to accept the intimacies and responsibilities of marriage—the obligations of rearing a child, the give-and-take of married life.

This disability was there at the time of the wedding, but it remained hidden until the tensions of married life forced it to the surface.



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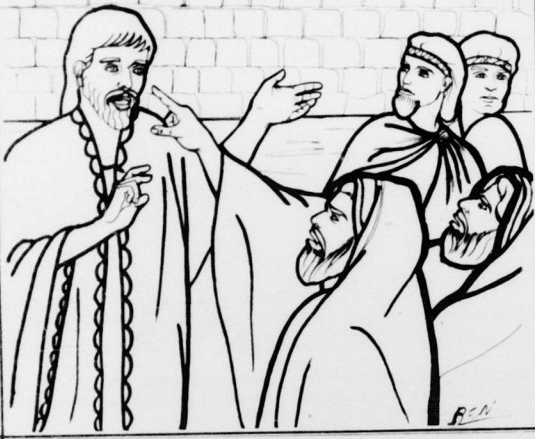
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Jeremiah heeded God's call to become a prophet

by JANAAN MANTERNACH

Jeremiah was a shy man. He did not enjoy being in the public eye. But God called him to be a prophet, to speak out against evil and injustice.

Jeremiah obeyed the Lord, but found being a prophet very difficult.

One day he was in the temple praying. As he prayed, Jeremiah felt the Lord telling him to speak.

"Stand up in the temple," the Lord told Jeremiah. "Speak to all the people who come here to pray. Tell them whatever I command you to say. Don't omit anything I tell you to say. Maybe they will listen and turn away from their evil ways."

Jeremiah knew that no one would be happy with what God wanted him to say. He would have preferred going home quietly. But the Lord's call was clear. So Jeremiah stood up where everyone could see and hear him.

"This is the word of the Lord," he shouted. "If you disobey me, your God, and refuse to

live according to my law, I will destroy this temple. Your city will become like a desert."

The priests and other prophets were very upset by Jeremiah's words. To them it was a terrible thing to speak against God's temple and God's holy city, Jerusalem.

When Jeremiah finished speaking all that God ordered him to tell the people, the priests and prophets grabbed him. They shouted out, "You must die for what you just said." The people crowded around Jeremiah and the priests.

"Why do you say in the name of the Lord that this temple will be destroyed?" the priests challenged Jeremiah. "Why do you say this holy city will become like a desert?"

The princes and leaders of the people were informed of the tense situation in the temple. They rushed from the palace to the temple. They set up their court at the New Gate of the temple.

The priests and prophets accused Jeremiah before the princes and all the people. "This man deserves the death penalty," they argued. "He has spoken against this city, which is the city of the Lord. He has spoken against this temple which is the Lord's house."

Jeremiah defended himself. "It was the Lord," he claimed, "who sent me to speak against this temple and city. Reform your lives. Listen to the voice of the Lord your God. Then no harm will come against our holy temple and city."

The princes started angrily at the priests and prophets. They glared back. Jeremiah continued speaking. "As for me," he told them all, "I am in your hands. Do with me what you think is just and fair. But know this for sure, that if you kill me, you will be guilty of killing an innocent man. It was the Lord who sent me to speak these things to you, to warn you to change your ways."

The princes and all the people said to the priests and prophets, "This man does not deserve to be put to death. He spoke to us in the name of the Lord, our God."

The priests and prophets were still angry at Jeremiah. A powerful official, a friend of the king, protected Jeremiah. Otherwise he would have been put to death.

Part I: Let's Talk

Activity: Set up a regular conversation time as a family during the weeks of Lent. Use this time to examine your lives for ways you might want to change or practices you might want to follow as a family. Keep in mind that it takes a lot of time to grow and change—"a lot of slow to grow." Constructive ways of helping each other could be the product of these conversations. Should the times become hurtful rather than helpful, work creatively at finding a better way, or stop the examinations altogether.

Questions: Why were people upset at Jeremiah? Did Jeremiah enjoy being a prophet? How was Jeremiah saved from the wrath of his countrymen?

Part II: Parent and Teacher Notes

Story Background: Jeremiah is a very human character. Much is known about this great prophet because of his secretary, Baruch, who probably recorded this story. It has many parallels with stories about Jesus, who also stood in the temple and warned people of what would happen to them because of their sins.

Scripture and Us: Who are God's prophets today? Who is calling on you to change your life and repent? Jeremiah, one of Israel's greatest prophets, spoke in God's name, calling people to turn away from evil. Some people reacted by turning against Jeremiah. How do we react to those who challenge us to look at the way we live?

Lent basically preparation period for us

Ongoing process of conversion especially important at this time

by Fr. JOHN CASTELOT

Lent means many things to many people but, basically, it is a period of preparation for the celebration of Christ's victory over sin and death.

St. Paul wrote in the Letter to the Romans that we become one with Christ, since "through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life."

Writing to the Philippians, Paul said: "I want to know Christ and the power flowing from his resurrection; likewise to know how to

share in his sufferings by being formed into the pattern of his death. Thus do I hope that I may arrive at resurrection from the dead."

So Lent is a period of preparation for the celebration of what happens to everyone who would know Christ and the power flowing from his resurrection. It is a special time of conversion.

And conversion is an ongoing process. It is not simply a matter of turning to God or Christ or the church, once for all. When Paul expressed the wish to "know Christ," he already had known him for quite some time; his spectacular experience of conversion was a thing of the past.

But Paul still felt the need to know and to experience Christ in a deeper personal way. And Paul realized that to do this he had to share in the experience of Jesus himself, including his suffering.

Relatively few Christians today are called to undergo the same physical sufferings as Jesus. Being an authentic Christian does not require engaging in a morbid striving for pain, or in avoiding all pleasure, either.

The sufferings of Jesus, the sufferings of Paul, came about as a consequence of their sincere efforts to do the Father's will and to strive for justice and peace and wholeness; to reject the perverted value system of a corrupt society and to struggle against their own egocentricity and self-will.

Any Christian who makes similar sincere efforts will, each in his or her own way, share in Christ's sufferings.

Even the most committed Christian is in constant need of conversion. We are inevitably influenced by attitudes that are not Christian—concepts of success and happiness, perhaps; greed and selfishness, perhaps. The effort to know and live by Christ's attitudes and standards of unselfish, creative love, requires continuing struggle, often painful struggle.

Conversion, turning from what is not Christian in our lives to what is authentically Christian, is never finished. Lent is a special reminder of this need, a special opportunity to engage more seriously in this important and never-ending work of conversion.

Nor is this a completely dismal prospect. Jesus, in spite of everything, found joy in doing his Father's will. And Paul knew the supreme happiness of experiencing Christ and the power flowing from his resurrection. Joy was Paul's characteristic attitude.

But he could still write: "Brothers, I do not think of myself as having reached the finish line. I give no thought to what lies behind but push on to what lies ahead. My entire attention is on the finish line to which God calls me upward—life in Christ Jesus."

"All of us who are spiritually mature must have this attitude. . . It is important that we continue on our course, no matter what stage we have reached," Paul concludes.

ot always result in unions

The wife struggles to keep the family together, though there's hardly any communication between the two. Then, for a while, things get better. He promises. He promises to change. Another baby is conceived. The problem starts all over.

She is determined to keep the marriage together for the sake of the children and because she's a Catholic and doesn't believe in divorce.

These problems continue on and off for years. To outsiders, the husband appears to be a good Joe. Even the children fail to understand fully the lack of love and communication between their parents.

Mother has hidden the worst and with the help of her physician and psychiatrist has managed to remain sane.

When the children are finally independent, the wife has no more reason to hold on. She can take it no longer, seeks a divorce and eventually an annulment from the church.

In the past she could not get it. Today she can. Thanks to the advance in knowledge of human behavior made by psychiatry and psychology, the church today recognizes that many marriages are invalid from the

beginning because of emotional and mental defects.

These defects can make it impossible for a couple to create the community of love described by Vatican Council II as the essence of marriage.

