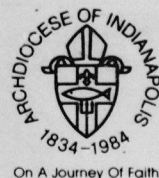


the CRITERION



Connersville Deanery recognizes its four Catholic schools

by RUTH ALDERSON
Connersville correspondent

Fifth and sixth grade students of four schools of the Connersville Deanery celebrated Catholic Schools Week on Jan. 31, the feast of St. John Bosco, patron of youth. Hosted by St. Gabriel Parish, Connersville, the day included Mass, lunch and non-competitive games featuring mixed teams from the schools. Sharing in the celebration were: St. Gabriel; St. Elizabeth Seton, Richmond; St. Michael, Brookville; and St. Mary, Rushville. Five priests of the deanery concelebrated the liturgy.

The week was celebrated in each school with special liturgies for families and an open house.

Franciscan Sister M. Dominica Doyle, principal of St. Michael, said that her school also had a career day and art contest. Phil Spears, principal of Seton Schools, said his schools were featuring an open board of education meeting. Franciscan Sister Dolores Wright, principal of St. Gabriel, said her school had invited neighboring principals and the Fayette County school superintendent to visit for a day. Donald Burkhardt, principal of St. Mary, said his school was honoring students, staff and families, and also had days devoted to vocations and community affairs.

All the principals concurred that the "Beacon of Hope" theme was a perfect description of Catholic schools. Sister Dominica added, "A 'Beacon of Hope' is an extension of Christ's values and spirit into our communication with the outside world. Thus we will bring hope to a world seeking peace." She continued, "Knowing the struggles that our Catholic schools have overcome in recent years and the fact that they are still in existence is proof that their values are still recognized."

SISTER DOLORES, who has been a principal in several schools in Indiana and Ohio for a number of years, said, "I really think our children have a stronger faith now than they did 25 years ago. The value of a religious education comes from the home. Parents have worked through their own struggles with faith and no longer are afraid to choose to give their children a religious background. Those who do want a real, honest religion for their children and are concerned that they receive it.

"Maybe for the first time in a long time we are educating well academically and really making religion a part of life and not a series of obligations—there are obligations but we are obligated from love, justice and peace rather than 'displeasing God.'"

Spears, who is principal in a Catholic school for the first time, feels, "Catholic schools have always been a leader in basic education and now they are also becoming leaders in other areas they previously lagged behind in such as computers and gifted or enrichment programs."

A different view is raised by Burkhardt. "Catholic education has more emphasis today on adult education, rather than on the child. I'm not sure whether we school people should feel good about this or not. Hopefully the emphasis reflects a need among our adults to continue the growth in faith begun as a child in our schools, and is a sign we feel the schools are doing their job, thus giving us an opportunity to address the greater need in our adults. A good religious ed program would help us all realize we must constantly strive to increase our knowledge of God and His loving mercy, deepening our knowledge and increasing our faith through formal education, both adults and children."

When asked about the advantages of a strong Catholic school system, Sister Dominica explained, "One big advantage is the continuous learning process and making this learning come alive in daily living."

BURKHART agrees. "This would help the faith-oriented family as it struggles to help all members find out about God, learn about God, and learn to deal lovingly with each other. I truly believe a strong Catholic school system is vital to our church."

Sister Dolores cited further advantages. "Religion—the more we can exemplify the teaching of Christ to others, especially children, on a day-to-day basis, with the freedom to pray, discuss and practice religion as a normal and natural part of living—this is our advantage and our strength. Discipline, self-control and (See DEANERY RECOGNIZES on page 2)



CATHOLIC SCHOOLS WEEK CELEBRATION—Schools in the Connersville Deanery observed Catholic Schools Week with many events which included special games for fifth and sixth graders at St. Gabriel in Connersville. The principals involved in the festivities at St. Gabriel included: (left to right) Donald Burkhardt, St. Mary, Rushville; Franciscan Sister Dolores Wright, St. Gabriel, Connersville; and Dr. Phil Spears, Seton Catholic, Richmond. (Photos by Ruth Alderson)

Schools mark Black History Month

February is Black History Month and some of the archdiocesan schools are planning special activities to mark this event.

This year Holy Angels School's annual Soul Dinner/Theater is celebrating its 15th anniversary. This student production of drama, poetry and song which pays tribute to black people of the past and present, will be held for the first time ever at St. Peter Claver Center on Feb. 25 because of ever increasing crowds. Tickets can be obtained from the school.

In addition, the school had a black minister address students and faculty on Feb. 7. Other special assemblies will be held throughout the month. Students will also be reviewing slides, filmstrips and books on black Americans. Third and fourth graders will be presenting an African folklore play, as well as individual histories of their families. Kindergartners are working on Negro spirituals and their meanings. Fifth through eighth graders are writing poems on "Being Black." They also will invite their grandparents in to talk to the classes.

St. Andrew's School ushered in Black History Month with a speech given by Dr. Damon Roach, pastor of the First Christian Baptist Church, on Feb. 7. Principal

Kathleen Booher explained that the seventh graders will present a program on Feb. 24 illustrating what achievements black people made in the past, and what they are doing now. In addition, all classes will have displays on black history and culture in their rooms.

Fourth graders on up at St. Thomas Aquinas School will be studying the "I Have a Dream Speech" by Dr. Martin Luther King. The seventh graders are devoting all month in their social studies class to learning more about King and the civil rights movement of the '60s.

A special Black History Mass will be celebrated for seventh and eighth graders, who will also view films on blacks and study the pledge of civil rights workers of the '60s. Joe Smith and Shirley Evans, who are active in voter registration and the Black Catholic Community, will be guest speakers during the month. A gospel choir will be formed and will lead a prayer service tentatively scheduled for Feb. 22 for the whole school.

On Feb. 16, a speaker from the National Council of Negro Women (to be announced) and Susie Davis from the Mayor's office will speak to students at St. Rita's. During the week of Feb. 20, films will be shown to students and their parents on famous black

Americans. Posters and informational material concerning black Americans will be on display at the school throughout the month.

St. Joan of Arc School will be holding special assemblies during the month to celebrate Black History Month.

Looking Inside

Maria Wilcox interviewed the new president of St. Mary-of-the-Woods College. Turn to page 6.

Preparation for marriage is an important work in the Church. A special Wedding Supplement planned with the cooperation of the Office of Family Life appears on pages 11-22.

The Tobit Weekend is 10 years old. See Susan Micinski's story on page 25.

the CRITERION

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Indianapolis, Indiana

Catholic Schools Week gives students a chance to look back

by MARK SPRINGER
Criterion correspondent

The beacons were shining brightly at Our Lady of the Greenwood School during Catholic Schools Week. Students and teachers alike joined together to celebrate, to remember and to appreciate Catholic education and what it has meant over the past decades.

In addition to an open house for parents, a tea for teachers from the Indianapolis South Deanery, a Student Appreciation Day, and an all-school Mass, Our Lady of the Greenwood's eighth grade class presented a "Heritage Day Skit" for the whole school's enjoyment.

Under the tutelage of John Carter, the students celebrated the school's 30th anniversary (although the cornerstone reads "1955," the first spade of earth was turned in 1954) by looking back at what life in school used to be and looking ahead with a well-aimed message for the future.

This project is the outgrowth of last year's Heritage Day activities, when Carter encouraged his students to learn more about their school's history by collecting old manuscripts, photographs and memorabilia relating to Our Lady of the Greenwood.

Although Carter maintains that plans are "still rough," his desire is to create an archives of sorts to preserve the memories of the school. And his eighth grade history students contributed a noteworthy addition with this year's skit, which spans three decades of history—focusing on 1954, 1964, 1974 and 1984. The action was videotaped by Carter, thus creating a living record of a typical day in a Catholic institution.

The skit was comprised of four separate episodes entitled "Buford's Fantasy," "Beatie Bug," "Matt's Impeachment" and "Nuclear War." Each presented different aspects of education but emphasized a timeless quality that has stood fast against changing circumstances. The episodes were not only a look at education over the past four decades, but an education in themselves.

CARDBOARD walls, school desks and books converted Our Lady of the Greenwood's cafeteria into a schoolroom. The set became a combined time machine/time capsule, carrying the audience through the decades and storing pieces of the past along the way. Actors and actresses dressed

appropriately for the eras and their dialogue, interjected with talk of the times such as "woooonderful!" and "groovy," joined with appropriate background music to create a feel for the time period.

"The kids wrote the skits themselves," Carter said. His students researched with material from the archives and old school yearbooks before beginning their work as playwrights. Each episode was marked by clever situations and witty dialogue with a unifying element, Joe the custodian, weaving through the years, setting up the action and changing the calendar and president's portraits decade by decade.

The skit opened with Joe wheeling in a trash can and bemoaning the mess that he found. He remembered when things were different, say back in 1954. This piece looked at the strict discipline of the '50s, with Buford—a late arriver to class but armed with the ever-present apple for Sister—wishing things could be different. He fantasized about getting the girl of his dreams, much to the chagrin of Sister, who returned to the room while Buford was lost in thought.

