

The CRITERION

Services planned for Holy Week, Easter

Archbishop will lead ceremony for the newly initiated

Archbishop Edward T. O'Meara will conduct several special rites marking the observance of Holy Week and the initiation of new persons into the Catholic faith during services to be held in the Cathedral of SS. Peter and Paul this coming week.

The Palm Sunday liturgy, with the archbishop blessing palms in Blessed Sacrament Chapel at 11 a.m. on March 27, will set Holy Week in motion. A solemn procession with palms will not only commemorate the entry of Christ into Jerusalem but will also mark the inauguration of the Holy Year of the Redeemer proclaimed by Pope John Paul II.

On Tuesday, March 29, the annual Chrism Mass will be concelebrated at 7:30 p.m. Catholics from throughout the 39-county Archdiocese will gather to celebrate their unity in faith. Special prayers will be offered for priests as they renew their commitment to priestly ministry. The Chrism Mass, named after the Chrism oil, features the blessing of oil which, along with others, is used in the celebration of the sacraments. Deacons of the Archdiocese, David Coons, Richard Ginther and Don Quinn, will present the silver vessels containing the oils. Representatives from each parish have been designated to participate in the opening procession and to receive the oils following the Mass. A reception will be held in the Assembly Hall of the Catholic Center after the service.

The Mass of the Lord's Supper will be offered on Holy Thursday, March 31, at 5:30 p.m. This service commemorates the institution of the eucharist and the ministerial priesthood as well as Christ's commandment of fraternal service. As a symbol of this service, Archbishop O'Meara will perform the ancient ritual of the Washing of the Feet.

The commemoration of the Lord's Passion will be celebrated on Good Friday, April 1, at 3 p.m. The heart of this service includes the Solemn Proclamation of St. John's Passion and the veneration of the cross.

In its four-year history, the Easter Sunrise Liturgy has assumed a unique position in relationship to the other liturgies celebrated in the Cathedral during Holy Week. The heart of this ceremony is the celebration of Christian initiation. Special efforts have been made to incorporate music into the proclamation of the scripture readings. The garden decor, acclaimed for its lighting and floral design, will be included once again. The Sunrise Liturgy begins at 6 a.m. on April 3.

On Sunday, April 10, Archbishop O'Meara will welcome all new Catholics at a ceremony beginning at 4 p.m. Over 200 new Catholics have been welcomed at such ceremonies over the last few years. The Archbishop will greet the newcomers at a reception which follows the liturgy to be held in the Assembly Hall of the Catholic Center.

All of the liturgies conducted by the Archbishop have been organized by the Office of Worship. A special Archdiocesan choir will participate in the Chrism Mass. The Cathedral Choir will assist at the other liturgies.



CLOWNING AROUND—The CYO of the Archdiocese of Indianapolis marched in the annual St. Patrick's Day parade on March 17. Along the way the group passed out green balloons to children. (Photo by Susan Micinski)

Golden jubilarians will be honored

Family Life plans celebration for those married 50 years or more

Couples in the archdiocese who have been married 50 years or longer will soon be receiving invitations to take part in the first annual Golden Wedding Anniversary Celebration to be sponsored by the Archdiocesan Family Life Office. The celebration will take place on Sunday, June 5 at 2:30 p.m. at SS. Peter and Paul Cathedral. Archbishop O'Meara will celebrate the Mass which will include a renewal of marriage vows and a nuptial blessing.

Purpose of the event, according to Valerie Dillon, Family Life Director, is to honor and recognize golden jubilarians and those married more than 50 years and to provide them with the opportunity to celebrate in a special way with the archbishop. The Archdiocesan Family Life Office is sponsoring the event.

"There aren't many role models left for us in marriage and family life," Mrs. Dillon said. "The young who are thinking of getting married especially need to know there are many couples who remain faithful to their marriage vows. Thus, this celebration has a special significance of all the programs we offer through the Family Life Office."

All couples who will have been married 50

years or longer as of Dec. 31, 1983 are included in the celebration. Special recognition will be given to those married the longest. "I received the name of a couple planning to attend who'd been married 69 years," Mrs. Dillon smiled. Archbishop O'Meara will give each couple attending a personalized scroll commemorating the event at a reception to follow the liturgy at the Catholic Center Assembly Hall. The entire event is expected to last two hours. Special arrangements are available at the Cathedral for anyone in wheelchairs.

Tickets for the celebration are by invitation only. Couples will likely be able to bring immediate members of their families with them, said Mrs. Dillon, "but that won't be determined until we have an idea how many golden jubilarians will be attending."

"I'm very hopeful that all parishes in the archdiocese will send me the names of their golden jubilarians and those married longer than 50 years," Mrs. Dillon said, "and not rely simply on bulletin announcements especially since many older people may not see it or recognize the meaning of it."

She asks that anyone knowing any couple married 50 years or longer to send the name, address and telephone number of that couple to: Mrs. Valerie Dillon, Family Life Office,

1400 North Meridian St., P.O. Box 1410, Indianapolis, IN 46206. For further information call the office at 317-236-1595.

the criterion

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Indianapolis, Indiana

Priest looks for churches favoring sanctuary

by DOROTHY LAGRANGE

A Catholic priest and two illegal aliens from El Salvador are traveling across the country asking churches to provide sanctuary for illegal Salvadorean refugees. Immigration authorities wanting to prosecute those who shelter the refugees can, however, impose a maximum fine of \$2,000 plus five years in jail.

Father Bernard Survil and his two alien companions, Antonio and Ramon, spoke in the New Albany area last week asking churches to take that chance. A former chaplain at Indianapolis Cathedral High School, Father Survil believes that the government will not prosecute churches for providing sanctuary to the Salvadoreans and that church support will help to state the opposition of religious groups to present immigration policies.

Sanctuary is largely symbolic, according to the Greensburg, Pa. diocesan priest. He said that not over 1,000 refugees would be given sanctuary, but he feels it would call the government's attention to their plight. "Sanctuary is not a legal guarantee," Father Survil explained, "but the immigration service has said that it won't break into homes or churches to drag out refugees."

A select few would be offered sanctuary to help Americans understand why there is a need for a new world economic order, he continued, so as to obviate massive immigration for economic reasons. "To be given sanctuary would mean going public for the refugees—giving talks and working to inform First World countries of the problems in El Salvador," the priest said.

THERE MAY BE as many as 500,000 Salvadoreans in the United States, according to Father Survil. The United States government considers the Salvadoreans economic refugees, rather than political refugees. In 1981, out of 12,000 Salvadoreans who applied for political asylum in the United States, seven were accepted, he claimed.

Antonio and Ramon travel with Father Survil, talking on conditions in their homeland. He acts as their interpreter and a champion of their cause. Out of fear of reprisal to their families still living in El Salvador, they refuse to be photographed or to give their last names. They crossed the Rio Grande two years ago to enter the United States.

Antonio said that he left El Salvador after his two brothers were killed by the civil guard. He lived in Houston, working construction jobs, until he started traveling with Father Survil.

Ramon was a third-year business major at

the national university in El Salvador when it was raided by the army in June, 1980. About 100 students were arrested. Twenty-five were never heard from again, he said.

The university was wrecked and is still closed, said Ramon. "They (the soldiers) made us lie down and walked across our bodies. To be a university student is dangerous." He said many schools have been closed in the last three years in El Salvador.

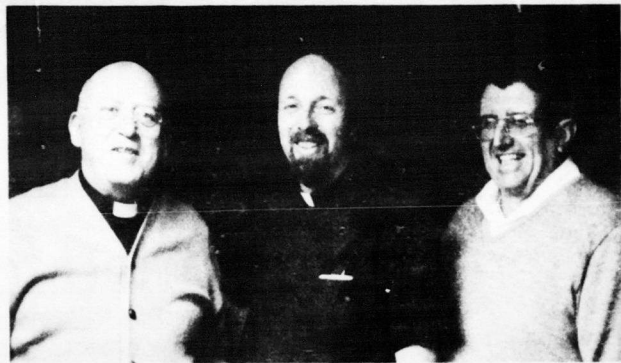
FATHER SURVIL claimed that "millions of dollars the United States has given in aid has created great resentment among the Salvadorean people." He quoted the Archbishop of the San Salvador diocese as saying, "You (the United States) provide the arms; we provide the bodies."

Ramon expressed great concern that President Reagan is asking for \$110 million in additional aid. "I would ask you to impede passage of this amount of money," he said. "We don't need more arms; we need doctors, engineers and teachers."

Father Survil went to Nicaragua and El Salvador in 1974. He was expelled from El Salvador in 1977 on charges of being an illegal alien. Kidnapped at gunpoint in San Salvador, he was blindfolded, taken to Guatemala and deported. A year later he went to Nicaragua as the pastor of a church near the capital. He was again expelled but returned in 1979 after the fall of Anastasio Somoza, the country's rightist dictator.

Father Survil left Nicaragua of his own accord in October, 1982, and asked his bishop in Pennsylvania for permission to follow the problems of El Salvador. The bishop gave him permission and the parting advice to "stay out of trouble." He next went to Mexico to see refugees who were crossing the border.

He traveled the border along California, Texas and New Mexico. In Tucson, close to the



OF REFUGEES AND SANCTUARY—Father Bernard Survil (center) spoke last week to an audience of New Albany area listeners about organizing churches into places of sanctuary for refugees. Among his listeners were Benedictine Father Bonaventure Knaebel, pastor of St. Michael's in Charlestown, (left) and Father James Sweeney, pastor of Our Lady of Perpetual Help in New Albany. (Photo by Dorothy Lagrange)

border, people were trying to help the refugees by providing legal services and raising \$1,500,000 in bail money. That was all the money that was raised; so they opened their churches, he said. They felt that if the government wouldn't grant asylum, the churches would provide sanctuary.

Rev. John Fife, minister of the Southside United Presbyterian Church in Tucson, Arizona, started the idea of sanctuary last March. His congregation of 130 people, a mixture of Anglos, Hispanics, Blacks and Indians, voted to allow their church to be used as a sanctuary for aliens. Other Tucson churches and families followed their action.

Father Survil encourages churches to consider sanctuary. He asks them to declare publicly that they will take in refugees and then to do it. Sanctuary is for people that are here already, he said, "for those who have paid their dues." Father Survil sees sanctuary as an answer to bad immigration laws.

March 24 marked the third anniversary of the assassination of Archbishop Oscar Romero of San Salvador who was murdered at the altar

while offering Mass. The archbishop was recognized around the world as the voice of the voiceless Salvadoreans and Central Americans that he loved and served.

Each week in Tucson, a prayer vigil for social justice in El Salvador and Guatemala and an end to U.S. intervention is conducted in front of the Federal Building in memory of Archbishop Romero. These prayers are led by a Catholic priest. Father Survil opens meetings like this one in New Albany by leading his audiences in those prayers.

The three men travel light, looking back over their shoulders for immigration authorities, they say. They don't say where they came from, and they don't say where they are going. Area churches of different denominations offer them shelter as they continue their underground journey to lead the cause for sanctuary and an end to U.S. military aid to El Salvador.

Information on offering sanctuary may be obtained by contacting Religious Task Force on Central America, 407 S. Dearborn St., Room 370, Chicago, IL 60605, 312-663-4398.

Colby says experts no longer trusted

by JIM JACHIMIAK

William Colby, describing himself as "a certified cold warrior" with no compassion for the Soviet Union, was in Indianapolis on Sunday to support the local nuclear freeze movement.

Colby was appointed director of the Central Intelligence Agency (CIA) by President Richard Nixon in 1973, and removed from that post by President Gerald Ford on Nov. 2, 1975.

His address, in the IUPUI Lecture Hall, was part of an organizational meeting of the Indianapolis Nuclear Freeze Committee.

The issue of nuclear arms "transcends the differences we all may have," Colby said. It is "truly something that all of us can find a common ground on if we look into the subject."

The public left the question to a "priesthood" of experts, he continued, but the experts are no longer trusted by most Americans.

"We truly have arrived today at a new dimension of warfare, a new dimension that transcends what war is about. We have to say, 'How can we put this genie back into the bottle?'"

In the past, some efforts to control nuclear arms have been successful, Colby said. For example, atmospheric testing of nuclear weapons has been banned. In addition, the 1972 Strategic Arms Limitations Talks (SALT) led to a ban on antiballistic missile systems.

The nuclear arms race leads to four "rather simple propositions:"

First, "that nuclear weapons are unusable. The absolute certainty of retaliation" and "the

uncertainty as to the benefit makes them unusable." Colby added that "mutual deterrence has worked in that sense. But let's also admit that it is really close to a miracle that one of these things has not gotten loose."

Second, Colby said, "the arms race is not winnable." He noted that the Soviet government does not have peace movements or freeze committees. "They don't even have appropriations committees to go through."

Third, "unilateral restraint is unworkable. We have seen it tried in various applications," but "they on their side will make their decisions."

Fourth, "the world we are headed for is unlivable."

The "obvious conclusion" to be drawn, Colby said, is "let's negotiate." But in addition, "Let's just stop now."

He added, "The administration says that would freeze us into a position of vulnerability. Now with all due respect to the president, I do not see us in a position of inferiority."

He continued, "We are not inferior to the Soviets. If we were, the Soviets would apply that superiority."

Colby said that "because of the changes that have developed in our intelligence system," the United States would be able to verify whether the Soviet government was complying with a freeze agreement. The intelligence system "was good enough when I left and I'm sure it's better now."

It would not be necessary for inspection teams from each country to go into the other country's nuclear facilities. "I'm not a believer that the inspection team is the be-all and the

end-all," Colby noted. "My point is that the intelligence process is more than the inspection team."