The council rejected the overly legalistic and biological way in which the church previously considered marriage in her matrimonial courts—namely, the contract by which a couple gave to one another the exclusive and permanent rights to the acts apt for the generation of children.

In the days before divorce became prevalent and society more or less forced couples in impossible unions to remain together, the church was not challenged to face the problem of unions such as the one I described.

As one who has been involved with marriage cases in a church court since 1939, as notary, advocate and judge, I am happy the church has found a maternal answer.

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

St. Luke Parish

Indianapolis, Indiana

Frs. Paul Courtney & Bernard Head, co-pastors

by JIM JACHIMIAK

With completion of a new church and conversion of the old one into a parish center, "activity and involvement are growing" at St. Luke parish in Indianapolis, says Father Bernard Head, co-pastor.

Now, Father Head adds, "We have two concerns: First, that all of this activity and involvement have some kind of spiritual center—that it is not activity for activity's sake;" and second, "that this activity and involvement should be consistent with the mission of our parish as we see it."

He adds, "I see a lot of progress being made in these regards. I see a lot of spiritual involvement and I'm very grateful for that."

Adult education and liturgical programs are expanding, and "we are looking forward to a parish renewal." In addition, a committee has been formed to develop goals and visions for the parish.

Judy Corbett, director of religious education, notes that "90 percent (of the building space) serves adult education. Most parishes don't have that much adult space."

Mrs. Corbett adds, "Slowly, we're implementing Vatican II theology and people in the parish are becoming more involved," rather than taking "spectator positions."

Mrs. Corbett, a parishioner for 10 years and DRE for six, notes that adult education, youth ministry and liturgical life are "on the horizon" at St. Luke. CCD and the elementary school are also "pretty well established, on a maintenance level," she says.

ST. LUKE'S SCHOOL enrolls 400 in eight grades, and next year's first grade class is already filled. Four computer terminals were recently placed in the school for use in junior high courses, and they will later be used in other grades as well.

The school "enjoys a good reputation," says Father Paul Courtney, co-pastor.

But he adds that St. Luke's, like many Catholic schools, suffered in the mid-1960s and 1970s. "A lot of schools lost direction, and ours did, too. It was not effective in communicating Catholic spirituality," he says. "I think the situation has remedied itself."

Father Courtney notes that there have been many activities for youth in the northside

community, but little chance for involvement in the parish. Now, youth ministry is being developed under Pat Long.

"I think we can be very proud of the way that program is going," Father Head notes.

Mrs. Corbett observes that adults, too, have "a lot of choices about what activities they want to be involved in. And a lot of them choose parish activities."

One of the most active groups in the parish is a leisure club which schedules monthly activities for senior citizens.

A welcoming committee, "Camaraderie," greets new parishioners and sponsors an annual newcomers' dance. "They're a very helpful group," Father Courtney observes.

"GOOD SAMARITANS" provide food and other help when death occurs in families in the parish.

The parish women's club sponsors a Day of Recollection each year. There is also a pro-life group and "a very active adult education committee," Father Head notes.

"We are considering the possibility of a parish council," he adds. A number of responsibilities in the parish are absorbed by the board of education, financial committee and liturgy committee.

One of the newest organizations is a conference of the St. Vincent de Paul Society. "There is a great deal of enthusiasm for that," Father Head says, "and it will be a good opportunity to reach outside the parish to assist people."

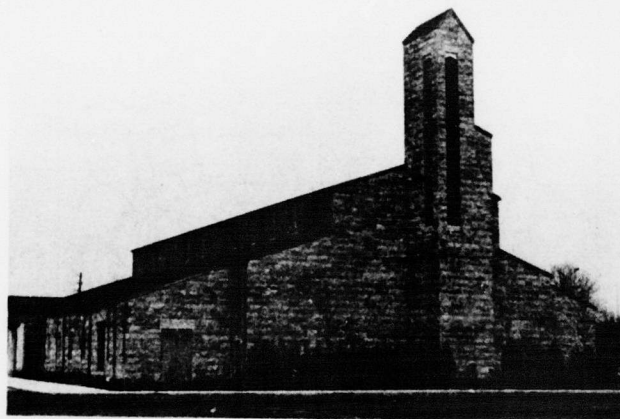
Annual events include a picnic on Father's Day, two dances, a liturgy with renewal of marriage vows around Valentine's Day and a Vacation Bible School for children during the summer.

"We also have an exceptionally active and well-organized CCD program," Father Head says, including a pre-school program for children aged three and four.

About 100 people meet each Wednesday in preparation for the Rite of Christian Initiation of Adults (RCIA).

A monthly newsletter keeps parishioners informed about various organizations and activities.

The new church, dedicated on Nov. 21, has brought several changes in the parish. Father



Courtney points out that its size will allow all of the children making First Communion to receive the sacrament at the same Mass.

The church seats 800 but, he says, some still stand during one Sunday Mass.

Father Courtney says, "We have a very excellent population. They are quite tolerant and generous, but there are always a lot of things that don't get done."

Mrs. Corbett agrees. "We have terrific people. We're a growing, vibrant parish."

According to Father Courtney, founding pastor of St. Luke in 1961, "We've had our share of problems but we've never had splits and divisions in the parish."

The parish grew from 230 families in 1961 to 1,400 today. "We're still growing," says Father Head, "but at a slower rate."

In 1969, a zoning commission refused to grant permission to build the original church. When that decision was reversed in court, the

zoning commission appealed to the Indiana Supreme Court, which allowed the church to be built.

Many residents of the area had signed a petition opposing construction, Father Courtney recalls. "For a while there was some tension, but once the original building was up that rapidly dissipated." Now, "the character of the parish has changed" and the neighborhood has become primarily Catholic.

When St. Luke's was established, Father Courtney observes, "it was much smaller. I'd say the median income was higher, and the median age was much higher. Now we have a wider range" in terms of age and income.

"We suffer from the stigma of being the Republican party at prayer out here, but that's just not so. We have mostly comfortable, middle-class people. And we consider it our duty to make them uncomfortable once in a while."

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NEW SURROUNDINGS—Enjoying new quarters at St. Luke parish, Father Bernard Head, Judy Corbett, and Nicholas J. Reinhardt gather with Father Paul Courtney in his office. (Photos by Jim Jachimik)

Your AAA Dollars Working For You

Joyce Overton is the Refugee Coordinator for Catholic Charities Refugee Resettlement. Cathy Verkamp, Administrative Assistant to James Ittenbach, Archdiocesan Director of Development, conducted the following interview with her. Catholic Charities receives a major part of its funding through the Archbishop's Annual Appeal.

Cathy: What specific groups are you working with?

Joyce: Refugees from all countries, but mainly Vietnam, Cambodia, Laos, Ethiopia, Russia, Afghanistan and Poland.

Cathy: What type of services does Refugee Resettlement perform?

Joyce: Recruitment and training of people who will sponsor refugees to enable them to enter the United States; recruit volunteers who will transport refugees to appointments; help join refugees currently living in the United States with their families living in their respective country; help refugees find employment.

Cathy: Are there any activities or special events coming up in the near future for the refugees?

Joyce: On March 20, from 1 to 6 p.m., at the Knights of Columbus at 1306 N. Delaware, Indianapolis, there will be an East/West Fest; this fest is being sponsored by the volunteers to raise money to help meet the needs of the refugees. The countries being represented are Vietnam, Cambodia, Laos, Ethiopia, Afghanistan and Poland. At the fest there will be, all from their respective native countries, food, a fashion show, and arts and crafts. There will also be a "kids corner" to keep the children busy and satisfied leaving the parents free to see the other parts of the fest.

Cathy: What are the steps that transpire from the time a refugee leaves his native country till he reaches the United States?