The pace quickened with "Beatie Bug." Beetle-mania was on everyone's mind, but was especially felt by one student who had two tickets to a concert and couldn't decide who to take.

From discipline, romance and music, we moved into the '70s, where the question of politics had invaded the classroom. Talk of impeachment was narrowed down to a more understandable level when Sister decided to begin impeachment proceedings against Matt, the class rowdy and perpetrator of numerous airplane fights.

The democratic system was put into action, with the students casting votes on his fate. Sister cast the deciding tally and allowed him to stay if he vowed to do better.

The '80s brought us from paper airplanes to paper bombs, where modern-day students in "Mr. Carter's" class were learning about nuclear war.

Using a lot of humor, visual comedy and an abundance of enthusiasm, Our Lady of the Greenwood's eighth graders gave the rest of the school a chance to look at education as it used to be. The messages they provided were, like education itself, both timeless and timely. The beacons, minds of the students, were shining brightly and, in their eyes, one can see the source of all this brightness. It is hope. And it is hope for us all.



TEA TIME—One of the activities Our Lady of the Greenwood School held for Catholic Schools Week was a faculty tea for teachers of the southside deanery schools. Pictured here enjoying some refreshments are (from left to right): Clare Stahl, Providence Sisters Ann Hutchison, Mary Imelda and Elizabeth Meyer. Sister Mary is from Our Lady of the Greenwood while the other three are from Central Catholic. (Photo by Susan M. Micinski)

Deanery recognizes (from 1)

maturity develop from this. We've always done the academics well."

Spears gives practical advantages. "Dollar-wise, Catholic schools get about three times more for the dollar than public schools. Curriculum-wise, we are stronger in the basics. Our strongest asset lies in the consistency of a concerned faculty and supportive, involved parents."

What is in the future for Catholic schools? Burkhart hopes "that future Catholic education continues to embrace the idea that Catholic schools are important—indeed, life-giving—and that Catholic schools everywhere continue to prepare us to share our light with others, whatever their needs."

Sister Dolores has fears that also worry others. "My greatest fear is that we will become schools for the rich in the future. It is so expensive to maintain a school on the

parish level, and in areas like ours we cannot consolidate. I wish I could see the future. I think what we have to offer is at its best and if possible will continue to grow under the Spirit. I just don't know how we are going to finance that growth."

Spears feels the future will see progress. "More and more communities realize a religious education is a true asset to the community and not a threat. I believe that we will see more financial and tax support from the public sector: About one half of the college students are Catholic. As long as we have a caring community, we will have Catholic schools."

Sister Dominica sums up the future of Catholic schools. "As Catholic schools continue to send young students into a world which challenges the values of Jesus, a deep Christian education will be a must."

CSS staff is reorganized; new posts filled

Catholic Social Services has announced the appointment of three new associate directors as part of an agency

reorganization and merger.

Robert Riegel, agency executive director, said those named to the new positions are David Wilson, associate director for family and children's services; Sue Ley, associate director for services to the aging; and Josephine Hartman, associate director for administration.

Three other staff members were promoted to program directors' positions. They are Franciscan Sister Sheila Shine, director of the family and marriage counseling program; Joanne Karnitz, director of the outreach counseling program; and Joy Baumgartner, director of family life education.

Five new staff members were added to Catholic Social Services in January. Marsha Goldfarb joined the school counseling program, and Barbara Jean Hamilton, Joyce Sutton, Janabeth Vibbert and Dalia Owino joined the Holy Trinity Adult Day Care staff.

CSS is a member agency of Catholic Charities of the Archdiocese of Indianapolis.

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New archbishops are affirmation of hierarchy

by JERRY FILTEAU
NC News Service

What signal did Pope John Paul II send to the U.S. church with his choice of new archbishops for Boston and New York? If anything, it was an affirmation of the current mainstream of the American hierarchy, according to several close observers of American Catholicism.

Both new archbishops are considered well within the standard framework describing most American bishops: doctrinally orthodox and committed to the Second Vatican Council, strong on leadership and discipline within the church but comfortable with ecumenism and American pluralism. They also are considered committed to church involvement in issues of social justice and public policy.

Archbishop Bernard F. Law of Boston is a specialist in ecumenism and a former official of the U.S. bishops' national offices.

Archbishop John F. O'Connor of New York is an enigma to many, but there is wide agreement that he is a strong personality, an able administrator, and very much in tune with the bishops' positions on American public policy.

"Both are people who are concerned not only with the church as church, but with the church as part of the larger society," said Msgr. Francis Lally, secretary for social development and world peace of the U.S. Catholic Conference for the past nine years.

"Archbishop Law's position on civil rights is outstanding," added Msgr. Lally, a priest of Archbishop Law's new See.

HE SAID Archbishop O'Connor will probably be more involved in New York affairs than his predecessor, Cardinal Terence Cooke. "He is very forward-looking in solving both domestic issues and international ones."

Jesuit Father Joseph O'Hare, editor in chief of the national Catholic magazine *America*, described both men as centrists. "They are two very reliable, very presentable bishops... They're middle of the road—which is not to say that they are mediocre, by any means."

"Those appointments do not reflect an attempt (by the pope) to clamp down on the directions in the church in the United States" such as some conservative voices in U.S. Catholicism had been predicting, Father O'Hare added.

Archbishop O'Connor received wide publicity in the United States in 1981-83 as the so-called "hawk" on the committee that drafted the U.S. bishops' controversial national pastoral letter on war and peace.

But Catholic analysts were widely agreed that this popular label was un-

merited and represented a great oversimplification of his position.

Msgr. Lally said that the new archbishop, who since November has been chairman of the bishops' Committee on Social Justice and World Peace, has made "very good contributions" to the committee's work.

"PEOPLE HAVE gotten the wrong impression in describing him in hawkish terms," Msgr. Lally said. Archbishop O'Connor's position on the war and peace pastoral was "not that at all," the priest explained, but a matter of caution as to the extent to which the bishops are competent to address areas in which they do not have technical expertise.

"To call him a hawk," said Father O'Hare, "is to suggest that he's an unthinking advocate of 'America, right or wrong.' But he's not that. He's a very articulate, reasonable man, and in fact he did support the pastoral. Remember, his military background as a chaplain in Vietnam placed him on another side of an issue that was very formative for many Catholic social activists."

Auxiliary Bishop Thomas Gumbleton of Detroit, who also was a member of the war and peace committee and who espouses a strict theology of non-violence, said Archbishop O'Connor "very clearly took a strong stand on the just war theology—but so did the other bishops (on the committee) except for myself."

"Perhaps he was more forthright in pushing for certain points of view, but always we were able to engage in very reasonable discussion... and come up with wording that satisfied both our concerns," Bishop Gumbleton added.

MSGR. LALLY said Archbishop O'Connor, as a member of the USCC justice and peace committee, is his own man, one who "studies the issues very carefully" and is "not afraid to ask questions or seek clarifications."

But he is also "very easy to work with... He relies heavily on the staff and trusts them," and even on controversial issues such as Central America "he has been very supportive of all our positions," Msgr. Lally said.

Jesuit Father Gerald Fogarty, a U.S. church historian and professor at the University of Virginia in Charlottesville, said that "the two appointments are different, so I'm confused" as to what kind of signals the pope might be sending to the U.S. church.

"Neither is Rome-trained," thus belying a prediction by some that the pope would be leaning heavily toward products of Rome's pontifical universities in his choice of key leaders in the U.S. church, he said.

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AN INSTRUMENT OF PEACE

SHARING AND CARING—Eric Reister, a sixth grader at St. Michael's School in Brookville, tied for first place in The Criterion poster contest grade 6-8 category recently. Eric's poster can be seen in full color in parishes promoting The Criterion during Catholic Press Month.

Father Fogarty added that Archbishop Law is probably the first American bishop in history to have received his college education at Harvard University. Msgr. John Tracy Ellis of the Catholic University of America, considered the leading U.S. church historian, agreed that this was probably correct.

The two historians also noted that Ar-

chbishop Law—a priest in Mississippi and bishop in Missouri—was the first archbishop of Boston in many years who did not have his roots in the Boston area. His predecessor, Cardinal Humberto Medeiros was born in the Portuguese Azores but grew up in Massachusetts.

A number of commentators said the new archbishops in the two major Sees New York and Boston, regardless of what was named, would of necessity serve some kind of counterpoint to the voice of Cardinal Joseph L. Bernardin of Chicago, national spokesman for the church.

Since he was named archbishop of Chicago in July 1982, Cardinal Bernardin "has occupied center stage by himself," said Father O'Hare.

The filling of the New York and Boston Sees adds "two more voices, with the shades of difference, with different accents," he said.

They will provide a balance of national voices, "but whether it will be a challenge to Cardinal Bernardin is another matter," said Msgr. George Higgins of the Catholic University of America, who was spokesman on public policy issues for the U.S. bishops for more than 35 years.