While attitudes and intentions are hard to determine, Colby said that "hardware, and particularly Soviet hardware," is easy to detect.

He also has "no doubt that our intelligence system is going to follow" developments in the Soviet Union. "We have to know what the Soviets are doing in these fields and we have developed the capability to know what they are doing," Colby acknowledged that "marginal cheating in a minor degree" could occur. But "anything of strategic importance" would be detected.

"In the years after SALT I, there were a number of occasions when we saw things that looked like they were going to be violations." In many cases, we were later "convinced that there was no violation."

And when violations were found, they were halted. For example, Colby said, SALT I prohibited covering missile silos. When covered silos were spotted in Siberia, the United States contacted the Soviet government.

"And they said, 'Well, it's cold out there. And by the way, up in Montana, we saw that you have a cover over one of yours.' And we said, 'Well, it's cold up there.' And they both came off."

Negotiation of a bilateral reduction in nuclear arms is important, Colby said, "but in the meantime, let's just stop." The arms race "must be frozen, and soon."



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Bishop Gumbleton opposes use of nuclear weapons

NEW ORLEANS (NC)—To Auxiliary Bishop Thomas J. Gumbleton of Detroit the nuclear arms race is "the most dangerous issue in the public order today" and the "use of any means possible, even to overcome evil—such as oppression, aggression, injustice, is simply not something that is an option for the disciples of Jesus."

But to Archbishop Philip M. Hannan of New Orleans "the only way you are going to prevent nuclear war is to have nuclear strength." He quoted from St. Luke's Gospel, "When a strong man, fully armed, guards his own palace, his goods are in peace."

The two prelates discussed the U.S. bishops' proposed pastoral on war and peace during a mid-March forum at Loyola University in New Orleans.

Bishop Gumbleton, a member of the bishops' committee which drafted the proposed pastoral and president of the U.S. branch of Pax Christi, an international Catholic peace organization, said the nuclear war question is a moral issue "and clearly a religious one."

He criticized the strategy of deterrence, saying it engages people in an arms race "that is using the resources of the world in an unjust way." Moreover, "it also keeps us in a terrible state of a balance of terror," he said. He added there is no way to have a deterrence strategy without the full intent of using nuclear weapons if necessary.

The Detroit bishop said the proposed pastoral focuses on dialogue and does not try to come up with all the answers to the nuclear war dilemma or to be the ultimate answer.

Bishop Gumbleton said the proposed pastoral "does not suggest that we may not defend ourselves." Instead, "we say there are limits to what we may do if we want to stay within the confines of Christian teaching. If we don't, then what are we trying to preserve? What values are we trying to save? Then we become just as atheistic as they (the attackers) and this is the danger."

Archbishop Hannan, who has opposed the proposed document, agreed that "certainly we want peace."

However, he said, quoting the Catholic bishops of West Germany, "we do not want the peace of the cemetery and we do not want the peace of a concentration camp."

He told the audience to "put yourself in a realistic position because morality deals with realism." He asked if the Soviet Union would have invaded Afghanistan if the latter had had an adequate defense system.

"What we are trying to do is not simply reductions in armaments," the archbishop said of his position on the issue. "We are trying to begin with a reduction in order ultimately to get to zero option. That's the policy of the government, and the only policy that will bring perpetual peace. But it cannot be done unless you speak from a posture of strength."

Father Hehir distressed over delay in trial

WASHINGTON (NC)—Father J. Bryan Hehir, director of the U.S. Catholic Conference's Office of International Justice and Peace, expressed "great distress" March 17 at the news that an appeals court in El Salvador had delayed the trial of five ex-members of the country's National Guard accused of the murders of four American churchwomen. Appearing before the foreign operations subcommittee of the House Appropriations Committee, Father Hehir said the delays in the trial show the lack of progress on human rights even though the Reagan administration has been using such progress as a criterion for continued U.S. military aid. He noted the importance of the United States in promoting dialogue and negotiations in El Salvador and said there would be no political dialogue there until the United States "legitimizes" it.



FOR PILGRIMS—Just inside Jerusalem's Old City, steps lead to a new Pilgrims' Terminal, a tranquil area created for people to rest, meditate or pray before starting the walk along the Via Dolorosa (Way of the

Cross), the traditional route taken by Jesus to Calvary on Good Friday. On the left stands the Monastery of the White Fathers and in the distance is the inside of the Lion's or St. Stephen's Gate. (NC photo)

Farm labor leader blames Campbell's

by SUSAN MICINSKI

"It's time for Campbell's to realize we are not going away," declared Baldemar Velasquez, president and founder of the Farm Labor Organizing Committee (FLOC), a labor union of Midwestern farm workers, at a press conference held Thursday, March 17 at the United Auto Workers Region 3 headquarters in Indianapolis.

According to Velasquez, Campbell's Soup Company is one of the corporate giants dominating the price structure of the agricultural industry and significantly contributes to the displacement of farm workers by mechanization. Although Campbell is the largest tomato processor and has the majority of gross receipts, it says it is not responsible for farm workers. Yet, its price structures and mandated mechanization determine the conditions and income of migrants.

The picture painted by Velasquez was not a pretty one. According to this labor leader, pesticides are still sprayed while workers are in fields, many migrants are forced to live in tar paper shacks and police harassment follows workers from state to state.

"We've gone through every available process to try to receive social justice," stated Velasquez. "We've gone to court, the Justice Department and have explained our plight to the media. But little progress is made."

To further the cause, Velasquez announced that a larger scaled effort will take place this summer when FLOC will sponsor a national march from its headquarters in Ohio to the Campbell Soup corporate headquarters in Camden, New Jersey. He said that Cesar Chavez will join the group for the last part of the march.

Since August of 1978 over 2,000 farm

workers under the leadership of FLOC have been on strike in the tomato fields contracted to Campbell and Libby. A boycott of these products was initiated in 1979. The FLOC president asserted that both actions will continue until the companies sit down to negotiate with farm workers and tomato growers.

"Churches and schools can help, too," explained Velasquez. "They can stop the practice of collecting Campbell's labels for the purchase of school equipment. They can also lend support by donating money and en-

couraging participation in the national march, and by writing letters to Campbell's telling them you support FLOC."

Velasquez, who is from Pharr, Texas and was raised and worked in farm labor camps many years said that he expects at least 100 people to endure the whole 28 day walk to New Jersey.

For further information about FLOC call Melinda Riddle, Indianapolis Farm Worker Support Committee at 241-2057, or Baldemar Velasquez, Farm Labor Organizing Committee at (419) 243-3456.

Associations bring suit against new federal rule

WASHINGTON (NC)—The national associations of pediatricians and children's hospitals have sued Secretary of Health and Human Services Margaret M. Heckler to block implementation of a new federal rule aimed at preventing doctors from letting handicapped newborn children die. The suit alleges that the government did not allow proper time to comment on the rule, scheduled to take effect March 22, only 15 days after it was first proposed. The suit was filed March 18 by the

American Academy of Pediatrics, representing 24,000 pediatricians; the National Association of Children's Hospitals and Related Institutions; and Children's Hospital National Medical Center in Washington. The National Right to Life Committee has supported the regulation, which would require hospitals to post federal notices that failure to feed and treat handicapped infants is against the law. It would also set up a special telephone hotline to call in complaints.

Pope remembers Italian workers on feast of St. Joseph

SAN SALVO, Italy (NC)—Keeping up a three-year-old tradition by visiting two factories on the feast of St. Joseph, patron saint of workers, Pope John Paul II traveled to San Salvo to speak to workers and ask all social sectors to fight unemployment March 19. He urged that a solution to unemployment come from the combined thrust of public officials and all social forces, "those who work in the industrial, social and economic fields. San Salvo

is an area of high unemployment in eastern Italy some 160 miles from Rome. At one factory Pope John Paul participated in a confrontational labor-management meeting in which employee issues were discussed openly, sometimes heatedly. From San Salvo the pope traveled to the port city of Termoli, where he celebrated Mass for some 100,000 people in the city square recently renamed in his honor.

EDITORIALS

Pope brings message of Easter to life

The approach of Easter directs the minds of Christians toward renewal and change. The feast of Christ's Resurrection moves us to acknowledge the hopefulness of being human. Our faith encourages us to recognize, in the words of Isaiah, that God is doing something new, or in the words of the apostle Paul, that it is not necessary to linger on the past but look forward to the finish line, to the prize. What keeps us from doing either, however, is both fear and ignorance.

Much of our lives today are marked by hopelessness. We accept without question the predictions of those who condemn us to a world with no future, a world of wanton self-indulgence or a wasteland destroyed by the bomb. This sense of hopelessness is often taken advantage of by those in authority who seek our dependence on them lest we vote them out of office. Thus, we are encouraged to suspect everything and trust no one, especially if it is foreign to our shores or foreign to the color of our skin.

On the one hand are those preparing for war. They would build our defenses not only for defensive purposes but so that we may strike first. In a mentality which sees only enemies around us, weapons breed weapons like rabbits overpopulating the fields.

On the other hand are those who see no danger at all. They content themselves with creating worlds of good will based on a refusal to admit the existence of evil or the need for forgiveness in society. In a mentality which recognizes no enemies, ignorance is perpetuated by a blind faith in a refusal or inability to confront sin.

Fear marks the one; naivete marks the other.

Some in our society fear what they believe "the Russians" will do to us as if it is a foregone conclusion. Fear governs conclusions drawn from the political rhetoric which threatens our comfortability but fails to challenge our faith. An example of this is our government's attempt to discredit the nuclear freeze movement. By inferring Communist infiltration, the government renews a more than 30 year obsession with "the Red menace."

Some believe life can go on by proclaiming the innate goodness of one's own human life without accepting any community responsibility. An example of this is the young man who disappears during the Chilean coup in the film "Missing." His tragic flaw was his naive and innocent confidence that one could live in the midst of fear and not be affected by it.

Rejecting both fear and ignorance, Pope John Paul II visited Central America. The tensions which are found in that group of nations today, he said, "have their sources in old socio-economic structures, in unjust structures which permit the accumulation of the majority of goods in the hands of a numerically small elite, alongside the coexisting poverty and misery of an enormous majority of society. This unjust system has to be changed."

Change for the pope must be through what he calls "social democracy." Violence must be rejected. Foreign intervention must cease.

Fear did not keep him away. Naivete did not quiet his voice. He came to inject hope in what often appears to be a hopeless world. The hope he offered is based not on political nor on violent solutions but on faith.

Opposing sides are lined up against one another in Central America. Both attempted to twist his message. Christ died to set all persons free—freedom must come to rich and poor alike. Without an awareness of this sense of freedom, Americans in the U.S. and in Central America can be blinded by an incomplete sense of freedom based on a dependency on governments.

Both East and West want to be involved in the political future of Central America. Both the United States and the Soviet Union have their stake in those nations. Pope John Paul's concern is that the people of Central America freely choose for themselves without the intervention of either the United States or the Soviet Union.

The Church cannot succumb to the fear of one government setting out to destroy another nor can it succumb to the naivete of universal good will. Thus, the Church cannot stop proclaiming the injustice done to the poor wherever they are found, nor can it expect that injustice to be undone by human means only. The Church's goal is the prize at the finish line, not the less than adequate peace of weapons or good will.

Father Thomas C. Widner

WASHINGTON NEWSLETTER

Nuns as well as priests banned from political involvement

by JIM LACKEY

WASHINGTON (NC)—In recent weeks there has been a flurry of questions raised about the issue of nuns in politics.

First there was the promulgation by Pope John Paul II of the church's new Code of Canon Law redirecting church life in a number of areas. Many wondered if the code would have anything new to say about the extent to which nuns could serve in political office or attempt to influence the political process.

Then there was the case of Mercy Sister Agnes Mary Mansour, director of the Michigan Department of Social Services, who was ordered to leave her post by Archbishop Edmund C. Szoka of Detroit because she had not publicly opposed Medicaid funding of abortions. By mid-March, three weeks after Archbishop Szoka's order, Sister Mansour was still in office and the situation was in an apparent stalemate.

The issue also came up, but to a lesser degree, during the pope's trip to Central America. While most attention centered on Pope John Paul's views on priests in the American government, the pope also gave a similar address in Costa Rica focusing on the role of women Religious in the church.



Sisters are in politics today because they see the need to go beyond their traditional "Good Samaritan" role to a role that more directly addresses the sources of problems such as hunger and injustice.

WHILE INDIVIDUAL efforts to aid the hungry are worthwhile, Sister Blake wrote in an article for her order's quarterly magazine, it overlooks "the reality that one bill passed by Congress or vetoed by the president can cancel out the good effects of all voluntary contributions combined."

In recent years there have been several nuns who have won election to public office. Two examples are Sister of St. Joseph Clare Dunn, who served in the Arizona House of Representatives from 1974 until her death in an auto accident in 1981, and Sister Carolyn Farrell, a Sister of Charity of the Blessed Virgin Mary, who was elected to the Dubuque, Iowa, City Council in 1977 and was elected the city's mayor in 1980.

But in two other cases last year, including one involving Sister Mansour, questions were raised about whether a nun's bid for public office needs the approval of the local bishop. Sister Mansour ran last year in a Democratic primary for Congress, prompting Archbishop Szoka to say that she should have consulted him before announcing her candidacy.

And in a similar situation Mercy Sister Arlene Violet ran for state attorney general in Rhode Island. While Bishop Louis E. Gelineau of Providence, R.I., maintained that Sister Violet's candidacy violated church law, she said she did not need his permission but only needed the permission of her religious order.

BOTH WOMEN lost their respective election bids.