'Gospel quality' praised in playwright's work

Father Jerome Wilkerson, a St. Louis priest who knew the late Pulitzer Prize-winning playwright Tennessee Williams and his family for years, praised the "Gospel quality of what Tennessee wrote out of his great anguish and pain." Williams died Feb. 25 in a New York City hotel at 71. Father Wilkerson was scheduled to celebrate a Mass of Christian Burial for Williams March 5 in St. Louis Cathedral. In 1969 Jesuit Father Joseph LeRoy, then an assistant at a Florida parish, baptized the playwright there. In 1981, however, Williams called that conversion to Catholicism "rather a joke," saying his brother, Dakin Williams, also a convert, urged it on him when he was adversely affected by "paranoia" and poor memory and health. Williams also said he was "born a Catholic, really. I'm Catholic by nature," while calling the doctrine of the Catholic Church "ridiculous." Williams' most acclaimed works included Pulitzer Prize winners, "Cat on a Hot Tin Roof" and "A Streetcar Named Desire."

the Saints

ST. JOHN JOSEPH of the CROSS



CARLO GAETANO WAS BORN IN 1654 ON THE ISLAND OF ISCHIA, NEAR NAPLES. AT 16 HE BECAME A FRANCISCAN OF THE ALCANTARINE REFORM AT SANTA LUCIA DEL MONTE CONVENT IN NAPLES AND TOOK THE NAME JOHN JOSEPH OF THE CROSS. ORDAINED IN 1677 HE BECAME NOVICE MASTER AT THE MOTHER HOUSE. JOHN JOSEPH SERVED AS SUPERIOR OF THE MONASTERY AT PIEDIMONTE DI ALIFE THREE TIMES. WHEN A DISPUTE BROKE OUT BETWEEN THE SPANISH AND ITALIAN ALCANTARINES OVER A PAPAL BRIEF INSISTING THAT THE MINISTER PROVINCIAL MUST BE SPANISH, HE HELPED TO RESOLVE THE MATTER BY FORMING THE ITALIANS INTO A SEPARATE PROVINCE, OF WHICH HE WAS ELECTED MINISTER PROVINCIAL. HE DIED ON MARCH 1, 1734, AT NAPLES, AND WAS CANONIZED IN 1839. HIS FEAST IS MARCH 5.

Joyce: There are two kinds of cases involving refugees. They are Family Reunification and Free Cases.

In Family Reunification, a refugee is already living in the United States and has immediate relatives in his native country wanting to enter the United States. This relative has escaped their country and is in a refugee camp and word is sent back to the United States that they are there. Refugee Resettlement will then send the necessary forms to be filled out to the refugee in the camp. After these forms have been completed, United States Immigration officials either grant or deny their request to live in the United States; it is not unlikely that the request will be denied. If the refugee's request is granted, the refugee is first sent to the Philippines for a 12-week training program to learn English and cultural orientation of the American way of life.

"By cultural orientation, I mean learning about what electricity is, what a phone bill is, what checking and savings accounts are . . . I mean everything!" Most of these refugees know nothing about the American way of life because they have lived in an environment that is sometimes 100 years behind our standard of living.

If the refugee has successfully completed this 12-week training program, he is then able to make travel arrangements to the United States. Because the refugees are usually very poor and cannot afford the air fare to the United States, they will be asked to sign a promissory note (to be repaid in 90 days) for the fare. Most refugees arrive in San Francisco for their final health checkup and are required to remain in San Francisco for a day or so.

They are then flown to the city in which their relatives are living and the family members meet them at the airport.

The following is a heart-warming story about a Vietnam refugee ("John"). Ten years ago, John was flown to the United States for military training for the Vietnam War. During his training, the Saigon government fell and John was unable to return to Vietnam where his pregnant wife and five children were still living.

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In 1978 he filed an application to the Orderly Department Program to allow his wife and now six children permission to join him in the United States. In late 1982, John was notified that his application had been accepted and that his family would be able to leave Vietnam to join him in the United States. John's family was then flown to California where there was yet another delay—one of his children had broken his arm which delayed the trip to Indianapolis another five days. When John's family did arrive in Indianapolis, he finally met his youngest child of 10 years for the first time.

A Free Case involves a person or family who have escaped their country, are living in a refugee camp and are eligible to move to the United States, but do not have a sponsor. After a sponsor is found, the process is the same as in a family reunification case.

The following story involves a man ("Joe") and his family who are from Vietnam and were allowed by Immigration eight months ago to move to the United States.

When they arrived in the Philippines, Joe knew only minimum English; however, every member of the family passed the training program and was allowed to enter the United States. In less than six months, Joe was employed by the Marion County Department of Health in an administrative position. However, more importantly, Joe's youngest child, who is five years old, had been paralyzed due to polio and had never taken a step. Because of an operation she received in the United States, she is now walking.

Cathy: What are your goals and objectives which you would like to be implemented in the Refugee Resettlement program?

Joyce: One of our goals is to increase the number of volunteers to help the refugees with orientation of the American way of life. Like I said before, most refugees have no idea what checking and savings accounts are, what electricity is, what a stove is, and most of the children have never been to school. There is a need for more English tutors for individualized attention to the English students.

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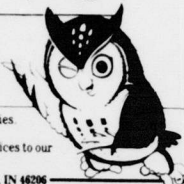
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

March 4

Little Flower parish, 13th and Bosart, Indianapolis, will host the annual world day of prayer at noon in the cafeteria. The ecumenical program will include churches of various denominations in the Little Flower area.

St. Lawrence School, 6950 E. 46th St., Indianapolis, will have classroom visitation beginning at 8:30 a.m. for non-Catholic families in the area. Non-Catholic registration closes on March 25.

March 5

The third annual Holy Name family festival will be held in Hartman Hall, Beech Grove. A spaghetti dinner will be served from 4 to 8 p.m. Adult tickets: \$3; children, \$1.50; pre-schoolers, free.

The Fifth Wheelers will hold their regular monthly meeting at the usual time but in a new location at The Catholic Center, 1400 N. Meridian St., Indianapolis. Enter at the 14th St. gate. For more in-

formation call Mary, 862-6510; Betty, 784-3239; or Theresa, 862-5377.

Members of the SDRC will have a pitch-in dinner at the home of Barb Gerber, 7269 Hopi Trail, Indianapolis. For further information contact Barb at 353-5309 or Jan Mills, 637-7866.

March 6

Lenten Vespers will be held at SS. Peter and Paul Cathedral at 5 p.m. Leader for this Sunday is Fr. Bernard Head with music by St. Luke parish choir, Indianapolis.

The St. John Festival of Arts will feature Hosanna Sacred Dance at St. John Church, Capitol and Georgia, Indianapolis, at 4:30 p.m. Public invited.

Holy Angels Church, 740 W. 28th St., Indianapolis, will begin a revival at 7 p.m. and continue each evening through March 9. Prayer, preaching, Scripture and song. Public invited.

March 7

The Indianapolis Chapter of Pastoral Musicians will meet from 7:30 to 9:30 p.m. at St. Andrew parish, 4000 E. 38th St., Indianapolis. Marion Lewis will direct the program by members of St. Andrew's music ministry.

March 8

The Ave Maria Guild will meet in monthly session at St. Paul Hermitage, Beech Grove, at 12:30 p.m. following dessert.

An eight-week series of Mature Living Seminars will begin today at Marian College, Indianapolis. The theme "Hope Amid Turmoil" will be presented from 10 a.m. to 2 p.m. each Tuesday.

All separated and divorced Catholics are invited to a Mass at 7:30 p.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, Indianapolis. Archbishop Edward T. O'Meara will be the celebrant. Refreshments will be served in the lounge of The

Catholic Center following the Mass. The SDRC is sponsor for the evening.

March 9

Reservations are necessary for an Interfaith Seder Meal to be held on March 15 at 6:30 p.m. Today is reservation deadline. Tickets are \$8.50 for adults and \$5.50 for children under 12. The Interfaith Educational Conference invites people of all faiths to attend the meal at the Indianapolis Hebrew Congregation, 6501 N. Meridian, Indianapolis. Call Rev. Mark S. Merrill, 291-0308, or Mrs. Elaine Artfa, 255-6642, for details.

The Women's Club of Our Lady of the Greenwood parish, Greenwood, will hold its annual card party/style show at 7:30 p.m. in Madonna Hall, 335 S. Meridian. \$3 admission charge.