Msgr. Higgins described Archbishop Law and Archbishop O'Connor as "different types, with different background and different approaches." But the style leadership they will exercise and how they might interpret or nuance church positions on national issues remains to be seen, he said.

While observers did not think the two new archbishops would favor significant different directions on questions of the U.S. church and social policy, they saw in both appointments possibly a stronger emphasis on internal loyalty and discipline in the church.

Bills await final decisions of Indiana legislators

It appears that the 1984 session of the Indiana General Assembly will be over within a week, and final decisions remain on several bills which are of concern to the Indiana Catholic Conference (ICC).

Those bills now face a time crunch as hundreds of pieces of legislation await committee and floor action.

Among ICC-backed bills still in the legislative hopper are those involving abortion, pre-natal care, tax credits for private schools, residential facilities for the mentally ill, job training, appropriation for Project SAFE, and tax credits for employers who provide child care.

M. Desmond Ryan, ICC executive director, urges Catholics to express their opinions to their legislators immediately. Final votes will come soon.

Here is an update on some issues, as summarized by the ICC:

HB 1266: Tax credits for donating computers to private schools. Passed by the House of Representatives, 83-15. Assigned to Senate Finance Committee. Would extend the same credit to private schools that was granted to public schools last year. Needs immediate support from those interested in non-public schools

because of opposition from public school interests.

HB 1023: Parental consent for abortion on a minor. Passed 71-25 in the House. Despite having eight sponsors in the Senate, passage is not certain. The ICC encourages those supporting the right of the family to guide a minor daughter with the abortion decision to urge their senators to vote in favor of this bill.

HB 1141: Prenatal care for first-time pregnancy. Passed by House, 93-6. Assigned to Senate Health, Welfare and Aging Committee. This is considered a major pro-life bill by the ICC. Proper prenatal care has been shown to reduce infant mortality, reduce birth defects and help assure healthy infants. Similar bills have been introduced many times in past sessions but have never been approved in the Senate. Biggest problem is cost (\$1.2 million), although evidence shows the cost-effectiveness of preventing birth defects rather than paying for long-term care.

HB 1294: Supplemental appropriation bill. Passed in House, 93-5. Assigned to Senate Finance Committee. Includes \$12 million for Project SAFE. Also amended to include \$500,000 for residential treatment for the mentally ill (as called for in HB 1375) and \$5 million for a mental health

contingency fund to pay for improvements demanded by the U.S. Justice Department in Indiana's mental health care.

HB 1258: Employer child care program—tax credit. Passed in House, 88-9. Assigned to Senate Finance Committee. Would give a state income tax credit to an employer operating a child care program for its employees. ICC supports this bill because of the number of mothers who work, often not by choice but because of economic necessity. This includes single parents as well as mothers in low-income families. Research shows current child care facilities fall short of meeting the demand. In addition, on-premise child care facilities would allow parent-child contact during the day.

HB 1375: Residential facilities for the mentally ill. Approved in House, 96-0. Assigned to Senate Health, Welfare and Aging Committee. Would establish residential facilities for the chronically mentally ill.

HB 1263: Appropriation for Job Training and Partnership Act (JTPA). Passed in House, 96-1. Assigned to Senate Labor Committee. Provides job training for certain unemployed and dislocated workers.

WASHINGTON NEWSLETTER

Snacking ends boycott

by LIZ ARMSTRONG

WASHINGTON (NC)—When an executive of Nestle, the international food company, and a Nestle boycott leader symbolically shared Nestle candy bars on Jan. 26, they not only ended a bitter, nearly seven-year fight but may also have inaugurated a new model for approaching tough social issues.

Boycotters were persistent and the corporation increasingly accepted responsibility for its actions and made changes to comply with international standards. The result was agreement in a conflict which, it once seemed, would never go away.

By the time it was suspended, the Nestle boycott had drawn the support of numerous U.S. church groups, including Catholic organizations and individuals. A Catholic nun, Sister of Charity Regina Murphy,

chaired the International Nestle Boycott Committee.

The boycott also:

► Contributed to the dumping of a nominee for assistant secretary of state for human rights;

► Became a factor in implementing a World Health Organization code for international infant formula marketing, and

► Forced a multinational corporation to take such a long hard look at the ethics of its corporate practices that it set up an independent audit commission to investigate its behavior.

The boycott began in June of 1977 to protest Nestle's promotion practices in underdeveloped nations. By 1979 representatives of governments, consumer groups and infant formula manufacturers at a World Health Organization meeting agreed on formula marketing recom-

mendations, which Nestle pledged to follow. In 1981, more than 110 nations approved a comprehensive WHO code for marketing formula.

But a decision by the Reagan administration to cast the lone vote against the WHO code brought the formula debate home again. The House of Representatives promptly voted 301-100 to back a resolution of "dismay," urging the Reagan administration and U.S. corporations to follow the code anyway.

The formula debate, meanwhile, probably also helped scuttle the nomination of Ernest W. Lefevre, the Reagan administration's choice as assistant secretary of state for human rights. Critics asserted that his Ethics and Public Policy Center had obtained \$25,000 from Nestle and published a study which a coalition of Catholic, Protestant and Jewish groups

described as "highly favorable to Nestle's position."

Nestle in 1982 announced its own lengthy guidelines for corporate compliance with the WHO code. The same year it announced formation of an audit commission, funded by Nestle but operating separately under the direction of former Sen. Edmund Muskie, to investigate alleged corporate violations of the WHO code.

The commission, in various reports, found things both to praise and criticize in Nestle's performance. For example, it found that Nestle in 1982 had violated both the WHO code and its own guidelines although progress was being made.

SERIOUS discussions between Nestle and boycott leaders followed in late 1983, with WHO and UNICEF helping to clarify the remaining areas of differences.

Suspension of the boycott came a few weeks later.

As someone pointed out at the Jan. 26 press conference, analysis of the way Nestle and the boycotters gradually resolved their differences would make a fine thesis for a master's degree in business administration. For one thing, the eventual, serious dialogue between the two sides proved that, despite differences, two adversaries through hard work and willingness to cooperate (without necessarily compromising) can reach a mutually satisfactory agreement.

Moreover, despite the underdog status they had—at least when the boycott began—the boycotters demonstrated that determination, professionalism and loyalty to a cause can pay off, even if it takes years.

Finally, Nestle's action in probing its own conduct is worth noting. Nestle may not be the first entity to set up a separate commission to study a troublesome internal issue. Governments, and probably other companies as well, have used them in the past—perhaps as much to defuse criticism as to do anything concrete about a problem.

But Nestle, once it established the commission, found itself in the somewhat awkward position of having its own creation criticize it and urge further scrutiny. The company apparently not only listened to the message but took it to heart as well.

As a result, "in the last year Nestle has put itself in a leadership position" and demonstrated "very responsible actions," said Douglas Johnson, executive director of the Infant Formula Action Coalition, at the Jan. 26 press conference.

"These changes have not come easy," Johnson said. "They have developed over time. They have needed many voices, both outside and in, and we know, inside the company." Yet, he added, "Nestle has moved forward to become a model for the whole industry, a model which creates a new standard for corporate behavior."

Child abuse is part of 'Baby Doe' bill

WASHINGTON (NC)—By a vote of 231-182, the House of Representatives Feb. 2 included in a major child abuse bill a measure extending legal protection to handicapped infants in "Baby Doe" cases. The Baby Doe provision, named informally for two cases of infants born with birth defects which were not immediately treated, would require state agencies to initiate a system for investigating and reporting instances in which handicapped babies are denied medical treatment and nourishment.

Religious celebrate Holy Year

VATICAN CITY (NC)—Men and women Religious should be "signs of contradiction," said Pope John Paul II at a Mass Feb. 2 during which the Religious gave him several gifts, including a Bible symbolizing the word of God and a first aid kit representing healing. "The world has need of the authentic contradiction of consecrated Religious who must continuously be the yeast of saving renewal," the pope said during the Mass at St. Peter's Basilica marking the end of the two-day Holy Year celebration for Religious.

St. Paul was a man of many talents

by Fr. JOHN BUCKEL

With the exception of Jesus, no person has ever done so much for Christianity as St. Paul. Driven by the fire of love, he went to distant shores and far away lands to proclaim the good news of the risen Lord.

Through the missionary activity of Paul, Christianity spread from the confines of Judea to the four corners of the known world. A real love affair existed between Paul and the Christian communities that he established. Sometimes affection, sometimes guidance, sometimes reprimands, but always love is found in Paul's letters to various Christian communities.

Paul's competence as a theologian is beyond dispute. His many letters bear witness to his great theological insights. The body of Christ, temples of the Holy Spirit, justification by faith, the resurrection, and the second coming of Christ are but a few of the topics that we find in his writings.