Though most any law is subject to interpretation, the new Code of Canon Law seems to indicate that nuns—like priests—should abstain from political involvement. The new code says men and women Religious are bound by the same precepts as are clerics when it comes to politics, namely that they should not take an active part in "political factions" and should not assume public offices which include "the exercise of civil power."

One canon law expert, Father Donald Heintschel, associate general secretary of the National Conference of Catholic Bishops, said those precepts are basically the same as in the old code.

More extensive guidelines came from the Vatican in 1980 when its Congregation for Religious issued a new document titled "Religious and Human Promotion." That document says that while Religious can participate in politics in the sense of being good citizens, they should avoid partisanship and be "instruments of pacification and brotherly solidarity."

The Vatican document allowed for direct political activity only in "extraordinary circumstances" and only with the approval of one's religious superior and the local bishop.

The pope's address in Costa Rica on the role of nuns, meanwhile, said little about the politics question. The pope urged women Religious to avoid being "deceived by party ideologies" but also urged them to embrace the cause of the poor and to help build a better society.

That effort to build a better society seems to



be at the nub of the nuns-in-politics issue. Since such efforts often unavoidably involve political issues, questions surrounding how deeply women Religious should plunge into political action probably will be around for quite a while.

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point of view

Nuclear arsenal seen as necessary

by MICHAEL D. CISE

The current controversy that is being waged in the Criterion and within our country concerning the nuclear arms freeze resolution has drawn my interest but, up until now, not my ire. David Mason's "Point of View" in the March 18 issue has done the latter. It appears to me that his "pragmatic" arguments are wanting. I am skeptical of anyone who cites data that conflict with many other historical data that are readily available.

I fear, however, that many pro-freeze advocates will try to downplay me since my views differ with theirs. In this society of the U.S.A. the ability to express opposing views openly without fear of retribution is a vocally accepted right. Unfortunately, the reality is that one's views can have detrimental effects as in the case of Abraham Lincoln or Martin Luther King. Yet I feel compelled to speak out on this issue.

Let me start by stating that I sincerely hope and pray for a truly multilateral, verifiable, mutual freeze of nuclear weapons and eventually a reduction. I do not think there exists a sane human on this earth that does not share these sentiments.

Most people are not fully aware of the destruction possible with these weapons. I possess a deeper appreciation since I have been schooled in nuclear science. I assure everyone that the resultant destruction wrought by a nuclear conflict would be best viewed from heaven than earth. In spite of this knowledge I still am quite skeptical of any effort to negotiate with an organization, the Russian Communist Party, that has employed all sorts of intimidation on its own people as well as on other countries.

I CANNOT ABIDE with Mr. Mason's simplistic argument that "the consequences

(of nuclear war) are far worse than the deprivations of any kind of economic or political system." Mr. Mason's citing of historical fact tended to be fanciful and tinted in a rosy hue. The Soviet borders may not have changed since 1914 but what of the people of Latvia, Lithuania, and Estonia, many of them Catholic, who sought independence only to be assimilated into a foreign political system?

What about the Poles who cried out for freedom in the 1950's only to be shredded by a Russian onslaught? Can we expect kind treatment from a party system that has imprisoned and tortured the likes of a Cardinal Mindszenty or a Bishop Walsh?

What about the mindless slaughter of Russians in the 1930's for wanting to be free to own their own land? What about the eradication of millions of Cambodians for the sake of the Party? What about the people of Yemen, Cambodia, and Afghanistan who have been sprayed with biological toxins and "Yellow Rain" in clear violation of an international treaty?

What difference did it make to all these whether they died under party rule or a mushroom cloud? They're still dead. This is a litany of senselessness!

THE DESTRUCTIVE introspection of our society since the 1980's has led us through a degrading of ourselves as a society. Yes, we were involved in Vietnam with all its gore. I did not hear any leader in this country say we were perfect. So why do we look for pure perfection now and destroy everything else in our search for it? Why do we elect leaders and then strip them of all self-esteem as they try to serve us?

Do we compliment ourselves that we have preserved an arena for discussion, however heated, of such national policy as a nuclear freeze? I don't think so!

Do we realize that others in our midst see things differently yet hold our society's well-being as dearly as we? At times it doesn't seem so!

Dialogue is more likely between two camps whose basic desires and beliefs possess a common vein. This is why I am so skeptical about the nuclear freeze issue. How can I expect true dialogue to occur between a party that believes in God, His commandments, and the value of human life and a party that scoffs at such beliefs and takes great pains, even kills, to undermine those beliefs?

I wish no one ill, not even the Russians. My Slavic ancestry has me proudly viewing many of them as family. I only desire to live my life as simply and fruitfully as possible, probably as they do. Yet history tells me to be cautious and skeptical of the rulers of Russia. I like my life here in the States. I want to leave it to my children. And I view a nuclear arsenal as necessary to preserve that way of life. Our resources could be spent in better ways to

benefit others. Unfortunately, I find it very difficult to trust so greatly.

Mr. Mason cites Matthew 5:39-45 to admonish us to turn the other cheek as well as urges us to love our neighbors and stop threatening them with annihilation. I seem to remember that we have always been a reluctant combatant in whatever war we have been involved. We also have extended a helping hand after the conflicts have ended.

We should always ask ourselves whether we have faithfully tried to be good neighbors. Non-Christians should view Christians and say, "Look at those Christians, see how they love each other! Let us emulate them." Other societies should look at us and say, "Look at those Americans, how free and responsible they are! Let us model our country like theirs." And those who would undermine our society should look at us and say, "Look at them, they are so respectful and strong! They are invincible. Let us make peace."

(Michael D. Cise is a consulting chemical engineer with MDC Engineering Co., Indianapolis.)

He's a man set apart, but still 'Jack'

by Dr. ERNEST J. COLLAMATI

His eyes spoke of worry, frustration and unrelieved fatigue; his face was empty of the hope that the situation would improve. His friends were simply mirror images of his own plight—they sought him out as a friendly and reassuring ear. Of late he too had found hope an elusive value at best. In fact, he could not even speak the word. Or if he did, it was always a matter of the past tense. The Church which had ordained him was for all intents and purposes gone, as was a more tranquil and docile community.

In his years of formation, he had taken seriously the idea that he was a man set apart from the rest of humanity, yes, even apart from the rest of the Church. His personal identity was to become increasingly one and the same with the work he had undertaken. There was to be no hour of the day or night when he wasn't his work, this man set apart. And for companionship his Church offered him members of the same professional club. Who else could ever know or understand the life, the work he had chosen?

Oh, the recipe he had been given seemed to work quite well during his first years in ministry, but then it began to lose its flavor. More often than not, he felt out of touch with life. Where once he walked with his head erect, supported by crisp clerical cloth, he now felt like the pathetic ostrich perpetually on zoo display as an exotic animal. If present trends continued, he mused that perhaps people would come one day to an ecclesiastical museum to view the last members of a once hardy species, now close to extinction.

WOULD HE BE strong enough to outlast the others so as to be in that last generation of priests? The vision was all so very clear to him as his reverie deepened: married couples would bring their sons and daughters to the museum so that the next generation of Catholics would at least have seen what a priest looked like.

Pieces of life which were part of the regimen of being who he was now caused him only further question. The title of "Father" which used to evoke a certain blush of pride and authority now seemed all too hollow. Would anyone be willing to call him "Jack"? Why even in his family he was "Father Jack," still a son but in many ways quite different from the rest of the clan.

Language that he had come to know and to expect became an exercise in oddity. When a friend would introduce him to strangers, the sentence was usually: "I would like you to meet my priest-friend." Or he might be a priest-son, a priest-uncle, a priest-brother and quite often he was simply "the priest," unnamed, but properly titled.

But he was not "Jack." Once upon a time he had been Jack, but no longer. His simple,

unadorned name had left him at about the same time that his old high school friends had.

LITTLE DID HE realize at the time that he had entered the seminary how powerful the language of Church etiquette would be in his life. Whenever he was tempted to pour out his innards to a friend not of the cloth, the utterance of "Father" froze his movement out of himself and reminded him that this was not the path that he, as another Christ, ought to take. The laity would be scandalized in witnessing his clay feet.

His friends in the parish were at times unwittingly helpful in protecting him from the harsher edges of life. They would make sure that coarse language would disappear as soon as he entered the room and that the risqué joke would be quickly hushed. And all manner of politeness would be extended to him, though it was not their fashion to act in this way—at least not towards one another. Then again, Father was no ordinary man.

The mushy, half-eaten tuna sandwich looked less appealing than ever, as his mind drifted back to the supper table where his moment of reflection had begun. His dinner guest, as was usually the case since the co-pastor had left some two years before, identified himself as Dan Rather. He knew that he was capable of considerably greater feats than a tuna sandwich, but who wants to do Romagnolis' Kitchen for one? Besides, tonight would be his last opportunity to do substantial preparation for the Holy Thursday liturgy.

Why he reached for the Scriptures could only be called grace; since he knew the stories so well, and he hardly needed to review pronunciation of a few spots of geography. But his eyes were drawn to the text which spoke of a man also at table who told his friends that he would have to risk it all, that he would have to let go of life as he had known it, to die without guarantee of triumph. Though it would take some time before his friends were to know enough courage or slay their fears and to let go of the life they had cherished with their Master in their midst, they too would break through the illusions to life. And in so doing, they came to be able to bring life to others, to minister.

Could the story work again, centuries later, for a well ordained man who desperately wanted to love and to minister without the cage of illusions and death-dealing images? And what of his friends, would they understand? Would they smash their unholly illusions of him and reach out in love? Would they will to be real if he were to?

Thursday's sacred supper with a large crowd came, and so did the agony of a vicious Friday. And on the eternity of the third day following, he was greeted with "Happy Easter, Jack!"

(Dr. Collamati is chairman of the philosophy and religion department at St. Mary of the Woods College.)

Committee continues study, focuses on social services

Social services provided by 22 urban Indianapolis parishes are being examined by a committee of the Lilly Endowment funded Urban Ministry Study. Chairman of this committee is Father James Byrne, pastor of Immaculate Heart of Mary parish. The committee consists of 12 members, primarily drawn from the parishes being studied, and chosen for their knowledge and experience with social services.

The committee is addressing questions regarding current parish services to people with social needs, services that ought to be provided, and services which could better be provided on a cooperative basis between parishes and in conjunction with Catholic Social Services.

The 22 parishes are being surveyed as to the efforts each is making in housing, clothing, and food, including cooperative work with other groups as well as meeting other social needs.

The committee will eventually appoint a task force of social service professionals to aid them in their work of assessing current programs and projecting unmet needs. Plans are also underway to investigate the social services provided in some other dioceses and to see how they might be applicable here.

Recommendations will be made to the Archdiocese sometimes this fall. Father Byrne, very recently pastor of Holy Cross parish and very greatly involved in social services to the needy, is hopeful and encouraged. He expects the Urban Ministry

Study to be of great value in long range planning for the archdiocese in terms of social services as well as in the areas being studied by the other issue committees—lay leadership, parish structures, personnel, evangelization, education, and finances. "I believe the study will help the whole archdiocese to accept ownership of urban parishes and thus create a Christian unity among us," he said.

Sandinistas defended

LONDON (NC)—The Catholic Institute for International Relations has published a strong defense of Nicaragua's Sandinista government, but admitted that the government is losing the support of church officials and the business community. The institute's periodical, Comment, published a lengthy article on Nicaragua which was written before the March 4 papal trip to that country. Popularly known as CIIR, the institute is an authorized agency of the English and Welsh bishops that provides information about international issues and recruit volunteers for work abroad. The article said the Sandinistas have made great strides in improving the life of the poor since coming to power in 1979. "The poor are both beneficiaries of and participants in the rebuilding of Nicaragua. The enthusiasm that greeted the victorious guerrilla army has been channelled into imaginative health and education programs," said the article.

Positions on cremation and Masonry reflect changes in attitude

by JERRY FILTEAU
(Ninth of ten articles)

The law in the old Code of Canon Law expressly forbade Catholic membership in Masonic societies. This was dropped in the final draft of the revised code, as was the old law's ban on cremation. Both changes reflect social changes since 1917 and an effort in the new law to reduce the number and severity of penalties in the church.

Masonry has had a long history of virulent anti-Catholicism, at least some of which still survives in various parts of the world. Just two years ago the West German bishops forbade Catholics to join the Masons in their country. But most Masonic lodges in the United States and Masonic groups in a number of other countries today are no longer considered anti-Catholic.

In recent years the old code's ban has been interpreted as applying only to membership in Masonic lodges that are anti-Catholic, following the norm of church law that restrictive laws are to be interpreted in their most restricted sense. In 1974 the Vatican sent

a note to bishops' conferences formally confirming that approach.

The new code retains a ban on Catholic membership in organizations that are anti-Catholic, but no longer cites Masonry explicitly. With Masonry or any other association, the question of Catholic membership is to be judged on the basis of the character of the individual organization.

Instead of imposing automatic excommunication across the board, the new code calls only for appropriate penalties for Catholic membership in anti-Catholic organizations. It suggests lesser penalties for members than for officers or promoters of such organizations.

Cremation was strictly forbidden in the 1917 code, which ordered denial of Catholic funeral rites to anyone who sought cremation and did not show signs of repentance before death.

Historically, missionary Christianity opposed pagan cremation customs in favor of burial to emphasize reverence for the body and belief in the bodily resurrection. Late 19th-century European movements promoting cremation, an important part of the context



MARRIAGE VOWS RENEWED—Seventy-one couples of St. Elizabeth parish, Cambridge City, renewed their marriage vows on Feb. 13 at a solemn wedding Mass. At a reception afterward, Eleanor and Bill Weller (left) were recognized as being parishioners married the longest—54 years. Father John Luerman, pastor, congratulates them and another couple, LuAnn and Barry Culy, married for six months. (Photo by Don Schneider)

behind the 1917 code, often had materialist and anti-Catholic overtones.