A luncheon/card party will be held at St. Mark parish hall, U.S. 315 and Edgewood, Indianapolis, beginning at 11:30 a.m. Men are welcome.

March 9, 13

A Ladies' Day from 9 a.m. to 3 p.m. on March 9 and a prayer workshop from 9 a.m. to 5 p.m. on March 13 will be offered at Mount

St. Francis Retreat Center, west of New Albany. For information and/or reservations write the Center or call 812-923-8818.

Meetings of Indianapolis parish groups of SDRC will be held at 7:30 p.m. at St. Simon's on March 9 and St. Thomas Aquinas on March 13. Contact John Applegate, 298-8591, for meeting date at St. Gabriel's and St. Mary's rectory or Angela Brinkman for meeting time at Greensburg.

March 10

The quarterly meeting of the Indianapolis Council of Catholic Women will be held at Holy Spirit parish, 7200 E. Tenth St., Indianapolis. The session begins at 10 a.m. Brown bag lunch.

A free introductory lecture to introduce the Creative Family Living course will be presented at Alverno Center, 8140 Spring Mill Road, Indianapolis, at 7:30 p.m. Fr. Justin Belitz is the lecturer.

March 11

Secena High School, 5000 Nowland, Indianapolis, will have its annual Irish Fair from 5:30 until 11 p.m. The school's athletic department will serve fish dinners until 9 p.m. Public is invited.

March 11-13

Students at St. Meinrad Seminary will offer their annual "Sounds of Spring" concert in St. Bede Theater in five performances: March 11, 8 p.m.; March 12, 2 and 8 p.m.; March 13, 2 and 7 p.m. Tickets are \$3 for adults and \$1.50 for children under 12. For advance tickets write or call Dave Kipfer, St. Meinrad College, St. Meinrad, IN 47577, phone 812-357-4362. Tickets also available at the door.

A Tobit weekend at Alverno Retreat Center, Indianapolis, offers a time and place to plan, not the wedding, but the marriage. For reservations call 317-257-7338.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, offers a weekend retreat for women. Fr. Michael Welch, pastor of St. Christopher, is the director.

March 12

The Irish-American Heritage Society will have its second annual musical gala at Secena High School, 5000 Nowland, Indianapolis, beginning at 7 p.m. Food and beverages at \$5 per person. For tickets call 353-6664 or 787-4390.

Program aimed at divorced, separated

The Beginning Experience, a weekend program for those who are divorced and separated, will be offered at the Beech Grove Benedictine Experience Friday, March 11 through Sunday, March 13.

An experience of small group sharing and private reflection and writing, the weekend is open to the divorced and separated interested in taking time to examine their lives and assist them in

rebuilding them. The program is directed by other persons who have been divorced. A priest is available during the three days.

The program is limited to 25 persons. Cost including meals and two nights lodging is \$50 per person. A deposit of \$20 is required. Further information can be obtained by calling the following during the evening: Anita Benson, 888-8658; Wanda Phelan, 784-4161; Rex Ward, 291-6449. Reservations may be made by sending the \$20 deposit to: Rex Ward, c/o The Beginning Experience, 2138 Wilshire Rd., Indianapolis, IN 46208. Checks should be made out to: The Beginning Experience.

Vocations retreat set

Men college age and older who are considering the possibility of the priesthood are invited to a retreat at the Youth Center, 616 S. East St., Indianapolis.

The program will begin March 18 at 7 p.m. and conclude March 19 at 7 p.m. Directors of the retreat will be Father Phil Bowers, campus minister at Purdue University, and Father Robert Sims, archdiocesan vocations director.

The retreat will provide opportunities to pray together, receive input from priests of the archdiocese, ask questions and discuss priestly ministry.

"A priesthood retreat is an opportunity to look at a priest's life from the inside," said Father Sims.

"It is a time to discuss with priests such topics as prayer, celibacy, ministry and what it means to serve as a priest. It is

not seen as a time to make a decision about the priesthood. It is an opportunity to learn more about priesthood and to share with one another the process of discernment."

For further information about the retreat, contact your pastor or call the Vocations Office at 317-236-1490.



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— 7:00 PM —

Fr. Clarence R. Waldon — Preaching

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Prayer — Preaching
Scripture Reading — Song

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For You**

OBITUARIES

† BRISCOE, Carlton F., 76, St. Bernard, Frenchtown, Feb. 22. Husband of Ruby; stepfather of Donna Huntley; brother of Winifred Blacknall, Eleanor Harmon, Mildred Hawkins, Frances Crosby, Maurice, Herman and Richard Briscoe.

† BUEHNER, Harriet, 74, St. Catherine, Indianapolis, Feb. 21. Sister of Margaret Irwin, Harry and Herman Harrington.

† BURNS, Patrick H., 80, St. Margaret Mary, Terre Haute, Feb. 18. Brother of Cecilia Tonetti, Thelma Lawson and James Burns.

† CONLIN, William J., 74, St. Augustine, Jeffersonville, Feb. 25.

Husband of Katherine (Fusco); father of Connie Thomas, Georgianna Wright and Veronica Conlin; brother of Margaret Rogers, Claude and Benjamin Conlin.

† GROSSMAN, Rosemary, 69, Christ the King, Indianapolis, Feb. 17. Mother of Colette Bureker, Charles and Gary Grossman; sister of Robert E. Dwyer.

† GRUNDEN, Agnes, 67, St. Philip Veri, Indianapolis, Feb. 19. Sister of Ida Wolff, Mary Silvey, Judy Schnelle, Carl and Robert Schnelle.

† HELD, Marian, 61, St. Michael, Indianapolis, Feb. 23. Wife of James, mother of Marilyn Witt-

man, Judith Ann, Susan, Diane, Barbara, David, Joseph and J. Michael Held; sister of Ruth Donahue and Roy Schmalstieg.

† HELLMICH, Albert E., 81, St. Mary, Greensburg, Feb. 22. Husband of Louella; father of Mary Lou Richards, Ann Hall, John, James, William and Carl Hellmich.

† HOFMANN, Albert C., 80, Little Flower, Indianapolis, Feb. 26. Husband of Alma (Volk); father of Charles, Thomas and David Hofmann; brother of Karl Hofmann, Jr.

† RETTIG, John N., 85, Little Flower, Indianapolis, Feb. 26. Husband of Patricia; father of Linda Hill, Mary Abbot and J. Ronald Rettig; brother of Florence Siefert, Bertha and Raymond Rettig.

† ROBISON, Lona E., 85, Little

Flower, Indianapolis, Feb. 26. Mother of Jean Clarkson and Michael Robison.

† ROGIER, Robert, 61, St. Mark, Perry County, Feb. 22. Husband of Mary; father of Steve, Rosemary, Vicky and Roberta Rogier.

† SCHULER, Marie, 89, St. Joseph, Shelbyville, Feb. 22. Aunt of Anita Nichols.

† SOWAR, Katharine S., 92, Christ the King, Indianapolis, Feb. 17. Aunt of Joanne West.

† TERNET, Edith Mary, 64, St. Malachy, Brownsburg, Feb. 19. Wife of Lathoyd (Bing); mother of Dennis, Lynn, Dale, Joanne and Doris Ternet; sister of Arnold, Wilbur and Eileen.

† THOMAS, Charles Edward, Sr., 94, Little Flower, Indianapolis, Feb. 21. Husband of Mary Elizabeth Thomas; father of Charles Edward Thomas, Jr.

† WIDMER, Virginia (Morat), 70, St. Michael, Charlestown, Feb. 23. Wife of Alvin J.; mother of Sr. Mary Dominica, Martha Hargadon, Virginia Adams, Jack and Norman Widmer; sister of Mary J. Hallums, Florence Hoehler, E. Warren, Lee, John and C.D. Morat, Jr.

† WILGUS, Chester, 85, St. Paul, Tell City, Feb. 21. Father of Mabel

Craig, Merle, Harold, John and Charles Wilgus; brother of Orville Wilgus.

† WILLIAMS, Hazel Ann (Whitehouse), 80, Little Flower, Indianapolis, Feb. 26. Mother of William E. Garrett.