Paul was a man of many talents. His Christian vocation demanded that he act as a missionary, a pastor, a teacher, and a spiritual director. Above all, Paul was a man of faith and of prayer. Paul's prayer life was something to behold. He had a deep and lasting relationship with Jesus. Paul was comfortable with the ordinary and the extraordinary alike. He spoke in tongues, and on one occasion in prayer, "he knew not if he was in the body or not!"

Let us paint too rosy a picture of Paul, let us remember that he was a human being. For all of his great deeds, and for all of his great writings, and for all of his great prayers, Paul was not perfect. Paul once wrote of his imperfection in a most dramatic way. He suffered from a "thorn

in the flesh," and he prayed that God might take it away. God answered Paul's prayer in this way: "My love and my grace are enough for you."

Theologians have debated for centuries as to the meaning of this "thorn in the flesh." Was it a physical ailment or was it a flaw in his personality? We can never know for sure, but we can make an educated guess. In the Acts of the Apostles, we read on one occasion of Paul and Barnabas separating in their missionary activity. There seems to have been a personality conflict, and more than likely, both parties were at fault. In his letter to the Galatians, Paul uses some very strong language (to say the least) in addressing his opponents. If we read between the lines, can we detect that Paul was impatient, or ball-headed, or had an uncontrollable temper? Whatever the case, Paul was definitely not perfect.

Paul recognized his own faults and shortcomings. As much as he would have liked to rid himself of his weaknesses, Paul remained powerless against them. Instead of being discouraged or depressed, Paul wrote, "When I am weak, then I am strong." It is here that the sanctity of Paul really shines forth.

While reflecting on his own limitations, Paul realized all the more how much he needed the saving power of Christ. Paul could not conquer his sins alone: he was dependent upon Jesus. Whatever caused Paul to become more aware of his dependence on Christ (even a weakness) was good. Furthermore, his own shortcomings made him more compassionate toward the failings of other people.

Anniversary Annals



For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

The establishment of the diocese began in the town of Vincennes. This week's feature is taken from the Vincennes Gazette which on Saturday, February 8, 1834, published volume 3, number 36.

KNOX CIRCUIT COURT
March Term 1834

Joseph M'Clure, Executor of Robert Elliott, deceased vs. Wilson Lagow in Foreign Attachment

Notice is hereby given the defendant, that the plaintiff has sued out of my office, a writ of Foreign Attachment, returnable to the Knox Circuit Court, to be holden at Vincennes, on the first Monday of March next; and that the same has been levied on a certain house and lot in Harrison's addition, in the Borough of Vincennes, Knox County, and designated on the plat of said Borough, as Park's lot, bounded as follows: On the South West by Hart street, on the South East by St. Louis street, on the North East by Lots, and on the North West by the Wabash, as the property of the defendant.

Clerk's Office, Knox County
January 22nd, 1834
A.D. SCOTT, Clerk
Vincennes, Ia., Jan. 25, 1834—34-4f

the criterion

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LIVING THE QUESTIONS

Many parishes mark special anniversaries

by Fr. THOMAS C. WIDNER

Our Lady of Lourdes is celebrating its 75th anniversary as a parish this weekend.

It's the first of 13 parishes in the archdiocese which are having special anniversaries in this sesquicentennial year of the archdiocese. The most significant celebration will be that of Immaculate Conception at Millhouses which is 150 years old along with the archdiocese. Their festivities will take place in September.

But celebrations will likewise be forthcoming from six others which will be 125 years old this year. These are: St. Michael at Cannelton, St. Mary at Richmond, St. Maurice in Decatur County, St. Paul in Decatur County, St. Pius in Ripley County and St. Paul at Tell City.

Of 75th anniversaries, besides Our Lady of Lourdes, celebrations will be taking place this year at Holy Rosary, St. Catherine and St. Philip Neri.

In addition, Our Lady of Providence at Brownstown will observe its 50th anniversary and St. Jude celebrates 25 years.

Not all of these parishes have special festivities planned. St. Maurice in Decatur County, for example, in 1982 celebrated the 100th anniversary of the construction



of its present church building. According to sources there, the parish has not made any special plans to honor its 125th anniversary as a parish.

Whether there is a celebration or not, each of these parishes has reached an important mark in their histories and in the history of the archdiocese. Each has made its own special contribution to the archdiocese's existence and to the spiritual growth and development of people who have passed through these parishes and continue to do so. The honor goes to the men and women who contributed to the faith life of people.

I'm particularly interested in Our Lady of Lourdes this week because I was a parishioner there for about six years and attended the parish grade school the first five years of my education.

The school building I attended is gone now. It used to face East Washington Street just west of the church. A two story brick structure, it was my introduction to academe. I remember being so uncertain my first day of school that when Franciscan Sister Irvin Marie herded us to Mass the first morning I took all my books and supplies with me because I thought we wouldn't be going back to that room.

I can still picture her laughing (a kind laugh) and calling me her "funny Tommy."

I can remember living in mortal fear (along with all the other kids) of Sister Berarada. I'm not sure if that's really the way her name was spelled. It's a name I had never heard before or since but I spelled it the way it sounded. She was the ferocious seventh grade teacher

and I was certain for the five years I spent at the school that I would suffer and die when I too reached the seventh grade. Fortunately for me, St. Bernadette Parish opened when I went into the sixth grade and we lived inside the new parish's boundaries.

But it was an elderly Sister Elizabeth who in the second grade meted out punishments with a ruler across the knuckles. One day she asked for homework she had never assigned. Of course, we all sat alphabetically in those days. Barbara Bates was the first to get the stick. But when Sister Elizabeth realized she was going to have to give it to everybody in the room, she stopped after Barbara had been thoroughly trounced. I was saved.

It was at Lourdes I had my first introduction to black people. About my second or third grade a black child enrolled in the first grade. Many of us approached the tearful child on the playground to touch his kinky hair.

In those days Lourdes was pastored by Father James Moore and the memory of Msgr. Michael Lyons lingered kindly. From those days most of my memory is with the school and not the parish as such. When you're that young, your memory of a parish is with a school or an athletic program or warm teachers, priests and Religious. Fathers Joe Beechem and Bill Bumheier were assistants in those days.

Congratulations to Our Lady of Lourdes Parish. You can't go home again, I know, but it is still nice to drive by and remember now and then.

We are more willing to address reality of death

by JOSEPH B. SANKOVICH

Change is a phenomenon that just will not go away. In a purely secular approach, how we cope with change has something to say about how well we will complete a happy life.

Death and the fact that one day we will participate in it have not changed. Since 1969 and the publication of "On Death and Dying" by Elisabeth Kubler-Ross, there has been more of a willingness to address this reality and our manner of coping. When one sees individuals and families sharing terminal illness in complete honesty, and couples that with a shared faith, a belief in resurrection of the dead, then this surfacing of the death reality has been most worthwhile for these 1980s generations. We must wonder, however, what changed to protect us or shelter us from the reality of death. We need only look back to the years between 1850 and 1940 for some possible answers.

Within that time frame death of children was most common. Of the 2 million deaths in this country last year, less than 5 percent were of children under the age of 15. Death of mothers in childbirth was also most common in the past, as was shorter life span. Today, 70 percent of all deaths in this country involve individuals over the age of 65. In the years of the last century, with an extended household under one roof, a grandfather/father would have made arrangements for a family burial plot consisting of 24 to 36 grave spaces. The few remaining of those spaces in family plots are now taken by children/grandchildren of those farsighted individuals.

With the church at the heart of the death experience, decisions were few and there were many individuals from the neighborhood to assist. With preparation of the deceased at home, with viewing in the parlor, with burial in the parish cemetery, with a Requiem Mass and Rosary during

the wake, with ground burial the only choice but for the wealthy, with the pressures of the Great Depression and the war years, death was addressed and coped with. For the survivors, life went on because the next day, week, month, year had problems sufficient unto itself.

Certainly the years following the Second Vatican Council manifest change in the church; e.g. what we used to call extreme unction is now celebrated as the sacrament of the sick. We are called upon to participate in this sacrament with much more frequency, finding in the celebration of the anointing both physical and spiritual healing.

The Requiem Mass has certainly evolved in the past 20 years. We truly celebrate a liturgy of Christian burial with joyful hymns directing our attention to themes of happiness and resurrection. We see the liturgy personalized with participation of family members and find a clergy and staff of additional pastoral ministers trained and willing to continue involvement through the grieving process.

ALL WE need do is look to our own personal experience to know that the family has changed. Life 100 years ago with family all settled within a 10-mile radius enabled frequent contact. Holidays saw all family members coming together at once for joyful celebrations such as Christmas and Easter. Today's families are dispersed with contact more by phone than in person, with infrequent visitation because of distance. Even if children have remained in the same town, how many parents have moved either permanently or for months at a time to warmer climates? We need only ask ourselves when the last time the whole family was together under one roof.