In 1963, reflecting changed circumstances, an instruction by the Vatican's Holy Office (now the Congregation for the Doctrine of the Faith) limited the church's condemnation of cremation to cases where it was done for anti-Catholic reasons. The new code continues that discipline, saying ecclesiastical funeral rites are to be denied to persons "who have chosen the cremation of their body for reasons that are opposed to Christian faith."

Burial is still preferred, and for pastoral reasons dioceses may impose restrictions on funerals with cremated remains, in respect for local customs and sensibilities. The new ritual for funerals in 1969, clarified by a 1977 Vatican note, says that only the body, not cremated ashes, may be present at a funeral Mass.

One of the innovations in church practice in the final draft of the new code is the permission for married permanent deacons who are widowed to remarry. When Pope Paul VI reestablished the permanent diaconate in 1972 and opened it to married men, one of the requirements was that a permanent deacon could not remarry if his wife died. A few dispensations to that rule have been given, but other widowed deacons have been advised to leave the diaconate if they wished to remarry.

The change in the law regarding remarriage of permanent deacons does not reflect any change in the law regarding priestly celibacy, nor does it reflect any change in the obligation of celibacy of permanent deacons who enter the diaconate as celibates. It reflects a view that the vocation of those who

entered the permanent diaconate as married men does not include a call to celibacy.

Under the new code laypersons may preach in churches under certain circumstances. This is also an innovation, since it generalizes the rather specific, limited permissions given for lay preaching in recent years. It is one of the practical extensions of the new code's (and Second Vatican Council's) emphasis on the participation of the laity in the church's mission of preaching and teaching.

Only a priest or deacon, however, may preach the liturgical homily, properly speaking. Since Catholics normally tend to think of the liturgical homily when they hear "preaching in church," that reservation is a crucial one in understanding the meaning of the new code's allowance for lay preaching in church.

If there is a lesson to be drawn from the examples noted here, it is that changes in the new code which may be startling at first sight are not so surprising when they are viewed in their fuller context.

The law changes from the 1917 code concerning Masons and cremation reflect historical developments and are simply incorporations into the new code of current church practice.

The permission for remarriage of permanent deacons follow 10 years of experience with the permanent diaconate and does not represent new thinking so much as a decision that a cautious initial rule regarding the married diaconate is not necessary.

(Next: The Code's Future)

Pope calls religious vocations specific part of God's plan

WASHINGTON—Vocations to the priesthood and religious life exist for a specific mission "which is not to be confused with any other purely human ideal, however noble," Pope John Paul II said in his message for the 20th annual World Day of Prayer for Vocations.

The World Day of Prayer for Vocations will be observed April 24. The pope's message was released in Rome and in Washington March 21 by the National Conference of Catholic Bishops.

"Vocations to the priesthood and the consecrated life exist in the church and for the church in accordance with God's plan, which in his love he has willed to reveal to us," Pope John Paul said. "Therefore they exist for a specific mission of their own, which is not to be confused with any other purely human ideal however noble."

In his message the pope also reminded all Catholics to work to foster vocations.

"God calls whom he wishes out of free initiative. But he also wishes to call through us

... One should not fear to suggest directly to young or not so young persons the call of the Lord," he said.

The pope prayed: "Lord Jesus, in this Holy Year ... through your spirit, increase the calls to your service: you read human hearts and you know that many are ready to follow you and work for you; give to many young and not so young people the generosity needed for accepting your call, give them the strength needed for accepting the sacrifices that this entails, give them the joy of carrying the cross that goes with their choice, as you were the first to carry it in the certainty of the resurrection."

In a note accompanying the release of the papal message by the NCCB, Auxiliary Bishop Anthony F. Mestice of New York, chairman of the bishops' Committee on Vocations, called the day of prayer "a time of reflection and of prayer for the vocations of special consecration: to the priesthood, to the religious and missionary life, to the secular institutes and to the permanent diaconate."



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by ALICE DAILEY

Paul Cathedral, 3:00 p.m.

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FAMILY TALK

Caution required in dating

by Dr. JAMES and MARY KENNY

Dear Mary: I am 19 and have been dating a girl for the past three years. This relationship has been causing friction between my parents and myself. They say long-term relationships are wrong because they lead to temptation and are looked down upon by the church.

Personally, I feel I will meet temptation everywhere. Why should I give up a girlfriend because of what might happen if I sin? I feel what benefits I have now far outdo any sin I might commit. I know of the temptation they talk about, but it is up to me to handle it, not duck it. I feel I must face temptation and defrost it instead of pretending I can avoid it.

Answer: Thank you for addressing some issues which are frequently ignored in our permissive society.

First, intimacy is not frowned upon by Christians. As another word for love, intimacy is our whole goal in life. One can read all salvation history as a story of intimacy. God

planned a world in which people would live in peaceful intimacy with God and with each other. Over and over God's people rupture this intimacy through sin. They become alienated from God and from each other. Salvation, in God's plan, becomes the healing of this rupture, restoring man to intimate harmony with God and neighbor.

Second, Christians view marriage as the promise of a lifetime, permanent commitment. That promise is so serious that it is sanctified (made holy), and the sign of that promise is sexual union. Thus, far from being anti-sex, Christians place the highest weight and importance on sexual intimacy.

You are certainly old enough to be preparing, at least remotely, for marriage. And you cannot choose a partner for a lifetime unless you have experienced some closeness to women. In that sense you are correct that you cannot avoid temptation by avoiding human relationships.

On the other hand, you are very human and can easily overestimate what you can handle in

a close relationship. When the partner is so attractive and you care about each other so much, your judgment might be obscured.

A few decades ago we used to try to establish dating guidelines and set acceptable and unacceptable time lengths for engagements. Now we realize that specific guidelines cannot furnish answers for all people and situations.

A general guideline might be: Make only those commitments you can fulfill. That is, don't, by words or actions, make a permanent commitment unless you have the intention and ability to fulfill it. "I love you" is not sufficient commitment to establish a sexual relationship

in Christian thought. "I take you as long as love shall last" does not satisfy either. Marriage is still "as long as we both shall live."

How can you apply such a general guideline in your own situation? You and your partner, provided you share the same values, can help each other. Discuss openly physical attractiveness and the difficulty of your relationship. If you are both honest, you can express your love and attraction for each other and your love can grow. You need not use sex to "prove" your love or to reassure each other.

At the same time do not fool yourselves that you can live for years as intimate friends but not sexual lovers. Humans do not work that way. Either you will become lovers or you will deliberately cool the passion in your relationship. Good luck in a sensitive but important area.

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

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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.

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Devotedly in Christ,

James D. Barton
Archdiocesan Director

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NOTES ON BLACK HISTORY

Spaulding applauded as a black entrepreneur

by VIRGIL R. MADDEN

Charles C. Spaulding was loyal to the person and philosophy of Booker T. Washington. He felt business was the great equalizer, and that Negro entrepreneurs would break ahead of the peasantry.

In 1894 he went to Durham, North Carolina, with his uncle, Dr. Aaron McDuffie Moore, where he completed high school. In 1896 he began to run his uncle's and John Merrick's grocery. Both Merrick and Spaulding's uncle realized an entrepreneurial talent the young man held. With their own careers to maintain, Merrick and Moore allowed young Spaulding

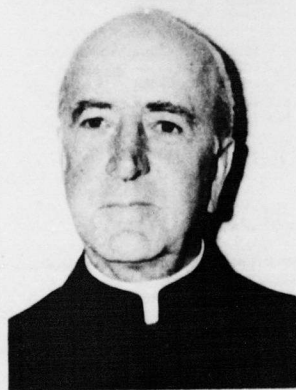
the opportunity to save the failing business which the two older men had begun.

North Carolina Mutual Life Insurance Company, which later came to be known as "The World's Largest Negro Business" was formed by this triumvirate. Merrick, a barber and ex-slave, represented the antebellum tradition. Moore, a physician, often worried the new southern materialism would corrupt the souls of blacks and make them less aware of their commitment to themselves. Moore made his nephew aware of this commitment. Blessed with a quick mind and a lot of energy, Spaulding added the last but most integral part to the trio which found success.

By 1913 Spaulding had guided the company to achieve "old line legal reserve," and by 1920 it had expanded into almost every southern state. He started the National Negro Finance Corporation (NNFC), a national clearing house for Negro business, and this was perhaps a turning point in Afro-American thought. Durham, the "magic city" with the Mutual's marble-trimmed, ultra-modern home office building became the "hub in a wheel of Negro progress."

Spaulding, a racial statesman, became a spokesman for Franklin D. Roosevelt's New Deal of 1933, as well as a great business man, and was termed a "credit to his race." He asserted his influence as a powerful community leader such as Washington had done earlier. A recommendation from Spaulding could win a scholarship, job promotion or whatever. What made Spaulding more unique was his all-black constituency and autonomous institutional base that made him invulnerable to white economic sanctions. This was extremely important for the advancement of blacks.

Following the same trend as others before and after, he had interest in the media through a publication called the Carolina Times; its editor Louis Austin was termed "that nigger communist from Massachusetts." Together Spaulding and Austin pressured for black policemen, campaigned for sanitation, parks and paved streets and petitioned the Board of Education to adopt Carter G. Woodson's textbook in Negro history.



MAN OF DISTINCTION—Retired Archbishop Paul C. Schulte, who is justly proud of being the oldest living bishop in the United States, celebrated his 33rd birthday on March 18 in St. Augustine's Home for the Aged. Friends Magr. Joseph Brokhage and Magr. Raymond Bosler sang "Happy Birthday" and prepared a spaghetti dinner for him. Ever since his travels to Italy for Vatican Council II, Archbishop Schulte has been especially fond of homemade spaghetti and sauce. (Criterion file photo)

Pathways of the Spirit

Three abbeys had large impact on liturgy



A FAITHFUL FOLLOWING—Benedictine Monks at St. Procopius Abbey in Lisle, Ill., sing during a Mass honoring their patron, St. Benedict. Benedictine abbeys contributed greatly to the liturgical reforms en-

couraged by Vatican II which have become familiar to Catholics throughout the world. (NC photo by Sheila O'Donnell)

by Fr. ALFRED McBRIDE, O.Praem.

Three abbeys, two popes and one council gave Catholics leadership that was needed to make the spirit of the church's public worship—its liturgy—come alive.

The abbeys? All Benedictine, they approached this goal under the aspects of history, music and pastoral practice.

The German Abbey of Maria Laach led the work in historical research. Father Odo Casel lovingly restored the liturgy of the Easter Vigil. He died suddenly in 1948 while singing the Easter Vigil's hymn of praise to the Easter candle, representing the light of Christ.

The French Abbey of Solesmes recovered for the church the austere yet melodious Gregorian Chant. The chant's special value? It was designed to make it possible to sing the texts of the liturgy. So much other music was for hymns whose words either had nothing to do with liturgy or for texts of inferior quality.

In addition, the chant is an exquisite art form in its own right, a music of such classical eminence that it has endured for centuries.

The American St. John's Abbey in Collegeville, Minn., in true American style, concentrated on the pastoral application of the research and the music. Its magazine, "Orate Fratres" (now known as "Worship") served as an instrument of continuing education in liturgy for the American clergy and the emerging lay leadership.

St. John's active sponsorship of liturgical conferences, as well as its participation in others, provided the progressive awareness people needed to appreciate the treasure of participation in the liturgy.

Other abbeys and orders and congregations also were involved in the promotion of the liturgical spirit. However, the leadership of two popes advanced the cause in a universal manner.

Pius X gave his blessing to the use of chant and urged new music to be written in its spirit. By urging all people to frequent Communion, and asking that children be admitted to Communion at an age much earlier than 12 or 13, this pope set in motion the restoration of the practice of receiving Communion as a regular part of going to Mass. That is common practice now, but 90 years ago it was not.

Jansenism, a rigorous religious movement originating in 17th- and 18th-century France, had corrupted people's idea of receiving Communion. It scared people about their worthiness to take Communion.

Pope Pius XII further advanced the cause of the liturgical spirit in his encyclical, "Mediator Dei" (Mediator of God). The most memorable teaching of that document is his statement that "The primary and indispensable source of the Christian spirit is the liturgy of the church." The pope strongly promoted the need for people to actively participate in the liturgy.

He was not in favor of a spectator attitude at worship. Liturgy was not intended to be a matter of "letting the priest do it."

Yes, the ordained priest is the principal eucharistic celebrant. But all Catholics, by virtue of their baptism, belong to the priesthood of all the faithful and are called to actively offer prayer and worship at Mass.

All these efforts of abbeys and popes came to a head in the Second Vatican Council. So well developed was the liturgical movement by that time that the council fathers were able to agree to a document which became the first one published by them. They issued a teaching that

Page helped shape English liturgy

by PATRICIA DAVIS

Most Catholics have probably never heard of John Page. Yet it could be said that they pray in his words at every Mass.

Page is the executive director of the International Commission on English in the Liturgy, a board of representatives for 11 national bishops' conferences assisted by an advisory committee of specialists.

ICEL was established by the Catholic bishops in the major English-speaking countries of the world during the Second Vatican Council. It was given responsibility for the sensitive task of translating the prayer of the church from Latin into English. Page and his seven colleagues continue this work.