† WISKER, Ruth E., 75, St. Joseph, Shelbyville, Feb. 19. Mother of Daniel Wisker; sister of Velma Rasmussen.

Services held for Benedictine nun

Ferdinand—Funeral services for Benedictine Sister Tharsilla Moeller, 88, were held at the Convent of the Immaculate Conception here on Feb. 23.

Sister Tharsilla entered the Ferdinand community in 1917. She celebrated her diamond jubilee of religious profession in 1979.

Among the parishes where she served in the Indianapolis Archdiocese were Tell City, Floyd's Knobs, Indianapolis, Siberia, St. Joseph Hill, Cannellton, Borden and Fulda.

She is survived by a brother, Charles of Jasper and a sister, Mrs. Carolyn Reckelhoff of Ferdinand.

The Active List

A St. Patrick Day dance is scheduled for the public at St. Ann School hall, 2850 S. Holt Road, Indianapolis, from 9 p.m. to 1 a.m. \$3 per person. Call Marie, 248-1028, or Carla, 856-7447, for tickets.

A Monte Carlo night will be held at St. Rita parish, Indianapolis, from 7:30 p.m. to 1 a.m. Public invited.

March 13

The second annual workshop for the Catholic Widowed Organization (CWO) will be held at Marian College, Indianapolis, from 9 a.m. to 3:30 p.m. For details contact Neatha Diehl, 236-1565, Bob Beckerich, 253-8771, or Ann Wadelon, 252-7628.

A brunch and style show for the benefit of St. Francis Hospital Center, Beech Grove, will be held at the Hyatt Regency, Indianapolis, beginning at 11 a.m. Tickets are \$15. Call 783-8192 for information.

The youth ministry group of St. Vincent de Paul parish, Bedford, will serve a pancake breakfast in the school cafeteria after the 8 and 10 a.m. Masses. Tickets are \$2 for

adults and \$1.25 for children.

Fr. Robert Mazzola has scheduled a lenten penance service at St. Rose of Lima Church, Franklin, at 4 p.m.

The Festival of Arts program continues at St. John Church, Indianapolis, this week featuring Amelia Schabel in a piano concert at 4:30 p.m. Public invited. Free will offering.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.

TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 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.

SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1306 N. Delaware, 4:30 p.m.

SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Involvement in community is part of preparation for those to be confirmed

by MARY DIVITA

Being a Christian implies being a member of a larger community. And that is expressly what the Confirmation Policy for the Archdiocese of Indianapolis (drawn up in 1980) aims to impress upon those signifying a readiness to be confirmed.

"I've done some babysitting and cleaning church—dusting, sweeping, windowing, making sure everything is right for Sunday Mass," says Tim Farwig, St. Gabriel's eighth grader preparing for Confirmation June 27. General Services is one of 11 broadly defined categories which parish Confirmation committees use in developing ideas for apostolic service.

Robert Behrensmeyer, coordinator of religious education at St. Gabriel's, says that "30 hours of volunteer service is mandatory. Very much a part of being a Christian is loving your neighbor." Although 30 hours is required, he has found that many continue their volunteer projects long after fulfilling their goal. Their new found attitude seems to be, "Hey, you know, I can contribute something to people," he adds.

This attitude change was seconded by the mother of a St. Michael's Confirmation candidate, "They now ask 'how can we help the

community, the church' instead of thinking of 'me'."

General Services also includes helping with a parish activity. Tim, along with 12 of his classmates, provided babysitting services and assisted at a reception following a parish Mass for married and engaged couples February 13. Some of the class will be volunteering again when the parish maintenance committee has its "pay what you think" dinner February 27.

GROUP PROJECTS rather than individuals doing their own thing may be preferred in some parishes, but Behrensmeyer believes individual projects preferable. "We don't want to tie up kids who don't want to be a part of a particular project," he says.

One parent, however, thinks some group projects are desirable as a means of building up a community spirit outside of the formal religious instruction and concluding retreat.

Two Confirmation candidates find their community commitment in the areas of Companionship Services and Educational Services.

Jodi Bernstein, a St. Gabriel's eighth grader, babysits so that "a mother can attend 6 p.m. Saturday Mass" and on Sundays "I help with the four-year-old religious readiness class

as a teacher's aide. I may read them a story or help them with a project."

"I've been tutoring little kids at St. Michael's," says Jean Clare, who explains that she assists with a variety of subjects depending on need. Babysitting also ranks high on her volunteer list.

Father Joseph Schaedel, associate pastor of St. Michael's, likewise stresses the idea of community involvement among Christians. "Part of being a mature Christian in a community is being somebody who contributes to it." The beginning teenage years tend to be ones of selfishness. Performing volunteer service is a "good opportunity at this age to make them really go out of themselves."

DAN CLARK, coordinator of religious education at St. Michael's and a member of the Confirmation preparation team along with Father Schaedel, notes that St. Michael's eighth graders are working on two levels—"within the parish community and the community at large.

Most of their hours are in the parish," he says, pointing to their assistance with the Thanksgiving and Christmas charitable drives for the poor, setting up the Advent wreath in church, working in the sacristy and sanctuary and on the church grounds.

The March 13 Confirmation class is continuing its parish involvement at the Lenten adult education program. Members are "setting up, serving a simple soup, and doing clean-up and babysitting" every Wednesday from 5:30 to 8 p.m. In addition, with parental assistance, they will provide transportation for the elderly.

Volunteering for service with a non-profit organization lets the community at large see the earnestness of these young people. "Mostly I was a runner, carrying pledges back and forth," says Patti Green of her donated time to the recent Cerebral Palsy telethon.

Although not fortunate to meet any celebrities, she did meet several children afflicted with the disease. Her realization that "every dollar that is taken in will some way help" has sparked her interest in additional community fund drives. "I'll be going through the neighborhood collecting funds for Easter Seals and Heart Fund. It's a lot of fun. I just

like helping other people," the St. Michael's eighth grader adds.

Her classmate, Matt Morley, recalls enthusiastically one of his service projects at Christmas. "I went with a group of other kids to St. Mary's to help with a party for Cambodians," he says, adding only a few could speak English. Sponsored by Catholic Charities Refugee Relief, he remembers how delighted the children were to cut out decorations which the volunteers had traced. "We sang Christmas songs and they started to sing real loud if they knew a few words," he laughed. "It would be the only Christmas" many of them would have, he concluded.

Both parishes' Confirmation classes perform warehouse chores on designated Saturdays for the St. Vincent de Paul Society. St. Michael's students shortly will help the Archdiocesan CYO office after school and on Saturdays send out 28,000 camping forms.

None of the Confirmation program's objectives could be accomplished without the wholehearted support of the parents and parish. The idea is not to present a project in such a way that the candidate feels he has to do it, says one mother. Decision-making regarding what, how and when needs to be a joint effort for parental approval is necessary and, on a more practical level, time and transportation are often involved.

"Having the whole parish becoming involved would be the best way" to prepare these young persons for their role in the faith community, says Behrensmeyer.

Accordingly, St. Gabriel's parishioners are asked through the Sunday bulletin and a voluntary sign-up sheet to suggest and implement service projects. Similarly, St. Michael's parishioners are asked through their Sunday bulletin and Parish Council. All parish groups are made aware that the eighth grade is looking for service projects. "We want kids to really learn and meet the adults, not just perform manual labor," says Clark.

When the archbishop anoints these young men and women, it will signify that they will go forth not so much as the once-held notion of soldiers of Christ but rather as caring and concerned individuals in a true Christian community.