Individually we have changed, grown and developed as well, especially under a completely different set of pressures than those known by our parents and grand-

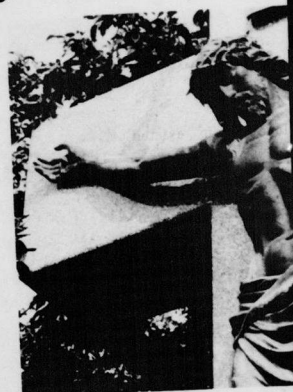
parents. How we view, accept and cope with death has changed. Many of us are able to put off any contact with death for many years, perhaps not even having to address its consequences before we reach the age of 50, when a parent dies. While on the one hand we are confronted with the reality of death, we want to continue to live and not have to address death.

Celebrating the mystery of the resurrection of Jesus Christ and His promise that one day all will share life beyond the grave is at the heart of the church's identity. The church does this through sacraments, in death-related issues especially the sacrament of the sick and the funeral liturgical rites. The church does this through sacramentals, especially her own Catholic cemeteries where the sacredness of human life is proclaimed, where the sign value of those who await Christ in Glory as a people of faith, is most profound. The church does this through ministerial personnel, who share the charge to bring Christ's healing comfort to those who must pass through death to life.

It takes a decision to involve oneself in order to share the benefits of the church's healing ministries. Much of what is cited above loses its richness if it is arranged for hastily or at the last minute.

With a family extended and pulled apart by responsibilities and often by many miles, consider the benefits of pre-need planning when families are able to come together on the occasion of the death of a member. Time is at a premium; if there are details, all clouded and intensified by the grief called bereavement, then the opportunities afforded those family members to be the best that they can be for each other in the brief amount of time that they will share together is severely compromised. When one comes home and is able to be with a surviving parent, brothers and sisters, one wants to be able to be supported, comforted and healed by the loving concern and time devoted to one another.

And finally, there are arguments for pre-need arrangements which must be surfaced. In 67 percent of instances, a husband dies before the wife. Significant income flow ceases with his death. Unless this is previously discussed and arranged, a widow, uncertain about many implications involving income flow, available resources and the desires of the deceased spouse. The widow is left to flounder in a highly-charged, emotional grief state, making decisions alone about what will be the family's third largest single outlay of



income, behind only the purchase of a home and transportation.

Sharing in this decision is a concrete sign of love and devotion, and faith in each other, a concrete manifestation of responsibility and caring not only for spouse but for children as well. It enables family to be family when death occurs. It conserves future resources such as insurance and allows that type of protection to be what it really is meant to be—a sum of money which will allow life to continue until adjustments can reasonably be made. Sharing this decision between two spouses says that they have truly seen the marriage as a way in which they have worked together to find their salvation.

Some time ago, Pope John Paul stated, "If I am not ready to die, then I am not worthy to live." That statement has many dimensions.

For us, as we consider the topic of pre-need, as we look at the implications of addressing the reality of death, as we attempt to understand all of the complicated questions that surround that reality, as we attempt to be responsible and address pre-need planning as a moral imperative, we find courage to live, satisfaction in having acted in a most loving fashion on behalf of family. We are reminded of a much less complicated time, an example of simplicity, St. Francis of Assisi. In this context we call to mind words from his prayer, "For it is in dying that we are born to Eternal Life."

(Joseph B. Sankovich is a field executive with Diocesan Cemetery Consultants and assignment to Catholic Cemeteries of the Archdiocese of Indianapolis as director of its new established pre-need counseling program.)

Father Ritter asks senators to fight for family

WASHINGTON (NC)—Conventual Franciscan Father Bruce Ritter, founder of Covenant House, asked senators to continue the battle for the American family and against the exploitation of children.

"The traditional American family is an awesomely strong and resilient institution, but it has probably never been closer to collapse than it is now," Father Ritter told the Senate Caucus on the Family in Washington Jan. 26.

Sen. Jeremiah Denton (R-Ala.), who

formed the Senate Caucus on the Family, praised Father Ritter's work with runaway children at Covenant House in New York and his programs in Houston, Toronto and Antigua, Guatemala. Earlier Father Ritter had been praised by President Reagan in his State of the Union address Jan. 25.

Father Ritter condemned what he called the deterioration and virtual collapse of the social and moral climate which supports and nourishes family life.

New Woods president sees clear role for women's college

by MARIA WILCOX
Terre Haute correspondent

"The women's liberation movement has influenced what a woman's college is all about," theorized Providence Sister Barbara Doherty, the new president of St. Mary-of-the-Woods College, the oldest Catholic liberal arts college for women in the nation. Succeeding Providence Sister Jeanne Knoerle, she assumed office on Jan. 1, 1984.

"We're proud to be a woman's college," she declared. "This is a time in which having role models who are women is exceedingly important. There are very few college presidents in the United States who are women."

Women in administrative positions is somewhat unique in the United States,

Sister Doherty observed, referring to her own proficient staff of professionals. "In a woman's college all of the important student offices are filled by women. This gives women a very fine background—training and experience for roles that they will fulfill in society," she explained.

Sister Doherty's own background will be invaluable to her new role as president. She served on the school's board of trustees from 1982 to 1983. Just having completed eight years as co-provincial and administrative officer for the Chicago province of the Sisters of Providence, she credited her experience in administration as highly important to her present position.

AS 13th president of St. Mary-of-the-Woods College, she returns to the scene of student days and teaching years as associate professor in the Department of Religion from 1963 to 1967 and from 1971 to 1975. She is the first Woods president to be elected rather than appointed to the position.

Looking back, the vivacious educator, who will be formally inaugurated March 25, claimed that the college has always been evolving. "St. Mary-of-the-Woods has always tried to meet the times in which we live; to assess the needs of women in a particular era and put all of our energies and our intellectual endeavors toward benefiting women," she enthused.

A noted theologian, educator and author, Sister Doherty holds a doctorate in theology from Fordham University with a specialization in South Asian Religions. In 1960 she opted to earn her master's degree



ANNIVERSARY CELEBRANTS—John and Margaret Mills, members of St. Patrick's parish in Indianapolis, will celebrate their 70th Wedding Anniversary with a Mass of Thanksgiving in their home today. The Mills were married in St. John's Church, Loogootee, on Feb. 10, 1914, and moved to St. Patrick's parish in 1920. Their 10 children, including Fred, Helen Norman, Connie Williams, Robert, John, Alberta Phillips, and (deceased) Evelyn Wessel, Roger, Paul and Edward graduated from St. Patrick's School. The Mills also have 28 grandchildren, 13 great-grandchildren and one great-great-grandchild. (Photo courtesy Connie Williams)

in theology, an unusual choice for a woman then. "We were never allowed to study in seminaries in those years and so it was hard to find a school that would grant a theology degree to a woman," she comments. Sister Madeleva at St. Mary's College, South Bend, had started a theology school and that was where Sister Doherty earned her master's.

AN UNCLE, Walter Farrell, a Dominican priest renowned in theology, was an influence in her decision. He was the author of four volumes called the "Companion to the Summa" that were "well-thumbed and worn" by anyone in theology during the late 40s, 50s and 60s.

Sister Doherty's work in South Asian Religions was primarily in Hinduism. "I studied Sanskrit and read the Hindu scriptures in Sanskrit. My interest," she continued, "has been in the religious dimensions of humankind: how it is that human beings know God and name God and come to God. The ability to know more about religious humankind than one's own faith community is a very broadening learning experience for me," she reflected.

"I have been giving retreats since 1971 all over the world—in North America, in Central and South America, as well as in Asia," she reported. She already has been busy conducting a retreat for campus ministers, as well as one for the general public. A pre-conference retreat held on the eve of Religious Awareness Day at the college was begun with her address on women at a women's college, in the Church and in society.

SHE HAS another general retreat on her agenda for April 6. "One priest intends to bring all his catechisms to it," she notes. Concerning her availability for giving local retreats, she suggests, "It's up to the community around here to invite me." She emphasizes the good of a retreat in one's life—the need "to come away for prayer and to be by yourself to be with God."

Beyond retreats, Sister Doherty definitely intends to be active in other phases of the Terre Haute community. She has agreed to serve on the Economic Resources Committee for the Alliance for Growth and Progress. As college president, she recognizes the value of tradition. "It's the tradition we would be offering our students in the general education program. Yet it's the tradition transmitted into the present so that the people of the present can comprehend it. That's what is important," she reasoned.

In preparing women for life in the complexity of our technological times, Sister Doherty praised the college's "excellent goal": strong emphasis upon the liberal arts, communication skills, career preparation and intercultural and intergenerational relations. "I think the goal means exactly who we are, what we're doing and what we want to do. We always would add programs, but in the context of that goal."

Sister Doherty believes that the education granted to students at St. Mary-of-the-Woods College is second to none, but it's something that has to be monitored. "You have to examine your faculty all the time. You have to evaluate the students' activities in regard to their classes," she stresses. She commends the college for monitoring its educational offerings consistently. "For instance," she relates,

"next September the Freshman Class of 1984 will begin a new integrated general studies program. The fact that the faculty has been looking into this for a year and a half now says to me that St. Mary's is alive and thinking and examining itself," she concluded.