The fathers of Vatican II, in the "Constitution on the Sacred Liturgy," identified the liturgy as the source and summit of the church's life. So central is worship to our Catholic experience that the council fathers wrote: "In the restoration and promotion of the sacred liturgy . . . full and active participation by all the people is the aim to be considered before all else."

But real participation depends on speaking a common language—and that depends on a shared experience. Thus what Page and the

other experts who serve on ICEL's staff bring to their work, as persons, is an important resource.

Page, from a family of 11 children, was raised in what he describes as "a very Catholic environment." Even as a child he was fascinated by the church year, by the way seasons and feasts follow one another.

He attended a Catholic high school and then joined the Augustinian Friars, a congregation founded in the 13th century with a rich liturgical tradition.

While in college his interest in liturgy grew. At the time it was an "exotic interest." Page belonged to a small liturgy club which met in a convent's sewing room; its members were subject to considerable ribbing by other students.

The kidding didn't last long, however. Soon the Vatican Council began, and interest in liturgical renewal grew widespread.

During his seminary years, Page's knowledge and love of liturgy were nourished by theological studies and daily chanting of the Divine Office. Then in 1966 Page left the seminary.

He earned a master's degree in English and began doctoral studies in history. He worked at the Library of Congress and in a department

store. And he began to worship in a local parish.

Page describes that time as "an immersion," a new discovery of the challenges faced by lay people in living their faith, as well as of the hard work needed to implement liturgical principles.

All these experiences helped Page to gain a perspective that would prove an asset later.

In 1972 Page was asked to work part-time on a translation of the breviary at ICEL's headquarters in Washington, D.C. Gradually his work with ICEL increased. In 1974 Page became ICEL's associate executive secretary and in 1980 executive secretary.

The eight women and men who serve on ICEL's staff are experts in their fields. In addition, they live in different neighborhoods and worship in different parishes and bring to their work a wide variety of personal and social experience.

Page and his colleagues work to translate texts from many sources into the words and thoughts of our day and place.

Our belief is shaped by our prayer; ICEL and others are working to see that our prayer is an authentic expression of our language and life.

Jeremiah surrendered his whole being in martyrdom

by Fr. JOHN CASTELOT

Jeremiah's tormentor, King Jehoiakim, was as stupid as he was evil. Anyone with any knowledge of the situation would have realized the Babylonian King Nebuchadnezzar was not to be tampered with.

But the Egyptian Pharaoh Neco was lobbying for revolt against Babylon, and he had the support of a strong pro-Egyptian faction in Jerusalem. About 601 B.C. Jehoiakim joined the rebellion and Nebuchadnezzar sent his troops to teach the upstart a lesson.

Death snatched the king from the shame of defeat while the city's defenses were being readied. His young son, Jehoiachin, succeeded him. In 588 Nebuchadnezzar came in person to

take charge and within two months Jerusalem fell and the cream of the population was taken off into exile.

Among them was the priest, Ezekiel, who was to be the prophet of the exile. Nebuchadnezzar set up Jehoiachin's uncle as king and changed his name to Zedekiah. Destined to be the last king of Judah, Zedekiah was an unfortunate weakling and little more than a puppet of Nebuchadnezzar.

The king liked Jeremiah and frequently sought his advice, but his official advisers hated the prophet and all he stood for. Caught in the middle, the spineless king bent in whichever direction the forces of the moment pushed him.

The little Mediterranean states were still

eager for revolt against Babylon and tried to get Jerusalem in on the coalition. Jeremiah dramatically reminded the people that revolt would end only in slavery. Babylon would one day come in for its share of the divine wrath, but meanwhile the Israelites must submit. If not, doom would result.

Jeremiah was sneered at as a pacifist, a defeatist. In fact the coalition did not take shape and its failure to do so may well have been due to the forcefulness of Jeremiah's preaching.

But in 588 A.D. a new coalition was formed and a powerful Babylonian army encircled Jerusalem and began to besiege the city. The inhabitants put up stiff resistance for 18 months, and their suffering, hunger and thirst are simply unimaginable.

It was a time of great trial for Jeremiah too. He kept urging surrender as the only alternative to a horrible fate, and the people turned on him viciously. He was beaten, thrown into a dungeon, released by Zedekiah, but later tossed into an empty cistern and rescued by a sympathetic Ethiopian.

In the summer of 587 the end came. The

walls of the city were breached and the king was captured. He was blinded and dragged into exile with most of the city's inhabitants. Nebuchadnezzar put Jerusalem to the torch but gave orders that Jeremiah be spared. The Babylonian leader appointed a levelheaded Jew, Gedaliah, as governor of what was left of Judah, a man who saw eye to eye with Jeremiah.

And then disaster struck again. A member of the royal family who had escaped massacred Gedaliah and his followers. The survivors were frantic. What would the reprisals be?

Finally they turned to Jeremiah and he advised them to remain calm and to stay put. Even this last bit of advice they ignored, taking off in a panic for Egypt, dragging the prophet with them.

According to legend, Jeremiah's own people stoned him to death there. If a martyr's reward is a rich one, Jeremiah's must be rich indeed. For his was a martyrdom which stretched over 50 years, a martyrdom of his whole being offered to the God whose word he had preached unflinchingly to a stubbornly hostile audience.

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Three abbeys had large impact on liturgy (from 9)

brought about the most sweeping revision of the rituals.

The use of the spoken language of the people, the priest facing the people, the involvement of adult laity, the new look at baptisms, funerals and weddings, the community anointing of the sick, penance services—all grew from the council's positions.

What is the spirit of the liturgy as a result of all this?

1. It is communal. At liturgy, we worship as church, as a community, as a people of God.

2. It is both God-oriented and people-

conscious. A good liturgy turns our hearts to God as well as to people and their needs. In the latter case we have liturgy that motivates us to works of love and justice.

3. It is an event of faith. Liturgy only makes sense if we believe that at it we will meet the living God, encounter Christ. Our faith opens us both to the meeting as well as to the love and strength Christ gives us.

What next? Now we must work on the internal—the spirit of community, divine human relations and faith.

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THE QUESTION BOX

by Msgr. R.T. BOSLER

Q I feel that I must attend Good Friday services. But as a convert I am uneasy about kissing the crucifix. The veneration of the cross, as it is called, seems so much like idolatry to me. And what's the significance of the gradual unveiling of the cross?

A Kissing the cross is not necessary for the veneration, and the unveiling has lost most of its significance and need not be part of the Good Friday service.

The veneration of the cross is an ancient Christian practice dating from the fourth century. It began in Jerusalem after the cross upon which Jesus died was discovered by St. Helena, mother of the Emperor Constantine. Tiny slivers of this cross, encased in ornate reliquaries, were distributed throughout Christendom.

Mediterranean people expressed their love for a departed child or parent by kissing a preserved lock of hair or some object associated with that parent or child. It was natural that they wanted to express love for

the crucified Lord by kissing the wood upon which he died.

Good Friday became a special time for this act of veneration. Churches without relics of the true cross used a crucifix as a substitute.

In time the unveiling and veneration of the cross became a solemn moment in the Good Friday service.

Until the recent changes in the Holy Week liturgy, it was customary in Catholic churches to cover the crucifixes and statues from what then was called Passion Sunday (two Sundays before Easter) until the Holy Saturday vigil services.

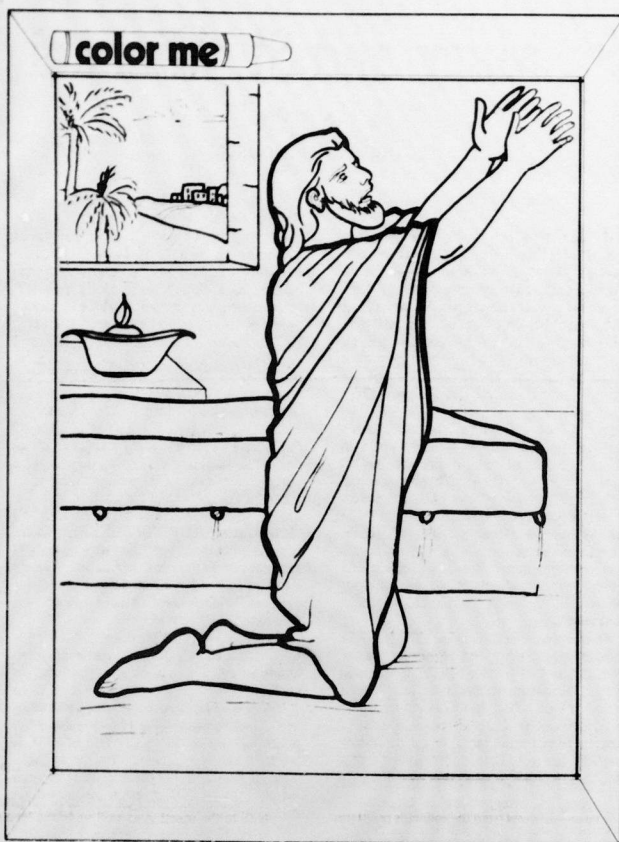
The gradual uncovering of the crucifix on Good Friday was an attempt to dramatize the importance of the cross as a symbol of salvation.

Various reasons were assigned for the covering of the crucifixes and statues. One was because on the days before his arrest Jesus hid himself from the people who tried to stone him. Another was because the divinity of Jesus was hidden during his suffering and death.

The new liturgy offers two forms of veneration of the cross. One is the traditional uncovering of the crucifix in three stages.

The other is a procession with an uncovered crucifix from the front door of the





BEFORE GOD—Solomon realized he had been dreaming but he was sure God really spoke to him in his dream. He went quickly to Jerusalem and stood before the ark of the covenant. (NC sketch by Beryl E. Newman)

God gives Solomon wealth, an understanding heart

After dream, king became famous for his understanding

by JANAAN MANTERNACH

Solomon seemed to have everything a young man could wish for. He grew up in the royal palace. He was the favorite son of his father, King David. He was handsome.

Solomon's father gave the youth everything he wanted. Then, shortly before David's death, Solomon became king.

The young king ruled the whole Kingdom of Israel. He married the beautiful daughter of the pharaoh of Egypt. The couple lived happily together in Jerusalem.

Solomon ordered a luxurious palace built for himself and his wife. He also began building a wall around the city.

Solomon's most famous project, however, was a great new temple to the Lord.

One night as Solomon slept, he dreamed that the Lord was speaking to him. In his dream God said, "Solomon, what would you like me to give you?"

Solomon answered, "Lord, you were very good to my father, King David. You continue to show your love for him by allowing me to sit on his throne. You have been good to me as well. You have made me king of your people."

Solomon paused a moment. He was amazed at the thought of how good God had been to him. He wondered what he would ask God for now.

"Lord," Solomon continued, "I am still young. There is one thing I very much need and want if I am to rule your people well. Give me an understanding heart so I can judge your people and know what is right and what is wrong."

The Lord was happy with Solomon's request. "Because you have asked for an understanding heart and not for a long life or riches or power over your enemies, I will give you your wish. I give you a heart more wise and understanding than anyone's. There never has

been nor will there be anyone equal to you in wisdom and understanding."

Solomon sighed in his sleep. He was delighted that God gave him what he asked for. But God had more to say to Solomon.

"In addition to an understanding heart," the Lord continued, "I give you also what you did not ask for. All your life you will have wealth and honor, more than any other king. If you obey me and my commands, as your father, David, did, I will give you a long life."

Solomon woke up suddenly. He realized he had been dreaming. But he knew the dream was true. He was sure God really spoke to him in his dream.

So the king went quickly to Jerusalem. There he stood before the ark of the covenant—the precious box containing the Lord's law and promises. Solomon offered sacrifices there to the Lord.

After praying and offering sacrifice, Solomon gave a big party for all his servants. He wanted to share with them the joy that he felt because of God's gift to him.

King Solomon became famous all over Israel and all over the world because he was so understanding and wise.

Part I: Let's Talk

Activity: During a family meeting, it might be fun to find out what members of your family would ask for if God promised to grant each person one wish. Have each person make a choice and then discuss the choices. Were you surprised by any of the choices? Finally, each family member might mention one thing he or she has been given in real life and reflect on how it is being enjoyed. End the evening with Psalm 100, a prayer of thanksgiving.

Questions: When the Lord offered to grant one wish, what did King Solomon ask? How did the Lord respond to Solomon's request? Whose son was Solomon?

Part II: Parent and Teacher Notes

Story Background: Solomon was King of Israel for 40 years. At first he built well on the foundations laid by his father. Solomon helped Israel become a world power by building friendly alliances with neighboring nations. The peace of his reign allowed for a dramatic intellectual development which gave rise to the Bible's "wisdom literature." Later, however, Solomon lost his spiritual convictions and alienated his people by making them work on his massive building projects.

The Bible and Us: If you could have anything in the world, what would you ask first? Solomon, the third king of Israel, was faced with just such a choice as a young man.

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THE WORD

by PAUL KARNOWSKI

We use the word entrance in two senses. The dictionary tells us that entrance is "the act or an instance of entering." Or, it is "any passage or opening that affords entry." An entrance is, at the same time, what we use to enter and how we enter.

The entrances we use vary according to our purposes: we enter the bronzed door of a palace because we are sightseeing; or we squeeze through an opening in the rocks if we're caving. How we enter also varies: we arrive embarrassingly early or fashionably late; sometimes we make a grand entrance and, at other times, we slip in silently from the wings.

We look at entrances today because, on Palm Sunday, the church commemorates one particular entrance into Jerusalem. The church is interested in the manner the entrance was made. Luke tells us that Christ entered the city royally. Throngs of people gathered and cried out, "Blessed is he who comes as king in the name of the Lord! Peace in heaven and glory on earth." But Luke also notes that Jesus entered humbly, astride the humblest of animals: an ass.