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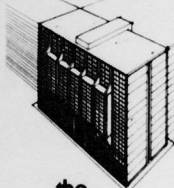
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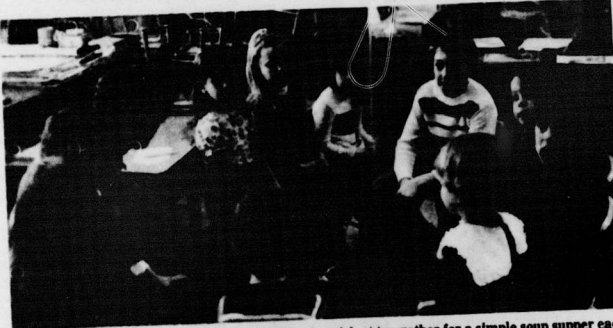
"Fun begins at any age"



BEGIN WITH PRAYER—Sue Edwards and her religious readiness class of four year olds at St. Gabriel's bow their heads in prayer. These youngsters meet for class at 10:30 a.m. on Sundays. (Photo by Susan Micinski)



SOUP AND RELIGION—Members of St. Michael parish at top gather for a simple soup supper each Wednesday of Lent. At bottom Diane Schoonover tells a story to her religious readiness class of five-year olds at St. Gabriel's. (Photos by Susan Micnaki)



New canon law reflects (from 5)

obligation as a largely passive one of surrendering the child to the clergy to be educated. In the new parents have primary responsibility for education; laypersons are seen as having a proper role as teachers of the faith in their own right rather than as substitutes if there are not enough clergy; and the governance of Catholic education by priests and bishops is placed in a more pastoral context of service and fulfillment of pastoral responsibilities.

Such instances indicate the extent to which the old code's clerical, jurisdictional framework has been replaced in the new code by a pastoral, theological framework. But many canonists feel that this work is far from over.

There is no consistent principle that can be

discerned in the new code to distinguish between new roles of the laity and offices still reserved to those who are ordained, said Father Heintschel.

He described the new code as having many "gray areas" because the church is in a transitional period, going from an understanding of law based on clearly defined jurisdictional principles to law based on principles of pastoral governance and ecclesiastical office that are not yet clearly defined.

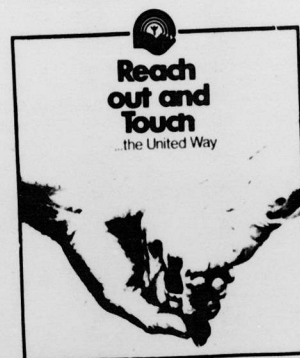
"If we get a new definition of ecclesiastical office, that in turn will call for new reflection, development, and further understanding," he said.

"That's going to be a long debate," commented Father Provost.
(Next: A decentralized church.)

Radio bill (from 4)

licensing act that would have gone far beyond the current proposal and would have provided for such things as indefinite license terms. Though some elements of those two bills ultimately made it into law, other elements were considered too radical and were left by the wayside.

But since the current Goldwater bill for the most part does little more than codify the FCC's deregulation efforts, it may be seen as much less radical and much more acceptable to House members who might otherwise be skittish about total deregulation of broadcasting.



Father Bruce Ritter

This is a letter about millstones. The kind that Jesus spoke about.

Jimmy is a really great kid. Average bright, nice looking. He smiles a lot and has winning, helpful ways. He's the kind of kid grandmothers like to feed cookies to.

Jimmy is a runner. A runner is a kid who works for a pimp as a negotiator. You see, if a john (a customer) wants to buy a kid, he won't talk directly to the pimp himself (he just might be an undercover cop), so pimps employ kids to act as negotiators: to discuss the time, place, price, and the nature of the sexual contact. Jimmy is really good at that: business-like, respectful, non-threatening. "You have to make the johns think they're doing an O.K. thing," Jimmy says.

Jimmy, however, will never make it as a pimp—he's too small and won't grow very much anymore. But an enterprising runner like Mark, anxious to get ahead in the "trade," performs a multitude of other important duties for a pimp. He keeps track of the pimp's stable of girls and exactly how many johns they put up a night. Her tally had better square with what Mark turns over to the pimp. You see, the pimp makes a big thing out of honesty, integrity, and trust. Besides, he has to pay off once a week to the organized crime goons who will beat him up with iron pipes and then waste him if he's late with his franchise payment.

Runners are especially useful at recruiting more kids for the industry. Runaways pour into our cities by the dozens every day. They're almost always smart enough to be suspicious of the friendly, smooth-talking adult who offers an obviously lost and confused kid a place to stay for a few days.

Jimmy is great at winning their confidence. Kids let their guard down more easily with other kids, especially with eager, sotto-spoken gee-whiz, helpful Jimmy.

I used to be a runaway myself, he confides, to an unsuspecting victim. I got this great job and a place of my

OF RUNNERS & RUNAWAYS

own. If you want we can go over to my place and cook some hamburgers, watch some tube. You can stay with me for a few days. Until you get a job and your own place. I can help you, says Jimmy. The kids do exactly that. Jimmy does have a nice place and the TV is color and there's all the kinds of food a kid would like, and maybe some beer and maybe a little grass, and maybe just a little porn lying around.

"You have to make the johns think they're doing an O.K. thing."

The runaway spends a nice couple of days. Everything is really cool. Jimmy has money and is generous—and he has generous friends—who after a couple of "investment days" offer the kid a lot of money for some very easy sex—and the kid doesn't have to do anything. The next night it's the same, only the tip is bigger and maybe some pictures are taken. And it wasn't so bad. After a week, the kid is doing things he never thought he could ever do—and the invitation to pay back the "loans" is demanding and brutal.

Jimmy has scored again. Now another kid works the street or gets marketed to a call boy service, or as a dancer in a strip joint, or even to a wealthy john into kids. Jimmy knows all about it. You see, that's what happened to him.

Jesus said some very strong things about giving scandal, that is, leading, inducing, seducing, forcing people into sin, especially kids. Woe betide them. He said, Jesus didn't have a vindictive bone in His body. He taught us what real forgiveness means. Yet He speaks of millstones around the necks of people who give scandal to kids. Win-some and winning Jimmy has been scandalized and corrupted and the corrupted young has become the corruptor.

"Yet Jesus speaks of millstones around the necks of people who give scandal to kids."

because some very evil and greedy men want to make money by pandering to our sick lusts.

It is sometimes convenient to argue that prostitution, as the world's oldest profession, isn't worth the time and

it. A lot of people, when they think of prostitution, think of streetwalkers and brothels and kind of no-nonsense, straightforward sex, the commercial, recreational transaction between somebody who wants to buy something and somebody who wants to sell. They don't think of that whole bizarre and vicious and extensive range of commercialized sex that destroys kids like Jimmy and Mark.

Millstones! Jesus said of people like that: it would be better if they had never been born; if they tied a millstone around their neck and cast themselves into the sea.

Our UNDER 21 Centers were bulging with over 400 kids last night. We really need your help, please. I know how tough it is to keep the monthly checks coming—you have your own ever-increasing food bills and school bills for your own kids and your consistent \$ 10, 20 dollars a month keeps us here for our kids.

(A very firm-voiced lady called me the other day and said: you keep calling them "my kids." They're our kids, she said.) And they are, yours and mine.

Thank you for loving them and caring about them. Pray for us, please. We always, every day, pray for you.

I really care what happens to kids like Jimmy and Mark. Enclosed is my contribution of \$ _____, please print.

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YOUTH CORNER

Chatard offers computer to adults

by SUSAN MICINSKI

Computers are quickly becoming an essential part of the education process, not to mention our daily lives. Although students gain exposure to them, parents and/or teachers may not be afforded the same opportunities. In realization of this, Lawrence Bowman, principal of Chatard High School, enlisted the aid of faculty member Father Bill Turner to start a computer class for adults there this year.

Father Turner, who also teaches four religion classes and an introductory computer class, first started learning about computers when he purchased a home computer six years ago. "I just sat down with the instruction book and worked at it," he explained. "I got my experience writing programs that way, too." From all these experiences Father Turner was

able to build this system last summer. As the principal put it, "Father Turner is my expert—he knew how to advise me."

Initially offered one night a week, the demand for the class grew such that it is now offered three times a week. "And all we did was announce it in the school newsletter," commented Bowman. "It's taken off like wildfire."

At present, classes meet from 7-9 p.m. on Monday-Wednesday with approximately 22 people in each class. The classes use Radio Shack Model 3 TRS-80 computers. "With this computer system, we are capable of building up to an advanced level by adding hardware to it," remarked Father Turner. In addition to Father Turner, Ruth Roell and Gus Jonas each teach a class.