"Whatever I can do as an educator to help women gain confidence in themselves and gain a certain dignity for who they are—that is what I stand for," she maintains. Sister Doherty considers herself a feminist in the sense that she wants the women of the world to be able to take their rightful place in society and in church. A world traveler, she has found "that the world's women are always the down-trodden, and that is true in the United States as well," she adds.

St. Mary-of-the-Woods offers the Women's External Degree program for women of any age who wish to earn a college degree without disrupting their lives. The College also provides a comprehensive program of continuing education through its Center for Lifelong Learning. "We know in this country that continuing education for every human being is important. Every woman needs to continue to gain knowledge . . . just as in any other job. You have to continue to grow," she challenges.

Incorporating this philosophy into her own life, Sister Doherty has authored a successful book, "I Am What I Do." A second book due out near Easter is titled "Make Yourself an Arc: Beyond the Memorized Responses." "I'm working on a book now—in its barest rudiments of being worked on," she laughed. This new work is about sisters. It is an effort to refute the very poor publicity they have received; to disprove the ridiculous image of sister in full habit singing 'Ave Maria' and saying, 'use this kind of deodorant or eat rice krispies or whatever . . .'"

"I'd like to present to the world who we are. I don't mean to just the Catholic faithful but to the world at large," she stressed. "Teachers today are highly competent, trained women—teachers, nurses, social workers, all kinds of things."

Sister Barbara Doherty is a multifaceted role model with charisma to inspire, to guide, to challenge women to develop their full potential. Noting that The Woods is the first college established in the Archdiocese of Indianapolis, she said, "I really do want St. Mary-of-the-Woods College to be an active influence in the Indianapolis archdiocese."



Sister Barbara Doherty

THE INDIANA FEDERATION OF RIGHT TO LIFE INVITES YOU TO JOIN IN THE FIGHT AGAINST ABORTION

On behalf of the Indiana Federation of Right to Life, Inc., I would like to take this opportunity to introduce our group and make known to you the reason for our existence.

The Indiana Federation of Right to Life was recently formed to work on behalf of the unborn child. We feel that all life is sacred, starting at the time of conception and continuing until natural death. We feel that the unborn, the physically handicapped and the elderly, should have the most basic of all human rights, **the right to life.**

Many of our chapters in the organization were formerly associated with the Indiana Right to Life organization and have worked against abortion for several years. However, it is our belief, that *any and all Pro-Life legislation is worth working for* and that any such legislation which would assist this basic right to life in any way, is worth our time and effort. We intend to work closely with the National Right to Life Committee and other responsible Pro-Life organizations. We feel our organization has already become extremely credible and will create a much more positive image to our elected officials, our friends and the general public.

We extend this invitation to you to join with us in this fight against the evil of abortion. If you would like to join our organization or make a donation to help in our educational efforts, it would be greatly appreciated. We pray for God's help and yours, that as we take this new direction, the unborn will be the ultimate beneficiaries.

Yes, I want to help stop pro-abortionists from forcing their beliefs on defenseless unborn babies. Here is my contribution.

Name _____

Address _____

City _____ State _____

Zip _____ Phone _____

Amount of Contribution _____

Mail Contributions to:
Indiana Federation of
Right to Life, Inc.
P.O. Box 94
Montgomery, IN 47558

Faith Today

• February 1984 •

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Bringing a little of the monastery home

By Dolores Leckey
NC News Service

Maybe it was a household packed with small children.

Maybe it was the sense of being pulled in many different directions.

Maybe it was a longing to glimpse God in the confusion.

But something — whatever it was — about the life of a monastery called to me in the early days of marriage and parenthood. (No, that doesn't mean I made plans to join one.)

The basic monastic rhythms of prayer and study, of work and play shaped a life (so it seemed to me) that symbolized stability and creativity. Furthermore, those rhythms seemed remarkably apt for a home of lay people, another kind of "household of God," as St. Benedict referred to his first monastery.

How could I tap into that long and rich history?

It seemed best to begin with myself. This effort, however, didn't herald any great outward change in my home management or mothering.

At first it meant saying the church's morning prayer — called Lauds — by myself each morning. Slowly, slowly, I began to realize that a long-ago and far-away writer of the psalms knew me through and through. Gradually the prayer of the church became like daily bread to me. It gave me new energy.

Children help their parents to grow in many ways if we let them. Our young children's natural enthusiasm for rituals and celebration led my husband and me to enter more fully into the cycle of the church's year. As a family we recited the particular psalms of the season, we lighted our candles, we read the lives of the saints.

This, then, was our community prayer, offered around the edges and in the natural spaces of the evening meal — a bit like the evening prayer of Vespers in a monastery.

Life in the homes of lay people resembles life in a monastery? Surprising as it may seem, these two "households of God" have much in common, as Dolores Leckey discovered. The ancient rhythms of monastic life found their way into the natural spaces of her 20th-century home life.

So now, two prayer points existed, steadying the active, busy days of a growing family. Like sunrise and sunset, these two points could be counted on. Lauds and Vespers.

Another side of monastic life presented itself — solitude and silence. Were these qualities impossible in late 20th-century homes?

As an at-home mother with children in school and at home, it didn't seem that I had much choice over the use of my time. But I began to discover some op-

portunities to choose silence, even back then.

Several years ago, I wrote about this crossroads of choice in a publication called "The Wind Is Rising":

"I looked at the shape of a typical day and noticed some space. There was nap time, usually grasped at as an opportunity to accomplish tasks I couldn't get to while the children were awake. Instead of stuffing this space with various good deeds, I stopped and did nothing...or so it seemed."

No radio, no telephone, just silence. I entered this midday sabbath sometimes with Scripture, sometimes with other writings, often with restlessness and anxiety, sometimes with eager anticipation and frequently with fatigue. My time alone often ended in sleep, just like the children."

It is very difficult for working parents to find reliable pieces of time to be alone and quiet. For me, quiet solitude has to be carved out of the early morning hours.

A sunrise walk, a silent drive to work, an occasional half day in seclusion, an annual retreat — these are my pathways back to the silent centers that still stand within my inner landscape, and that await my entrance.

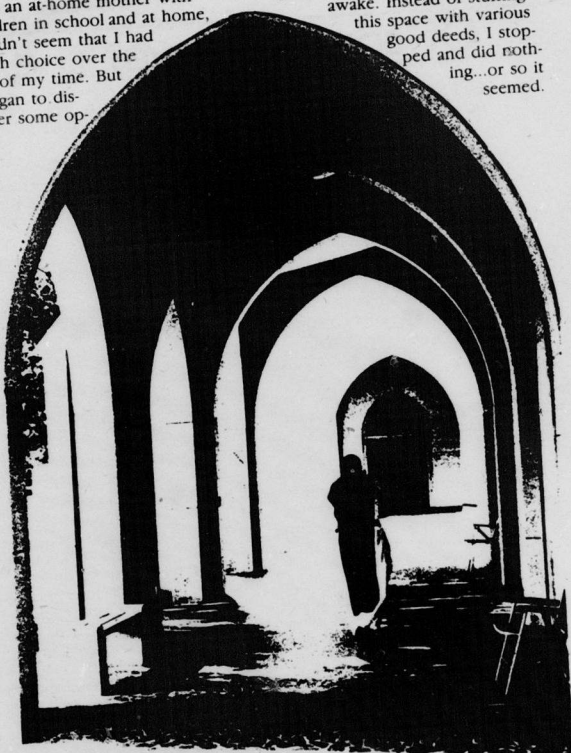
Monasteries long have been recognized as centers of learning. Throughout the centuries monks pursued the study of music and history, science and art, theology and spirituality. They created an atmosphere for learning and for growing.

This is another point at which the home is something like the monastery. The family home is the place for expanding human knowledge as well as the spiritual knowledge of God. The entire atmosphere created in the home is a large factor in promoting this growth. When parents and children pray together and bless each other, for example, they are teaching each other to grow as Christians.

I have been talking about an indirect relationship between monks and lay people. But monasteries do exercise a more direct influence on lay women and men. Spiritual direction and counsel, adult theological education, daily Vespers and retreats are some of the resources available in monasteries.

Do monasteries have anything to contribute to late 20th-century lay life? Yes, clearly — at least my experience of 25 years affirms that this is so.

(Mrs. Leckey is director of the U.S. bishops' Laity Committee.)



By Katharine Bird
NC News Service

Recently, a permanent deacon from Missouri wrote to Trappist Father Basil Pennington, asking how to develop support structures among the deacons in his home community. He wondered if the Rule of St. Benedict for monasteries might help.

The monk, who lives at St. Joseph's Abbey in Spencer, Mass., responded with some suggestions and an offer to meet the deacon to explore the possibilities.