The gospel also tells us where Christ made his entrance. It was by way of Mount Olive

MARCH 27, 1983
Sixth Sunday of Lent (C)
Luke 19:28-40
Isaiah 50:4-7
Philippians 2:6-11
Luke 22:14-23:56

(where several days later Jesus was to accept the bitter cup of His Father's will) that Jesus made His triumphant entry.

In this holy week we are reminded that our lives are made up of one entrance after another; that, as we exit from one phase of our lives, we enter another. And on Palm Sunday we are reminded of how and where we should make our entrances. We should enter each new day with the dignity of a king, with the humility of an ass, and by way of a hill called Mount Olive.

Discussion points and questions

1. Were you surprised to read in Father Alfred McBride's article about how far back the roots of the modern liturgical renewal go?
2. What does the word "liturgy" mean?
3. Father McBride mentions the Easter Vigil and the work of Benedictine Father Odo Casel. What is the Easter Vigil? Why is it so important? Where can you find out more about it?
4. What does Father Alfred McBride mean by saying the spirit of the liturgy is essentially communal?
5. In what way is the liturgy an event of faith, in Father McBride's view?

6. What skills does John Page bring to his work as a translator of liturgical texts, according to Patricia Davis?
7. In Neil Parent's article, how did Pope Pius XII lay the groundwork for liturgical renewal?
8. Why does Parent talk about his wedding in discussing the renewal of the liturgy?
9. What role does the prophet Jeremiah play in the lives of the Israelites, according to Father John Castelot? Do the Israelites appreciate Jeremiah?

s idolatry?

church to the altar, with three stops and three invitations with the words: "This is the wood of the cross on which hung the Savior of the world." The response that follows is: "Come let us worship."

The worship is not of the cross but of the Savior who died upon it. The antiphon accompanying the veneration of the cross makes this clear: "We worship you, Lord, we venerate your cross, we praise your resurrection."

For the actual veneration of the cross, priest and people are directed according to the sacramentary, or Mass book, to "approach to venerate the cross on a kind of procession. They make a simple genuflection or perform some other appropriate sign of reverence according to local custom, for example, kissing the cross."

The local custom could very well be a simple bow. It need not be a kiss.

Now that crucifixes are no longer covered the last two weeks of Lent, the uncovering ceremony for Good Friday seems to have lost its significance. It probably was left in the new sacramentary as a compromise.

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

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St. Mary and St. Michael

Madison, Indiana

Fr. John Fink, pastor

by REBECCA DAVIS

If you attend one of the four churches located in Jefferson County more than once, it's very likely you will never see the same people twice. That's because many of those parishes' members also regularly attend each others' churches. Don't worry about mixed-up collections and their records. Each parish has its own color-coded envelopes to ensure their proper destination. That's not to say parish loyalty is lacking, but that Catholic Community Unity is working.

In 1957 St. Michael's and St. Mary's Parishes (located only four blocks apart in Madison) combined under a single pastorship (at that time Father Richard Grogan). Despite the administrative synthesis, each maintained its own identity. St. Michael's was founded in 1837 by Madison's Irish community and St. Mary's was founded in 1851 by the town's German community. Because people could retain their particular language and customs, different ethnic origins separated Catholics into two parishes.

The emphasis for directional unity was first generated by Father Pat Harpenau, pastor from 1975 to 1982. Father John Fink returned last year to assume the pastorship after having served as Father Grogan's assistant from 1970 to 1975. "Since that time," Father Fink said, "there's been a great thrust to the realization that we are one Catholic community that happens to have two churches."

CONTINUAL clarification was needed to distinguish among the four parishes county-wide (the others are St. Patrick's in Madison and St. Anthony's in China) and St. Michael's and St. Mary's relationship. The two parishes have a joint bulletin published each week as well as a joint letterhead for correspondence. It reads, "St. Mary's and St. Michael's—Parishes in Unity." A logo was designed by a student at Shawe High School, the county's junior and senior high school.

This came about quite by accident. Father Harpenau saw it, liked it, and added a cross to the top of a triangle which joins with a square and circle. Approximately three years ago, student Bill Smith painted the logo along with the word "Unity" on the lobby wall of Shawe.

Last year the two parishes jointly sponsored a Parish Family Mission, a county-wide retreat. Attendance was high—nearly 450 during evening sessions and 100 during morning Scripture studies.

Between the two parishes, there is a very small, extremely dedicated group devoted to charismatic prayer. This energetic group has, according to associate pastor Father Jim Lasher, "taken charge of various things without getting any kind of attention drawn to them."

The group was responsible for organizing eight different committees for the Parish Family Mission. Working four months in advance, they arranged transportation and babysitting, compiled a list of inactive parish members and saw to it each had a personal invitation to the retreat.

THE 675 ST. Michael's parishioners and the 1,100 St. Mary's parishioners share a host of activities and programs which range from Pre-Cana and Marriage Encounter to singing in a combined choir during Christmas.

St. Michael's Altar Society meets four times a year as does the St. Mary's Women's Association. About 25 active members in each group maintain and replenish church needs by separately sponsoring periodic bake sales and selling craft work during Madison's annual Chautauque celebration.

Lay involvement has increased. There are Natural Family Planning meetings, a Bible study program, an actively social Knights of Columbus, as well as 20 to 30 Eucharistic ministers assisting at the liturgy. At each Sunday Mass, family teams rotate their services as parish greeters and ushers at the two parishes. "No matter what we do," said Cindy Hall, president of the St. Mary's Women's Association, "we've really got a bunch of dedicated people that come out and support us once a project is initiated."

Mass is offered each Sunday by Fathers Fink and Lasher on a rotating basis for the 160 Catholics enrolled at nearby Hanover College during the school year. Last fall they hosted a party in the rectory for the college students.

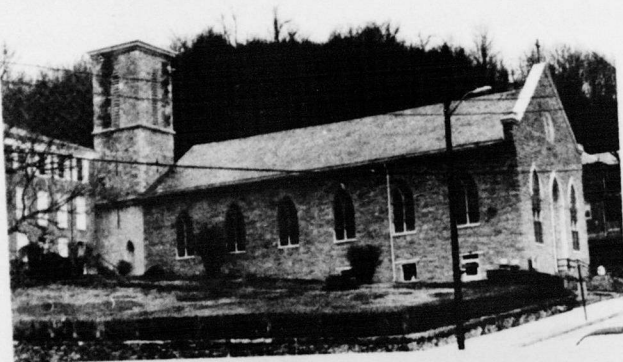
As for the more than 350 pupils enrolled in Shawe High School and Pope John XXIII elementary school, Father Fink said, "No one is denied a Catholic education here because of finances. So no one can say he can't afford these schools. The tab is picked up by the parishes." (More about Catholic education in Jefferson County next week.)

In recent years the parishes "have tried to make the CCD program as viable an alternative for religious education as possible," he said.

Janet Glesing contributes time and energy as CCD coordinator. "The real strength of our program," she said, "is the dedication of 10 teachers and Mr. Bishop." Jim Bishop, principal of Shawe, is for the first time actively involved in the CCD program. About 150 are registered in the parishes' CCD program K-12. The entire group plans a special liturgy each year which aids in enhancing unity between the two parishes.

Goals for the two parishes include implementing an RCIA program (Rite of Christian Initiation for Adults), developing a joint parish council, women's groups and becoming more service oriented.

Few external symbols express the unity of these two parishes than the insignia on the letterhead. Two very stable geometric symbols—the triangle and the square—are connected to each other and overlapped by a circle. One can easily image the triangular facade of St. Mary's with its cross-adorned, ascending steeple above her strong base and the solid square facade of St. Michael's formed in stone. Both are supportively joined and further soldered together by an abiding circle of unity.



SHARED TIME—Cooperation and community spirit are the hallmarks of St. Michael's (top) and St. Mary's (center), the two Madison parishes which share administration. Demonstrating their togetherness below are: (seated, left to right) Pat Barnes, parishes secretary; Fr. James Lasher, assistant pastor; and Cindy Hall, St. Mary's Women's Association president. Standing (left to right) are Bob Schoenstein, St. Michael's Finance Committee; Janet Glesing, CCD Coordinator; Fr. John Fink, pastor; Jim Bishop, Shawe High School principal; Rosemary Dirksen, St. Michael's Altar Society president; and Ursuline Sister Mary Alvin. (Photos by Rebecca Davis)



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FOR ALL OF US

Romero still seen as controversial figure in El Salvador

by AGOSTINO BONO

(The writer, NC News Foreign editor, was in El Salvador for several days during Pope John Paul II's March trip to Central America.)

On March 24, 1980, Salvadoran Archbishop Oscar Arnulfo Romero of San Salvador, was shot to death while celebrating Mass. Three years later the image of the archbishop is as controversial as he was at the time of his death.

In El Salvador some praise him as a supporter of guerrilla insurrection and use him as an anti-government symbol. Others revile him as a forerunner of subversion and have protested a poster showing a photo of the archbishop shaking hands with Pope John Paul II and carrying the legend, "messengers of peace."

Yet to Pope John Paul II, who prayed at the archbishop's tomb during his March 6 visit to

El Salvador, Archbishop Romero was a "conscientious and venerated pastor."

The current controversy revolves around Archbishop Romero's stand on the use of political violence. In August 1979 he issued a pastoral letter at the time guerrilla groups were beginning to launch major offensives. The letter strongly criticized the government for allowing gross social and economic injustices. It then repeated Pope Paul VI's guarded approval of armed insurrection contained in the social encyclical, "Populorum Progressio":

"An insurrection is legitimate in the very exceptional case of evident and prolonged tyranny that seriously attacks the rights of the person and dangerously harms the common good of the country, whether it proceeds from one person or from evidently unjust structures."

This is still interpreted by the guerrillas and

the government and their various supporters as justification for violent overthrow of the state.

This interpretation, however, is incorrect, according to his successor, Archbishop Arturo Rivera Damas of San Salvador.

"He is used as a political symbol, as a man who launched other men to violence. This view is unjust," said Archbishop Rivera Damas. He and other archdiocesan officials say that Archbishop Romero justified insurrection in theory but did not say that it was morally justifiable in El Salvador.

"He backed the right to rebel against tyranny as a last resort, but he said he did not know if the proper conditions existed in El Salvador," said one archdiocesan official.

The officials say that the 1979 pastoral also listed the conditions needed to justify in-

surrection and said that in practice it is difficult to meet all these conditions.

"The Christian is pacific and is not ashamed to be. He is not simply a pacifist, because he is able to fight, but he prefers peace to war. He knows that sudden and violent changes of structures would be deceptive, ineffective in themselves, and certainly not in agreement with the dignity of the people," said Archbishop Romero's pastoral letter.

Pope John Paul prayed at the tomb of Archbishop Romero March 6. At a homily later in the day the pope also praised him as a faithful servant of the church, but warned:

"In remembering him, I ask that his memory always be respected and that no ideological interest try to use as an instrument his sacrifice as a pastor given to his local church."

Your AAA Dollars Working For You

Father Larry Crawford is Archdiocesan Director of the Office of Pro-Life Activities. Cathy Verkamp, Administrative Assistant to Jim Ittenbach, Director of the Office of Development, recently conducted this interview with Father Crawford about his office which receives funding through the Archbishop's Annual Appeal.

Cathy: What are the objectives of the Pro-Life office?

Fr. Crawford: First of all, let me explain how the Pro-Life office came about. In 1975 at the National Conference of Catholic Bishops it was decided that respect for human life in our society has been declining gradually in the past several years. At the NCCB, a Pastoral Plan was developed as a guideline for Pro-Life offices throughout the United States. This Pastoral Plan is striving to achieve three major objectives: 1. An educational/public information effort to inform, clarify and deepen understanding of the basic issues; 2. A pastoral effort addressed to the specific needs of women with problems related to pregnancy and to those who have had or have taken part in an abortion; 3. A public policy effort directed toward the legislative, judicial and administrative areas so as to ensure effective legal protection for the right to life.

Cathy: Father, could you please elaborate on what you mean by educational/public information?

Fr. Crawford: It is quite evident by the United States Supreme Court decision in 1973 legalizing abortion that people no longer believe in the quality of human life. The public information effort creates awareness of the threats to human life in a permissive abortion policy and the need to correct this present situation by establishing legal safeguards for the right to life. The information provided to the public proves that the Church is serious about and committed to its announced long-range pro-life effort.

Cathy: What exactly do you mean by pastoral effort?

Fr. Crawford: Pastoral care involves moral guidance and motivation as well as that which is morally right, service and care for women and unborn children, and reconciliation. Regarding moral guidance and motivation, the church has a unique responsibility to transmit the teaching of Christ and to provide moral principles consistent with that teaching. The church should provide accurate information regarding abortion in the nature of choosing this act, its effects and far-reaching consequences, and to show that abortion is a violation of God's laws.

The Pro-Life office is committed to provide alternate options to abortion. We are committed to provide educational materials for women so that they may choose the responsibility of motherhood.

Reconciliation is based upon the Sacrament of Penance. It is important to realize that Christian life can be restored and renewed through the sacraments, and that God has not forgotten them. As far as the legislative/public policy effort is concerned, there is a dramatic need to inform the people that the legislative laws on abortion are in direct conflict with the law of God.

In order to change this, the people must unite and make it known that they strongly oppose the United States Supreme Court decision of 1973. This can be accomplished by telephone calls and letters written to your state representative. The congressmen must realize that their voters strongly oppose legalized abortion. This is the only way legalized abortion can be changed.