When asked whether adults have a harder

time learning about computers than high school students, Father Turner responded that "it's harder for adults to concentrate at this time of day. Many of them work eight hours a day or take care of a family. But their efforts more than make up for it."

Besides being used by adults, these computers are used by the school's computer club and by 36 north side grade school students who are taught in a special class by Louise Ratts.

When asked how this project was financed, Bowman was happy to report that "this was all financed by extracurriculars such as the bookstore and candy sales. None of the money came out of our operating expenses," he concluded.

Secina High School will give its placement exam for incoming freshmen on Saturday, March 5 from 8:30 a.m. to approximately 12:15 p.m. at the school.

The Men's Vocal Group at Secina recently took first place at the State Music Contest held at Butler University. The members include Tom Feeney, Dan Sinclair, Dan Riley, Terry Sweeney, Mike Schoppenhorst, Mike Vittorio, Paul Jackson, Paul Eble, Joe Moriarity, Keith Starr, Dan Johnson, Tony Martin, Andy Brown and Jeff White. In addition to the group award, Mike Schoppenhorst received an individual first rating and Dan Johnson a second (ex-



COMPUTER CLASS—Father Bill Turner teaches these adults the basics of computers. This special class which started this school year is offered at Chatard High School. (Photo by Susan Micinski)

cellent) rating for Bass Solo.

St. Patrick, Terre Haute, youth group will discuss "Juvenile Delinquency" on "Lifesigns," the new radio show for youth this Sunday, March 6. The program is aired at 11:30 a.m. on WICR 88.7 FM.

"You Can't Take it With You," a comedy for the whole family, will be presented by Brebeuf's drama department on March 11 and 12. For more details call the school.

Communicore, Christ the King's youth group, will sponsor a Mass of Unity for students, faculty and administrators of north side high schools on Wednesday, March 16 at 7:30 p.m. at the church. The Mass will be celebrated by priests from north side high schools with students participating in the liturgy. Students, parents, faculty and administrators from Chatard, Cathedral, Brebeuf, Broad Ripple and North Central are invited to attend. A reception will follow the Mass.

The CYO will sponsor a Junior Co-ed Invitational Volleyball Tournament on Saturday, March 26 (and if necessary on Sunday, March 27) at the youth center gymnasium. The tournament is open to all parishes in the Archdiocese of Indianapolis and their Junior CYO units. Team trophies will be awarded for the champion and runner-up teams.

The entry deadline is Wednesday, March 16 at which time entry blanks and fees must be in. Admission is 75 cents for adults, 50 cents for grade school children, pre-school children are admitted free, and there is a maximum charge of \$2 for parents and their children. For further information contact the CYO Office.

TEENS ASK MYRA

IU, Purdue equal in sciences

Professor responds to recent answer about universities

by MYRA KELLER

Dear Ms. Keller:

I wanted to try to correct an impression you

might have given your readers in your column of February 11, 1983.

It seems that Purdue is assumed to be the science and engineering school in Indiana and I.U. is assumed to be the arts, humanities and music school.

But in point of fact, the I.U. chemistry department is ranked nationally as high as that at Purdue in research activity. And there were more undergraduate degrees in chemistry given at I.U. last year than at any other university in the country. The undergraduate biology program at I.U. is well-recognized and is large because of the premedical program.

One could go on and on about the quality of I.U. faculty in the sciences, but at the same time it should be recognized that there are excellent faculty members in the humanities departments at Purdue.

What is true is that Indiana ... has two outstanding state universities in Purdue and I.U. If one were to look for differences between them, it would not be in the basic sciences but in engineering, agriculture, fine arts and music.

Please keep up the good work.

Joseph J. Gajewski
I.U. Professor of Chemistry

Professor Gajewski is entirely correct in his assessments. What I had in mind was that I.U. is essentially a liberal arts school (except for its professional schools), while Purdue's strength lies in the technical fields. Thus, the student of basic sciences in a traditional liberal arts program will find his needs well filled at I.U. The student of the applied sciences will probably be better off to choose Purdue.

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Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Airplane II:	O
The Sequel	O
The Amateur	A-III
Annie—The Rise and Fall	O
Annie	A-I
Barbarosa	A-II
Best Friends	A-III
The Best Little	O
Whorehouse in Texas	O
The Boat	A-III
The Border	A-III
Bugs Bunny's Third	O
Movie: 1991 Rabbit Tales	A-I
The Chosen	A-II
Concrete Jungle	O
Creepshow	O
The Dark Crystal	A-I
Diva	A-III
Endangered Species	A-III
Enigma	A-III
The Escape Artist	A-II
E.T., the Extra-	O
Terrestrial	A-I
Fast Times	O
at Ridgemont High	O
Fighting Back	O
Firefox	A-III
First Blood	A-III
Five Days One Summer	A-II
48 Hours	O
Frances	A-IV
* Gandhi	A-II
Gregory's Girl	A-II
Halloween III: Season	O
of the Witch	O
Hanky Panky	A-III
Heidi's Song	A-I
Hey, Good Looking	O
Honky Tonk Man	O
I Love You	O
I, the Jury	O
If You Could See	O
What I Hear	A-III
I'm Dancing As Fast	A-III
As I Can	A-III
Independence Day	A-III
Jinxed	A-III
Joni	A-I
Kiss Me Goodbye	A-III
The Last Unicorn	A-I
Le Beau Mariage	A-III
Llanna	O
Local Hero	A-II
The Long Good Friday	A-IV
Lookin' To Get Out	A-III
The Lords of Discipline	A-III

Love Child	A-IV
The Man From	O
Snowy River	A-II
Man of Iron	A-II
Mephisto	A-IV
The Missionary	O
Monsignor	O
My Favorite Year	A-III
The Night of	O
Shooting Stars	A-II
Night Shift	O
An Officer and	O
a Gentleman	O
One From the Heart	A-III
Personal Best	O
Plaf	A-III
The Pirate Movie	A-III
Polltergeist	O
Q	O
The Road Warrior	O
Rocky III	A-III
The Secret of NIMH	A-I
The Sender	O
Shoot the Moon	A-III
Six Pack	A-III
Six Weeks	A-III
Sophie's Choice	A-III
Split Image	A-II
Spring Fever	A-III
Squeeze Play	O
Star Trek II:	O
The Wrath of Khan	A-II
Still of the Night	A-II
The Sting II	A-III
Summer Lovers	O
Table for Five	A-III
Tempest	A-III
Yes	A-II
That Championship	O
Season	A-III
Things Are Tough	O
All Over	O
Threshold	A-II
Timerider	A-III
Tootsie	A-III
The Toy	A-III
The Trail of the	O
Pink Panther	A-III
The Treasure of	O
the Four Crowns	A-II
Tron	A-III
Twilight Time	A-II
The Verdict	A-II
Videodrome	O
Visiting Hours	O
Without a Trace	A-II
The World According	O
To Garp	A-III
The Year of	O
Living Dangerously	A-III
Yes, Giorgio	O



TENSE DRAMA—Jessica Lange as Frances Farmer is involuntarily committed to the Washington State Mental Hospital in this scene from Universal Pictures' "Frances." The film offers a fine performance from Miss Lange but the scenes of cruelty in mental institutions including a gang rape make it adult fare, according to the U.S. Catholic Conference, which classified it A-IV. (NC photo)

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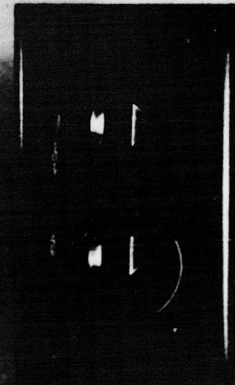
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Commitment Sunday: May 1, 1983

IN THE MEDIA

Christophers pick top programs

by JAMES BREIG

Every year, I get a call from Peggy Flanagan. She wants to know what I thought of television for the previous 12 months.

No, she's not with a rating service. At least, not with one that is concerned with numbers of viewers. She is concerned with quality of programming. Peggy is coordinator of the Christopher Awards, which annually go to top TV programs (as well as books, movies and individuals).