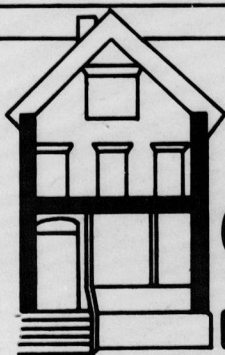
The request came as no surprise, Father Pennington explained. Over the last 15 years, he's noticed a steady increase in people coming to St. Joseph's for advice to take home and use.

Why does this happen? Father Pennington said many people come hoping "to touch base with a spiritual force." Monasteries today offer much "spiritual hospitality."

Some people come "in search of a spiritual mother or father," someone they can talk things over with in a peaceful atmosphere, the priest added. Sometimes these are young people alienated from their families.

Father Pennington also pointed to the tensions of modern life: "People realize that a good job and money in the bank don't give security today. The world is extremely vulnerable — it could be wiped out, so people are looking for deeper meaning."

A monastery brings lay people



HOME renovation:

tips from the monastic artisan

into contact with a way of life that often is perceived as "mysterious and challenging." Part of the fascination of the monastery stems from the perception of it as a special "place apart."

The trick for lay persons, Father Pennington thinks, is to find their own way of going apart; a way that fits into their own lives.

In his book titled "A Place Apart," Father Pennington suggests that lay people locate a quiet place in their homes or nearby, somewhere to pray and reflect. This special place reminds people "to make the time," he writes; people need this to renew their perspective on life.

Family life and life in a monastery bear a number of resemblances, the monk observed. Monks "are a family. We try to share life very deeply."

Like family members, monks are encouraged to "support each other" in their vision for life — to sit down together and talk things over. The support structures among the monks are more than an incidental feature of their life.

Benedictine Sister Henry Marie Zimmermann finds that people come to her convent because of an interest in deepening their prayer life. She is assistant prioress at St. Benedict's Convent in Bristow, Va.

She told of a couple who ap-

proached her convent several years ago for instruction in praying the Liturgy of the Hours — the official church prayers for special times during the day. The couple continued to visit the monastery and gradually others joined them. Today a convent "oblates" program includes 25 lay men and women, mostly married couples.

What are some points of connection between monastic life and the lives of lay people at home? Sister Zimmermann thinks even the vows taken in religious orders are pertinent for the laity.

Obedience, for instance. The word "obedience" is derived from Latin roots which mean "to listen to." It calls for learning to "listen to God and what he is saying to you," explained Sister Zimmermann. For lay people, this is likely to mean listening for God's voice as it is heard through the other people, as well as the events, in their lives.

Poverty is another of the vows. Sister Zimmermann thinks poverty has to do not merely with "what people have, but how they use it. Do they share what they have with others?"

The Benedictine sister recalled St. Benedict's advice centuries ago: "Treat everything as sacred vessels of the altar." That, she thinks, is useful advice that can help anyone develop a useful perspective on possessions.

(Ms. Bird is associate editor of Faith Today.)

Of course prayer is easy for priests...isn't

By Father Robert Sherry
NC News Service

"Come on in, Jerry. Grab a chair. I'll be finished with this phone call in a minute."

Father Jerry Dover and his friend, Father Miguel Solle, had been getting together for late Sunday night shop-talks for three years.

Just as Father Dover settled comfortably into a chair, Father Solle finished his phone call.

"How's your week been, Jerry?" he asked.

"My homily at the Saturday evening Mass was a bummer," Father Dover replied. "I forgot half of it. I guess I was upset from the wedding I had at 3:30 that afternoon. The couple looked unconcerned through the whole service. The few people present acted like it was the first time they had been in church for years. It really frustrates me to try to lead a congregation in prayer when they act like they don't want to be there."

"I know what you mean," Father Solle responded. He wondered whether the couple

should have had a church wedding. "No faith, no ceremony" is my motto," he said. But he recounted his experience with three baptisms that day.

"It was like the whole congregation wanted to be godparents for the three children. The people were so enthusiastic! I felt super."

"That's great! By the way, are you still praying with your Wednesday night group?" Father Dover asked.

"Yes," Father Solle answered. "I'm at the point now where I really need to pray sometimes without being the one in charge."

"I admire you for your adaptability," Father Dover responded. "The only times I sense a genuine feeling of prayer is when I'm at the altar praying and preaching, or when I go off on retreat to some solitude."

"We each have our own prayer ways," his friend commented. "Even at the retreat house I need a group to pray with."

"Remember last week when we were talking about the breviary? Since I've been reading the Bible

more, the Scripture in the breviary is starting to come alive for me. Especially if I let myself listen to the feelings reflected in the Psalms. The prayer group helps me on this, too."

"The Psalms never get me in touch with feelings," Father Dover interjected. "The only feeling I get is historical, like I'm reading about some ancient problem."

"That's how I felt at first. But when I forced myself to think of real people writing and praying these words, a whole new world of human feelings opened up for me. The Psalms are the cries of real people offering their daily concerns to their God," Father Solle responded.

"I used to think all the feelings and actions and problems I faced all day could count for prayer. They do count, but for me it wasn't enough," Father Dover explained. "After a few years I felt dried up. I have to have private reflection time regularly."

"You should have had plenty of quiet time while you were away for two months at school last summer," Father Solle said.



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A Proclamation from Archbishop Edward T. O'Meara Concerning World Marriage Day, 1984

WHEREAS: Sacred Scripture tells us that "male and female he created them that they might cleave to each other and become two in one flesh;" and that "what God has joined together let no man put asunder;" and

WHEREAS: The Church, meditating on the Word of God, teaches that the marriage of the baptized is one of the sacraments of the New Covenant; and

WHEREAS: Faithful marriage is a reflection and a small but precious sign of God's faithful love for his people and Christ's sacrificial love for the Church; and

WHEREAS: The conjugal love of husband and wife enables them to cooperate with God in giving life to new human persons; and

WHEREAS: The fundamental task of husband and wife is to guard, reveal and communicate love and this task is at the heart of Christian vocation; and

WHEREAS: By their lived example, Christian spouses create the "little Church" where their children learn faith, fidelity and loving service; and

WHEREAS: The vitality of the church and the strength of the country depends on the strength and well-being of our families,

NOW, THEREFORE, I, the Catholic Archbishop of the Archdiocese of Indianapolis, join with other religious and political leaders, in proclaiming February 12, 1984

WORLD MARRIAGE DAY

Also, I urge the people of God throughout the Archdiocese to support, promote and celebrate the beauty and permanence of marriage.

+ Edward T. O'Meara

Edward T. O'Meara
Archbishop of Indianapolis

World Marriage Day to be observed this weekend

by JIM JACHIMIAK

June may be the traditional month for weddings, but wedding receptions and wedding cakes will be found in parishes around the archdiocese this weekend.

Bishops and governors from around the country, including Archbishop Edward T. O'Meara and Gov. Robert Orr, have proclaimed Sunday as World Marriage Day. Parishes will mark the fourth annual event in several ways.

Jack and Susie Watson of Indianapolis, regional chair couple for World Marriage Day, serve as liaisons between national and local coordinators. Their region includes the five Indiana dioceses, and the event is sponsored by Worldwide Marriage Encounter.

Watson noted that "there are some big, splashy events which will take place at some of the larger parishes across the country" to mark the event. But there are also "some personal, private things" planned at the parish level.

"The idea behind it is to call attention to marriage and stress that the Catholic Church believes in marriage, and to counteract the publicity that comes from divorce statistics and television," Watson explained.

World Marriage Day is "never going to be a national holiday like Christmas," Watson acknowledges. "But I would rather see a continual 55 percent rather than 100 percent one day and nothing the next."

Interest is increasing nationwide, he said, and Archbishop O'Meara signed a World Marriage Day proclamation for the first time this year.

"The big national push has been a

petition to be signed by married couples," he added. The petitions, affirming Catholic marriage ideals, were distributed to all parishes in the archdiocese by the Family Life Office and Worldwide Marriage Encounter. They will be bound in books and sent to religious and civic leaders, Watson said.

Mrs. Watson noted that in their parish, St. Michael in Indianapolis, a wedding reception will be held for all married couples on Sunday afternoon. Couples have been asked to share their wedding albums with those present, and the wedding cake for the reception will be placed in the sanctuary of the church during liturgies this weekend.

Couples will renew their marriage vows during the Masses, and representative couples will probably be in front of the congregation.

A reception will also take place at St. Christopher Parish in Indianapolis, with a wedding cake donated by parishioners Al and Anne Thompson.

At Holy Spirit Parish in Indianapolis, where marriage preparation programs have been in place for about six years, World Marriage Day is being observed for the first time.

The marriage theme is being integrated into the liturgy in several ways. Joan Luken of Holy Spirit said that homilies this weekend will focus on "marriage preparation and what is being done in marriage ministry."

Renewal of marriage vows will take place during the Masses, and couples in Marriage Encounter and the parish's preparation program are being encouraged to participate.

Father Stephen Banet, pastor of St. Michael Parish in Greenfield, said, "We are planning to have the liturgy center around a husband and wife theme. Husband and wife teams will minister at the altar," including participation as readers and lectors.