Cathy: What is the difference between the Pro-Life office in the Archdiocese of Indianapolis and the Indiana Right to Life?

Fr. Crawford: Many people seem to think that the Pro-Life office is Indiana Right to Life. This is not so! Although the Pro-Life office is very concerned about legalized abortion, you must understand that our main objectives are based upon respect for human life. This includes the handicapped, the abused child/child abusers, the elderly, etc.

Cathy: What is the main goal you would like to accomplish within the next year?

Fr. Crawford: We hope to establish a Pro-Life Activities Committee in each parish throughout the Archdiocese. Our office would work directly with this committee in creating public awareness for the respect for human life. Thus far, we have made contact with 50 or more parishes. The pastors are asked to appoint a chairperson for this committee and from there, committee members. With the help of the parishes, public awareness for the respect of life will be more widespread.

Cathy: I remember hearing something about Respect Life month. Can you explain what that is?

Fr. Crawford: The month of October has been deemed Respect Life month; Respect Life Sunday is the first Sunday in October and Respect Life week is the first week in October. This was established in order to reiterate and reinforce the fact that human life is a precious gift from God. Also on Respect Life Sunday, a service commissioning a parish Pro-Life Committee Chairperson is held.



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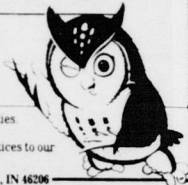
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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

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

March 25

The Men's Club of St. Roch parish, 3500 S. Meridian St., Indianapolis, will have a fish fry from 5 to 7 p.m. Public invited.

The annual fish fry under the auspices of the Women's Club at Holy Spirit parish, 7241 E. 10th St., Indianapolis, will be served from 5:30 to 8 p.m. in the school gym. Adults, \$5; children 6 through 12, \$2.

March 25, 26

Chatard High School students will present their "Variety Show '83" in the school auditorium, 5885 N. Crittenden, Indianapolis, at 7:30 p.m. Tickets, available at the door, are \$2 for adults, \$1 for students.

The Association of Religious of the Indianapolis Archdiocese (ARIA) is sponsoring a program entitled "American Economic Issues and Impact on Our World and Third World" at Brebeuf Preparatory School, 2801 W. 60th St., Indianapolis, from 7 to 9 p.m. on

Friday and 9 a.m. to noon on Saturday. Jesuit Fr. Theo Mathias will be the presenter.

March 26

St. Catherine parish, 2245 Shelby St., Indianapolis, is sponsoring a flea market from 8 a.m. to 4 p.m. A variety of items will be offered for sale.

March 27

The St. Theresa Ladies' Auxiliary will have a card party at 2 p.m. in the rectory basement of Little Flower parish, 13th and Bosart, Indianapolis.

The Sacred Heart parish Ladies' Guild, Indianapolis, will have a card party in the parish hall at 2 p.m. Admission: \$1.50.

March 29

Our Lady of Guadalupe Circle, Daughters of Isabella, will sponsor a card party at the Knights of Columbus Home, Jeffersonville, at 8 p.m. The event is open to the public.

A father/son evening is scheduled at Fatima Retreat House, 5353 E. 56th St., Indianapolis. Fr. Kim Wolf will direct the program. Call Fatima, 545-7681, for information.

March 31 to April 2

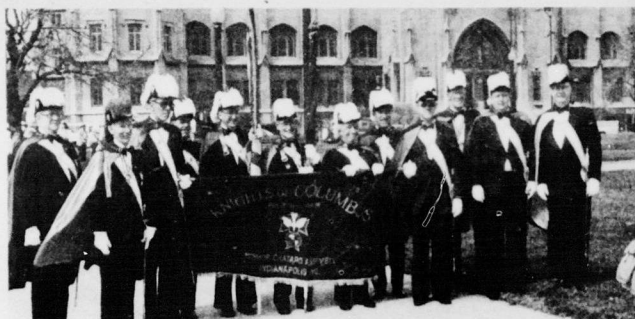
In preparation for Easter, a prayer and fasting retreat will be held at Mount St. Francis Retreat Center, west of New Albany. For information and/or reservations, call 812-923-8818.

April 1

St. Philip Neri Junior CYO will have a fish fry in the school gym as a Lenten service project. Dinners will be served from 4 to 8 p.m. Tickets are \$2.50. Carry-out and ala carte menu available.

April 2

A series of "Seminars in Parenting" for parents of children up to three years of age will be offered at the St. Vincent Wellness Centers. The first session,



PARADE PARTICIPANTS—The Knights of Columbus were out in full force for the St. Patrick's Day parade. They were joined by the "Fighting Irish" of Cathedral High School. Other marching bands taking part in the festivities included those from Chatard and Sececina. (Photos by Susan Micinski)

"Childhood First Aid", will be from 10 a.m. to 1 p.m. at the Center in Zionsville. Call 317-873-2799 for registration.

The Fifth Wheelers Club will have its regular monthly meeting at

The Catholic Center, 1400 N. Meridian St., Indianapolis, at 8 p.m. For more information call Mary, 862-6510, or Theresa, 862-5377.

April 3

St. Thomas Aquinas Singles Club, Indianapolis, will have a pitch-in Easter dinner at Sarah's, 251-2914.

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 Pius X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Francis de Sales, 5:30-11 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. WESTSIDE K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. 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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March 27 Palm Sunday

11:00 a.m.

- Blessing of palms with procession
- Opening of the Holy Doors
- Proclamation of St. Luke's Passion
- Eucharist
- Archbishop Edward T. O'Meara will preside and preach
- Cathedral Choir

March 29 Chrism Mass

7:30 p.m.

- Blessing of Oils
- Renewal of Priestly Commitment
- Eucharist
- Archbishop O'Meara will preside and preach
- Special Archdiocesan Choir

April 3 Easter Sunrise Service

6:00 a.m.

- Lighting of New Fire
- Scripture Readings and Music
- Initiation Ceremony
- Eucharist
- Archbishop O'Meara will preside and preach
- Cathedral Choir

Easter Day Mass

11:00 a.m.

- Msgr. Gerald Gettelfinger will preside and preach
- Cathedral Choir



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Deaneries are sites of penance services

Penance services during Lent will be offered in the North, South and East deaneries of Indianapolis on a parish cooperation basis. Parishioners are encouraged to make use of the sacrament of penance during this time at a parish and time convenient for each person. Several confessors

will be present at each location. Dates and times of the services into the last week of Lent are:
 ▶ St. Simon, Sunday March 27 at 7:30 p.m.
 ▶ Holy Name, Monday, March 28 at 7:30 p.m.
 ▶ St. Matthew, Monday, March 28 at 7:30 p.m.

▶ St. Lawrence, Monday March 28 at 7:30 p.m.
 ▶ Little Flower, Monday, March 28 at 3:30 and 7:30 p.m.
 ▶ St. Andrew, Wednesday, March 30 at 7:30 p.m.
 ▶ St. Jude, Wednesday, March 30 at 7:30 p.m.
 ▶ St. Philip Neri, Wednesday, March 30 at 7:30 p.m.

In addition to these penance services, the Decatur and Ripley County parishes will also host a cooperative series of penance services on Sunday, March 27. The services will be offered at St. Maurice in St. Maurice at 2 p.m., Immaculate Conception in Millhousen at 4 p.m. and St. Maurice in Napoleon at 7:30 p.m.

For further information, call each specific parish.

MOTHER AND SON—Carlene Schindel, as Mary, comforts Jesus, played by Frank Olivera, in St. Mary's Youth Organization's presentation of the "Living Way of the Cross." This is the fourth year for the North Vernon group to perform this production. See Youth Corner on page 16. (Photo courtesy St. Mary's Youth Ministry Organization)



Concerns of church women to be explored at Marian

"Embracing the Power of Peace," an institute sponsored by the Midwest Collaboration of Women Religious which attempts to address the concerns of contemporary church women, will be held at Marian College from July 17-22. Prayer, leisure and an experiential approach will mark the program.

Patricia Mische, co-author of "Toward a More Human World Order" and co-founder of Global Education Associates will deliver the keynote address, "Global Spirituality."

The program speakers and

leaders include: Franciscan Sister Carmen de Barros, a Cuban native who teaches high school Spanish and is a member of her congregation's justice and peace committee; Home Visitors of Mary Sister Mary Cheng, a pastoral minister in Detroit; Charity Sister Mary Gerard Cheng, a special education teacher from Cincinnati who missioned 10 years in Lima, Peru; Blessed Sacrament Sister Gloria Davis, coordinator of the National Association for Native Religious and pastoral minister in Pinon, Arizona; Home Visitors of Mary Sister

Elizabeth Harris, president of the National Black Sisters Conference; Notre Dame Sister Mary Evelyn Jegen, national coordinator of Pax Christi 1979-82 and Creighton University faculty member; and Home Visitors of Mary Sister Laura Marie Kendricks, pastoral minister and religious educator from Detroit.

The registration deadline is June 11. A \$25 non-refundable registration fee is due with the registration form. The program fee is \$185 (\$195 after June 11) which includes room (double occupancy), board and tuition.

Special commuter rates are available. For further information contact Franciscan Sister Donna Graham, 4523 Park Place, St. Bernard, OH 45217; 513-641-1583.

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OBITUARIES

† ADAMS, James, Jr., 46, St. Christopher, Indianapolis, March 16. Husband of Rosemary (Adams); father of Jim and Greg Adams.

† BUTLER, Harry F., 79, Little Flower, Indianapolis, March 16. Husband of Marcha C.; brother of Winifred Butler.

† CAMPBELL, Clifford E., 73, St. Mary, New Albany, March 10. Husband of Irene Clifford.

† COCHRAN, Joan Marie, 54, St. Mary, New Albany, March 4. Wife of John T., Sr.; mother of Michael and John T. Cochran, Jr.; sister of Evelyn Bunch, Norma Jean Spath, Mary Catherine Summers and Clemmie A. Spath.

† DIETZ, Rosemary, 61, Little Flower, Indianapolis, March 14.

Wife of Edward; mother of James, David, Robert and Mark Dietz; sister of Phyllis Phelps, Helen Morrison, Louise Ryder, Lois Morris, Richard, Donald and Francis Stombaugh.

† DOWD, Maud, 88, St. Mary, New Albany, March 7. Mother of Robert Dowd.

† FELL, Mary L., 86, St. Mary, New Albany, March 8. Sister of Flora Fell.

† GORDON, Meril C., 69, St. Monica, Indianapolis, March 13. Father of Nancy Barrett, brother of Goldie Gordon and Dottie Reid; grandfather of Shauna, Nathan, Mandy and Angela Barrett.

† HELLMAN, Susie, 92, St. Ambrose, Seymour.

† JULIUS, Edmund P., 91, St. Anthony, Clarksville, March 14. Grandchildren survive.

† KNIGHT, Jeanette, 76, St. Augustine, Jeffersonville, March 16. Sister of Lucille Brinkman and F. Raymond Knight.

† STANISZ, Laura, 67, St. Margaret Mary, Terre Haute, March 16. Mother of Elizabeth Beck, Edward and Raymond Stanis; sister of Olga Kulesza, John and Henry Ozok.

† SULLIVAN, Helen V., 70, St. Ann, Terre Haute, March 14. Mother of Kathleen Stinchfield, Michael, Joseph, James and Patrick Sullivan; sister of Madeline Potts and Josephine Hamel.

† YOUNG, Charles A., 75, St. Gabriel, Connorsville, March 14. Husband of Rosemary (Blank); father of Lynn Williams and Dennis Young; brother of Mildred Vingre and Thelma Reichter.

Rites held for two Providence nuns

ST. MARY OF THE WOODS—The Mass of Resurrection was celebrated in the Church of the Immaculate Conception here for Providence Sister Margaret Alacoue Kervin, 92, on March 15 and for Sister Regina Garrity, 78, on March 16.

Sister Margaret, a native of Bradford, Pa., entered the Congregation of the Sisters of Providence in 1918. During her teaching career, she had assignments in Illinois, Washington, D.C., Massachusetts and Indiana. In the Indianapolis Archdiocese she taught at St. Patrick, Terre Haute, and Holy Cross, Indianapolis.

Nieces and nephews survive. Sister Regina was born in Chelsea, Mass., and after entering the Sisters of Providence in 1922 she made her first profession of vows in 1925. A primary grade school teacher, Sister Regina taught at St. Philip Neri, Indianapolis, and a number of other Indiana schools. She also served in Illinois, New Hampshire, Maryland and Massachusetts.

Survivors include two sisters, Mrs. Grace Murdock of Wakefield, Mass., Mrs. Alice Hickey of Melrose, Mass., and a brother, Frank Garrity of Somerville, Mass.

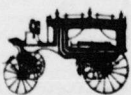
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YOUTH CORNER

Living Way of Cross scheduled

by SUSAN MICINSKI

The St. Mary's Youth Ministry Organization, North Vernon will present their fourth annual Living Way of the Cross on March 27, Palm Sunday at 2 p.m. at Oldenburg (near Oldenburg School) and on April 1, Good Friday at 11:30 a.m. at St. Mary's parish in North Vernon.

Hal Elzea, Charles Parks and Carolyn Dossie will direct the 42 cast members who will portray the 14 stations of the cross. The youth choir will sing at various stations along the way. The entire performance takes place around or near the church.

The general public is invited to attend and walk the Way of

the Cross with the actors and actresses.

St. Martin's, Martinsville youth will discuss "Parent Manipulation" on "Lifesigns," the radio show for youth this Sunday, March 27. The program is aired at 11:30 a.m. on WICR 88.7 FM.

Beginning with the 1983-84 school year, Secunia High School will phase in a unique computer program which will have a laboratory available to all faculty and students.