The Christophers established the prizes to "stimulate the production of exemplary work" and to "honor the creative people responsible for works which affirm the highest values of the human spirit while exhibiting artistic and technical excellence."

To gather some nominees for the awards, which were given this week in New York, Peggy calls people who keep an eye on television and I am honored to be among those she consults. But I did not give her much help this year. I thought 1982 was one of the worst TV seasons ever.

I suggested that ABC's "The Elephant Man" be honored (it wasn't) and that tons of gold-statuettes be handed to anyone who had anything to do with "Brideshead Revisited" (they weren't).

OTHER than those two, I said, there wasn't much on the tube worth hoarding over. Especially when you consider how tired I have grown of the "disease-of-the-week" TV mov-

ies which cover leukemia, brain disorders, alcoholism, etc., ad infinitum.

So, if this were next December and Peggy were to ask me what program to cite, what would I name? "Thursday's Child," a CBS medical drama about a teenager who received a heart transplant.

It was finely done: no slop, lots of family strength, even a bow to religious faith. The portrait of the large family and

especially of the extended family was very well crafted. Never before have I seen a program present the relationship of two adult sisters so genuinely.

But that's for next year. What about 1982? Which programs did the Christophers find worthy of salute? Here is a list of the winners. Check it against your viewing habits last year. Did you watch these or were your eyes nudging against the screen while "Filthy Rich" droned on?

The winners:

► "Meet the Press," given a special award on its 35th anniversary.

► "Blood and Honor," the syndicated two-part special on the Hitler Youth, seen in most areas in December.

► "Brooklyn Bridge," a PBS special saluting the span which so many own a part of.

► "FDR," an ABC biography of the president during the Thirties and Forties.

► "The Flight of the Condor," a BBC documentary on the Andes.

► "A Woman Called Golda," another syndicated special, this one a biography of Golda Meir

starring the late Ingrid Bergman.

► "Lois Gibbs and the Love Canal," a CBS movie telling the true story of a woman who fought chemical pollution.

► "Facing up to the Bomb," an NBC White Paper on a nuclear attack's effects.

► "Night of 100 Stars," an ABC variety special aired to aid the Actors Fund.

► "Oh, Boy! Babies!," an NBC Special Treat segment about sixth-graders learning to care for infants.

► "Roses in December: The Story of Jean Donovan," a PBS

documentary on one of the four women slain in El Salvador in 1980.

► "The Scarlet Pimpernel," a CBS retelling of the classic yarn (starring Anthony Andrews).

(A few columns ago, I wrote about the absence from TV of Christian sexual morality and asked what could be done about it. From Indiana came the suggestion that I join the National Federation for Decency, which seeks to correct that absence. But I preferred

the suggestion from a woman in Illinois. Her tongue-in-cheek idea: Get TV characters to pray during bedroom scenes. "The Supreme Court and ACLU will do the rest," she said, and such scenes will soon disappear.

(Equal time: If you saw "Cheers" two weeks ago, you saw Congressman Tip O'Neill playing himself. So much for the Dems. The Republicans will get their shot on "Diff'rent Strokes." March 19, when Nancy Reagan guest stars. I can't wait to see Edward Kennedy on "Dynasty."

(Peter O'Toole and Jodie Foster will turn up in yet another of CBS' remakes of classic films and books. They appear in an updating of "Svengali." Rock music is the milieu this time.)



MAY-DECEMBER ROMANCE—Peter O'Toole stars as a magnetic vocal teacher who captivates his rock-singer student played by Jodie Foster in "Svengali," a new movie airing March 9 on CBS. (NC photo)

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VIEWING WITH ARNOLD

'Frances' factually correct but one-sided

by JAMES W. ARNOLD

"You're going straight to hell,
Frances Farmer."
—from "Frances"

The truth is I never cared much for Frances Farmer. Like Barbara Stanwyck, she was never in any movies I liked as a child, and I still don't like them much today. (Neither, really, does anyone else: they were a forgettable collection.)

Then, of course, there was the radical aura about her—not so vaguely Red, anti-religious, pushy in her moral unconventionality—not the sort of traits to be wildly admired among middle-class Irish Catholics.

When Frances seemed to lose it all in the 1940's—episodes reported in the scandal-loving press as outrageous, bizarre, apparently linked to alcohol—it seemed sad but somehow logical. The prophecy by the outraged Seattle woman (quoted above), reacting to Frances' typically intended-to-shock schoolgirl essay about the death of God, was perhaps coming true. We Catholics (some of us) have a theatrical sense of divine retribution.

But as the movie "Frances," put together by many of the same people responsible for "The Elephant Man," makes painfully clear, this woman suffered far more than anyone could deserve, and her pain was caused by people, not God. Most of it is regretably "true."

The narrative covers Farmer's story from her early success in films, to her triumphs as a serious actress

with New York's leftist Group Theater; cruel rejection by her lover, playwright Clifford Odets; persecution in



Hollywood and slow decline into madness; nightmarish terrors, including electroshock, rape and lobotomy, in a Washington state mental hospital, and eventual return as a mild-mannered TV talk show celebrity in Indianapolis. (She died of cancer in 1970.)

PROBABLY the most disturbing thing about the film, indeed, its central argument, is that Farmer was a healthy, non-conforming female who wouldn't fit into society's mold and was therefore crushed. She is thus a modern heroine-martyr born before her time, a woman whose independence would today be admired.

The movie accepts Frances' paranoia as justified—everybody is trying to get her, including the vindictive movie industry, from moguls to directors and hairdressers; her preening actor-husband; the police, the press, the judges and psychiatrists, and most of all her mother, a quiet but relentlessly ambitious harpian who must have been the Attila of stage mothers.

So we have a film in which the facts are probably accurate—and horrifying enough—but the point-of-view is not only one-sided but triple-underlined. Nearly everyone but Frances emerges as fraud or villain—especially Mama and the psychiatrist responsible for keeping Frances in custody. (He could easily have been played by Vincent Price.)

It's all based on reporter William Arnold's book, "Shadowland," which was guided into publication and given a feminist edge by Marie Yates, the film's co-producer.

BECAUSE it's hard to

believe doesn't mean the interpretation is wrong. We'll probably never know for sure. Variety observes that Frances' own posthumous autobiography is of questionable authenticity. Even biographer Arnold (no relation) concedes that her reliability as a witness was excised forever during her hospital experiences.

What remains then is a long, very depressing movie about the destruction and disintegration of a beautiful, liberated young woman who wanted only to be herself. The movie Frances Farmer, who will now be hardened into legend, wanted no part of the wealth and glamour of becoming a Hollywood sex object.

Unfortunately, that was precisely what the industry, and her mother, demanded, and her weakness played into their hands.

If the film is grim and hopeless, especially in its depiction of 1940's asylum snakepits and grotesque forms of "treatment," it offers one sure reward—the Oscar-nominated performances by Jessica Lange (as the star) and Kim Stanley (as the mother). Lange is terrifically impressive, chiefly because she creates a character who is palpably different and unique.

How much of Frances is Lange herself we'll know when we know her better. Her "normal" scenes are overly mannered, a transparent "space cadet" routine. Mad scenes are easy—anybody can go berserk in front of a camera.

Stanley's character is also mad—the script simply provides no other explanation for her incredibly brutal obsession.

Some relief is provided by the father (Bart Burns), a weak but gentle man Frances apparently loved, and by a semi-fictional boyfriend (Sam Shepard). He shows up at various crises in her life (like an errant knight) as a source of help and understanding, but never quite frees the imprisoned princess from the haunted castle.

First-time director Graeme Clifford (formerly a film editor) seems responsible for the extreme melodramatic

tone. But to get such striking performances he must have done something right. He also manages to steer through potentially steamy material without getting burned. The chief moral concern with "Frances" is its implicit sympathy for the heroine's amoral lifestyle.

(Powerful, if broad, portrait of the artist-as-victim; some nudity, language; satisfactory, with reservations, for adults.)

USCC rating: A-TV, adults, with reservations.

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