Some features this program will include are: a room completely adapted and fitted for computer instruction; at least four different types of computers; at least three networks within the lab which will operate independently from each other; portable units which can be taken to classrooms while the lab is in

use; and adult education in computers.

This program will spread throughout the entire curriculum to include sophisticated graphics in art to problem solving in physics. A word processing course in the business department will be started during this phase in period. Seventh and eighth graders from the Indianapolis East Deary grade schools will be introduced to the program through the practical arts program offered by Secunia.

Three Brebeuf students have been accepted into the Indiana University honors program in France for this summer. Anne Murray, Patricia Smith and Tom DeVoe will live and study in St. Brieux for the six week program.

The speech team at Brebeuf

recently won the state regional speech tournament held at Evansville. The team not only brought home the sweepstakes trophy, but came out 25 points ahead of the second place team.

Providence High School will present its spring musical, "Anything Goes," written by Indiana native Cole Porter and directed by Rebecca Reiser, on April 16, 17, 22, 23 and 24 at the school.

The gala performance of "Anything Goes" will be Friday, April 15 and will include valet parking, cocktails, a gourmet dinner and the show. Tickets are \$100 per person and are limited to 240 people. Dinner theater tickets are \$11.50 and regular performances are \$3 and \$4. For reservations or further information call the development office at 812-945-3350.

Bedford students look at life in 1700s

by LINDA FITZPATRICK

What was everyday life like 200 years ago? Twenty-six students from schools in Bedford recently did some research for the annual American History Essay Contest sponsored by the Daughters of the American Revolution (DAR) and which was open to all fifth through eighth graders in Lawrence County. Each student chose one aspect of daily life during 1750-1850 to describe and compare to life today.

Jane Henley, an eighth grader at St. Vincent de Paul

School, was named overall winner for her essay entitled, "Transportation in Early America." Alexander Johnson, a sixth grader at Lincoln Elementary School and a student in religious education at St. Vincent parish, won first place in the sixth grade level. This is the second year Alexander has won the essay contest. He chose "Diseases, Treatment and Doctors" as his topic "mainly because my Dad is a doctor and I want to be a doctor, too."

Other winners from St. Vincent School include eighth graders Virginia Jackson

(second place) and Scott Gootee (third place).

First place winners were awarded \$8, second place \$5 and third place \$3. Jane has accumulated \$112 in winnings from essay contests this year. She and her mother were guests of the John Wallace Chapter at the February DAR luncheon where Jane was awarded a medal as overall winner.

Alice Wilson, contest chairman, expressed appreciation on behalf of the chapter to all students who entered the contest "and also to those teachers who encouraged children to participate."

TEENS ASK MYRA

At senior dance, do clothes make the man?

by MYRA KELLER

Dear Myra:

Our senior class at school is putting on a big dance in May.

The girls are supposed to wear prom dresses and the guys come in tuxes. I would like to go and take my girlfriend (we are both seniors), but I can't afford a tux. I could afford the ticket price and maybe eating out. My girl has a new dress to wear. She thinks it would be too dumb for me to show up in just a suit, but I want to go anyway.

Dave

My parents knew about the trip and never said anything against it. Now they say I can't go because the family is going on vacation at the same time. I am not a baby anymore, and I want to go with the band rather than with them. I feel like telling my parents that I won't go with them even if I can't go to Florida.

Angry

Dear Angry:

It sounds as though your parents made their vacation plans after the band trip was already in the works. It does seem unfair that they would insist on your going with them after you have worked all year for the Florida trip.

Perhaps they are worried about you being alone at home at one end of the trip or the other, if the two trips do not fall exactly at the same time. If so, could you make arrangements to stay with another band member's family for a few days? Or if your age is the problem, introduce your parents to the band director or other adults who will accompany the trip, so that they know you will be in good hands.

For your part, be reasonable in your request. Tell your parents honestly and quietly how much you have looked forward to the trip. Describe the travel itinerary, finances, etc. so that they will not worry about you. Don't overspend on a travel wardrobe or do anything else which would spoil their vacation plans for themselves.

If necessary, tell your band director of your plight and he may be able to put in a good word for you with your folks.

(Send your questions to Myra Keller, c/o The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.)

Dear Myra:

The high school band I belong to is going to take a trip to Florida this year. We have been earning money ever since

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IN THE MEDIA

Not-so-warm farewell to MASH

by JAMES BREIG

Most of the tributes paid to "M.A.S.H." appeared before its final episode aired Feb. 28. But I decided to wait it out and to view that farewell before setting down some last thoughts about the 11-year-old series.

First, let me join Newsweek in calling for the omission of those nasty asterisks in the title. From now on, the show will be called "MASH." (You're welcome, Mr. and Ms. Typesetter.)

Now let me begin at the ending. I thought the finale was okay but nothing to preserve in a bottle for the future to admire.

Hawkeye's breakdown (I am assuming you all saw the program or don't care) was handled fairly well and its cause was powerfully dramatic. But is recovering your sanity really that simple?

The goodbyes at the end were also touching. Each character's sign-off was just right for him or her, down to Klinger (who always wanted out of Korea the most) and his new bride's staying behind while everyone else went home.

But, in between, it was fairly routine stuff, the sort of scenes which have been played and replayed too often on the program and which led to its becoming so stale in the last two seasons.

THE affection lavished on the series in its departure was overdue. To call it the best series in the history of mankind



or the best that ever will appear demonstrates an ability to compare quite different series and a gift of prophecy. Those are powers no one has.

For instance, it can be argued that "All in the Family" did far more than "MASH." The Bunkers, after all, were there first, a season ahead of "MASH." They introduced

controversy into comedy and dealt with sensitive topics—in fact, a far wider range of topics given the latitude of the series construction. "All in the Family" wasn't tied down to a single set in the middle of a foreign country during wartime.

As for the future, critics should be hesitant about canonizing programs. After a few years, they tend to seem very dated and stale, even the best of them. The flaws begin to stick out and the warm memory of the few classic episodes cools.

With all that rain, maybe I could shine a little sun on the parade now. Was "MASH" one of the best comedy shows of all time? Positively. Did it daringly and skillfully handle all sorts of topics, from death to adultery, from the horror of war to the cleansing effects of lunacy? Definitely.

"MASH" was, first and foremost, funny, a claim which only a few sitcoms can make. Its writing was outstanding. But on top of that, "MASH" was serious about its subject



TV FARE—Richard Chamberlain as Father Ralph de Bricassart develops a fondness for Meggie Cleary, played by Sydney Penny, that will grow into an uncontrollable love as the girl grows to womanhood in "The Thorn Birds," ABC's adaptation of Colleen McCullough's novel airing on four consecutive nights beginning March 27. (NC photo)

matter. It didn't joke about dying; it grieved over it. To mix laughs with grief is almost impossible, except that "MASH" did it for a decade.

STILL, the glaring weaknesses of the series should not be winked at because we are waving goodbye to it. What weaknesses? How about these:

1. The author of the original novel on which the movie and series were based has called Hawkeye "a superior know-it-

all" as he developed on the TV show. And that is true. Hawkeye took on Alan Alda's persona.

2. The portrait of Father Mulcahy was dismal. He was, for 11 years, presented as a simpleton, too naive and reserved to assert himself. When assertion came, it was in the form of angry words and threats, hardly the pacifist view of the program.

While Hot Lips was allowed to change and become Margaret, moving from a pest to one of the gang, Father Mulcahy remained an idiot, afraid to challenge people on their religious lives. We came to know a lot about each of the characters (Klinger is from Toledo, Radar liked animals, B.J. loved his family), but we never knew their religious beliefs. How come?

3. The stereotyping of the military was too easy. I cannot recall a single high-ranking officer who was not portrayed as murderous, hypocritical, lecherous, war-loving or half-cracked.

It's easy to say, "War is Hell" and "Ain't it a shame young men have to die?" It's harder to sit Hawkeye down with an intelligent general who agonized over his role and have them dialog. For all the hard things "MASH" did, it evaded that one.

4. Underlying every episode was the teaching that war is wrong and that love is better. Why is it then that, for 11 years, the characters engaged in so much conflict? They threatened each other, punched one another, verbally assaulted the nearest target and exchanged salvos of loud voices. It would have been interesting to see the characters realize that, in them, there is the same aggression and conflict which surrounded them.

Those are some of the weaknesses which cannot be ignored as the show leaves and

it leaves, in my view, none too soon.

(Did you notice the absence of the intrusive laugh track during the final episode? An Indiana reader, no fan of the track, wrote me with this wry suggestion: Replace the laugh track with "a picture of Ha" in the upper righthand corner of the screen if it is a light laugh and "HaHa" if it warrants a deep belly laugh." Are you tired of being told when to chuckle, too?)

Anyone who saw the two hours of hokum and hokey dished out by NBC March 6 under the title "The Demon Murder Case" is advised to forget it—and to let others who saw it know what a pack of baloney it was.

The story was based on true events which occurred in Connecticut a year or more ago when a young man accused of murder was defended on the basis that he was possessed by a demon. In the movie, the Church is shown in a very strange light with Eddie Albert playing a priest who performs an exorcism.

NBC began the movie with a disclaimer, noting that "this film contains some fictional scenes depicting demonic possession. . . These claims are not accepted by religious or medical authorities, who attribute such behavior to different spiritual and psychological causes."

With that out of the way, the network went ahead anyway. A spokesman for the Bridgeport, CT diocese, where the real events occurred, called the movie's portrait of the Church "a collection of crass stereotypes." Out of respect for the real family's privacy, the diocese has declined further comment, except to note that no exorcism was ever performed.

NBC's address is 30 Rockefeller Plaza, New York City, NY 10020.

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VIEWING WITH ARNOLD

'Lovesick' launches new kind of attack

by JAMES W. ARNOLD

"Lovesick," the new Dudley Moore movie—there seems to be one every month—is basically a comic attack on psychoanalysis. This is not especially new, since the well-paid artists who create our movies, plays and TV shows seem deeply involved in a love-hate relationship with these expensive professionals who have assumed many of the priestly functions in their lives.

Shrinks have become frequent comic targets, rivaling even mothers-in-law in standup comedy routines. Occasionally they have been more sinister, as in "Frances," though their overall image is more positive just now than other professionals, like lawyers, politicians and journalists. Some analysts have achieved almost folk-hero status, like the warmly understanding Sidney Freedman in "M.A.S.H." and the laidback Judd Hirsch character in "Ordinary People."

What's really new about "Lovesick" is that the attack is not just incidental, worth an occasional joke or funny couch scene. It's the central focus of this movie by writer-director Marshall Brickman. He even resurrects Freud (played by Alec Guinness) so that the master himself can legitimize the assault and dismiss psychoanalysis as an "experiment" that has gotten completely out of hand.

How shocking is this? Consider bringing in a vision of St. Peter who would tell us that Christianity was a misunderstanding.

THE comparison of psychiatrists to priests is not lightly made. Not only do we go



center of compassion and understanding—even at \$75 an hour—in a society where nobody else knows and almost nobody cares.

To fully comprehend their ridicule, one should think of them as cardinals and archbishops of the established faith.

Brickman, co-author with Woody Allen of "Sleeper" and "Annie Hall," is an upper Manhattan East sider who clearly knows the territory. His story is comparable to that of a renegade priest, since it concerns an analyst (Moore) who commits the most outrageous breach of ethics—he falls in lust with a young female patient—and the film treats his transgression with total fairy tale sympathy.

As Dr. Saul Benjamin, actor Moore is in exactly the same situation he endured in "10" and "Six Weeks"—that of a fortysix fellow wandering into a new and resuscitating romance. As an expert who should know better, he hesitates a bit, argues with Freud's ghost, undergoes an inquisition from his stuffy, self-serving superiors.

BUT there's never any doubt he will succumb to his libido and throw off his professional shackles. Why shouldn't he? In scene after scene, shrinks are pictured as clumsy unaring incompetents, interested only in the dollar and their sanctimonious self-image.

In finally rejecting this dubious trade, Moore acts like a typical convert. He dismisses his patients, pays some of them back, and goes to work for nothing at a shelter for street people.

The Freud character, though given some dignity by actor Guinness, is mostly a device for comedy lines. He's also not of much moral help, since he reassures us in an aside: "Whenever we think we're better, nature reminds us..."

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animals are what we really are. This is my great lesson."

Except for its anti-shrink rampage, "Lovesick" isn't much of a movie. Even its fantasies are clichés—lovers rowing on a sunlit lake in Edwardian costume—and the images are dim enough to cause eyestrain. Then poor old Dudley has lines like: "When life is just tolerable, that's the real horror—slow quiet death." (Fast, loud death is obviously better).

The allegedly maddeningly attractive girl, who is also a budding playwright (why not an astronaut?), is played by babyfaced Elizabeth McGovern. Adequate as a teenager in "Ordinary People,"

recently cast as Evelyn Nesbit in "Ragtime," she has apparently woven a spell over casting directors.

There is no pain in this affair. We don't have to worry about the doc's wife, since when he comes to tell her of his infidelity she's in mid-affair with a lecherous artist, or about his children, since there are none.

In failing to see complex moral choices as either serious or moral, "Lovesick" is disturbingly amoral. Better to have an axe-murderer haunted

by doubts, than a cheerful philanderer with none.

While most of shrink jokes were done better on the old Bob Newhart show, Brickman manages to squeeze chuckles from a cast that includes John Huston, William Shawn, Alan King, Selma Diamond and Renee Taylor, and by making fun of variously confused and neurotic patients. It's a small and unpleasant achievement.

(Not recommended.)

(USCC rating: not available)

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