Banners and other decorations and a renewal of vows will be part of the

celebration. A prayer from the marriage ceremony will be adapted for use by the couples. "We're going to redo the prayer and have the husbands and wives recite it," Father Banet said.

One Terre Haute parish will focus primarily on two areas. Conventual Franciscan Father Dismas Veeneman, (See MARRIAGE DAY on page 13)

Christian marriage must be based on faith

by Fr. JOHN BUCKEL

"If we get married in the church, it will be real convenient. Down the street is a ballroom for the reception, and the church is centrally located for both sides of the family. We need to make some decisions about the gowns and tuxedos for the wedding party, flowers, and the music. Later on we will contact someone at the church and ask what is required to get married there."

Such a conversation is not uncommon, and it calls forth a fundamental question: what does it mean to be married in the church before a priest or minister?

A Christian marriage is more than a love relationship: it is a relationship based upon faith in Christ. The love of husband and wife must reflect the unconditional love that Jesus has for us. Therefore, in addition to civil requirements, the church asks much more of her members in marriage. The requirements of a civil marriage are rather few: to be unmarried, to be the right age, and to exchange vows before a person recognized by the state. The church also has other requirements to help the couple understand the meaning of a Christian marriage.

Christian love has no true limit. Therefore, a Christian marriage is a lifelong commitment. Christian love calls for fidelity. Therefore, Christian spouses must be faithful to one another. Christian love calls for complete openness. Therefore, Christian spouses must be completely open to one another, especially in regard to having children. Christian love calls for complete freedom. Therefore, a person can never be forced by other persons or circumstances to enter a Christian

marriage. Christian love calls for maturity and responsibility. Therefore, the couple must be mature and responsible enough to understand and live out the obligations of Christian married life.

Marriage within the church also implies an understanding of the sacrament of matrimony. Every sacrament has a special sign to help us understand its meaning. Water, which is necessary for life, reflects the concept of new life in baptism. Bread, which is made up of many grains of wheat and gives nourishment, reflects the concept of unity and nourishment in the Eucharist. In the sacrament of matrimony, it is the love of husband and wife that reflects God's love for his people and Christ's love for his church. In other words, husband and wife are living sacraments.

When two people exchange marriage vows before a priest or minister in the church, they are making a public statement. They are professing that their life together is seen in the light of their Christian faith. They realize that Christ is the third party in their married life. They realize the importance of their Christian community. They realize the need for private prayer and public worship. They understand the role of the church in guiding them to a more Christian way of life. They are concerned not only for the well-being of one another, but for the entire Christian community.

With all of this in mind, it is obvious that a couple can be ready for civil marriage, but not sacramental marriage. A church wedding is more than a convenience: it is a commitment. A church wedding is a commitment to Christ and his church.

(Father Buckel is associate pastor of Christ the King Parish in Indianapolis.)

A reception, like a wedding, poses big questions

by DOUG LANDWEHR

"Wedding music is not a problem."
"Your brother and mine will usher."
"Our best friends will stand up and our parents will bring up the gifts."

Most questions about the liturgical celebration of marriage have answers packaged into multiple-choice pamphlets for the bride and groom. If the couple doesn't like what the pamphlet offers, they often rely on what they have seen done in weddings of friends and relatives.

But where does the couple get answers to the big questions about the reception? The wedding may be a sacrament, but it is too often the reception that seems to be the sacrifice. Especially for those who have to pay for it.

Does the reception have to be that way? Are there alternative ways of receiving guests that don't cost an arm, a leg and the trip to Niagara Falls?

First, the bride and the groom ought to be made part of the planning and, to the extent they can, the financing of the reception. They will plan more reasonably if they see the cost of catering lobster and boiled crab to 1,000 of their closest friends.

The Wisconsin church's "Common Policy for Pastoral Preparation" doesn't give instructions on receptions. But its

advice on the role of the witnessing community during a wedding helps keep the real purpose of receptions in perspective:

"The community present at the marriage is there to witness the commitment of the couple and to affirm them in this commitment."

Community witness and affirmation shouldn't have to be bought. Nor should it have to cost \$5.50 or more per plate for 300—plus the hall, plus the band, plus the cake, plus the bar.

Here are three suggestions for other ways to celebrate a wedding with guests:

—Park Picnic. This style of reception has to depend on the climate and meteorological conditions of the area at the season of the wedding. It is more suited to southern, dryer areas of the country (it is definitely limited to a 90-day snow-free period in Wisconsin, Minnesota and Michigan).

A park reception can be held in a city, county, state or national park, depending upon park rules and regulations. Many parks have pavilions with all the essential modern conveniences. A barbecue-buffet or other mass-produced fare can feed the group. The music of the band won't bother neighbors here.

—Bring Your Own Buffet (BYOB). Here the wedding party rents the hall and (See RECEPTION POSES on page 22)

Wedding 1984

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ENGAGED ENCOUNTER—Father Joseph Protano prays with a couple during an Engaged Encounter at the St. Dominic Center in Peace Dale, R.I. During the weekend the priest and a married couple guide engaged couples through a series of communications exercises. (NC photo by Jack Spratt)

Engaged couples prepare for lifetime together

by LINDA ANN LOSCHIAVO

One Friday evening my fiancé, Sergei, and I, with three dozen other couples, converged on a college dormitory in Tarrytown, N.Y., for an Engaged Encounter. The slogan of this program reads: "A wedding is a day. A marriage is a lifetime."

We were a bit nervous, yet hopeful that the weekend could help cement our bond. It did.

To give engaged couples an idea of what happens at these encounters, let me give a few of the weekend's highlights.

Friday:

We register and are assigned a roommate of our same sex. Then we meet and listen as the leaders—two married couples and a priest—explain the weekend's events. There will be 14 segments, each beginning with a married couple and the priest discussing the main theme.

After this, question sheets are distributed. We leave the room to write down our answers. Next each couple meets privately. Sergei and I silently read each other's responses twice, as directed, and then discuss them.

"Encounter With Me," the first segment, focuses on the importance of self-acceptance. The team explains this must come before an individual can accept others.

THEN, HAVING focused on our own identities, we're ready for the second presentation on encountering ourselves. The leaders direct us to write about romance and "loving as a decision, not a feeling." Sergei and I share a similar insight: Even when we're angry, our love can pull us back to each other. Our love helps us to be charitable during trying times, too, we're told.

Midnight is bedtime for everyone.

Saturday:

The long day begins with "Openness in Communication." We are told that this starts with a decision to be open about our feelings. "If your conversation focuses on

what you did all day, you're just checking in," the priest says. "You're not sharing your emotions." He gave some examples of checking in, including: "I went shopping. My boss yelled. Your cousin called."

He also discusses the risks people take in revealing their beliefs, goals and values, and why it's important to be honest.

This session provides us with some rules for fair fighting. They include: no name calling, no hiding behind tears, no going to bed angry, no straying from the subject to drag in past hurts or third parties.

Other sessions follow dealing with such topics as "Signs of a Closed Relationship," "Marriage is a Vocation" and "Marriage Morality."

IN DISCUSSING "Sex and Sexuality," the priest says, "Don't think of your relationship as giving up or giving in—just giving." He emphasizes, "You are God's gift to each other and you'll cheat yourselves if you don't try for that special intimacy whereby your spouse is your best friend."

Until 2 a.m. Saturday we're given (See **COUPLES PREPARE** on page 22)

Couples face questions during weekend

Here are a few questions adapted by Linda Ann Loschiavo from those they used during her Engaged Encounter weekend:

1. What does getting married mean to me?
2. Do I trust anyone else more than you?
3. Do I have lingering doubts about marrying you?
4. Do I think certain tasks belong to men, while certain others are women's work?
5. How can we support each other in our day-to-day living together?
6. How will I feel if our lovemaking isn't exactly as I had expected?
7. What career decisions do we have to make because we are marrying?

World Marriage Day (from 12)

pastor of St. Joseph Parish there, said that students in the parish's religious education program have been invited to participate in an essay and poster contest. The theme is "What is Special About My Parents or Grandparents." Posters will be displayed in the vestibule of the church.

The other aspect of the observance will be "recognizing in the bulletin those couples that have been married 20 years to 60-plus years," Father Veeneman said.

In Richmond, Holy Family Parish has scheduled a special liturgy for 5 p.m. on Sunday, followed by a reception, for

married couples. The other two Richmond parishes have been invited to attend.

Father Robert Mazzola, pastor of St. Andrew Parish in Richmond, noted that couples will renew their marriage vows during liturgies at St. Andrew this weekend.

Because of schedule conflicts, St. Isidore Parish in Perry County will hold its celebration of marriage on Feb. 25. Benedictine Sister Mary Jane Kiesel, pastoral minister, said that plans include a prayer during Mass and an afternoon dinner-dance for couples.

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Shared wedding planning is valuable

by LIZ ARMSTRONG

Simplicity.

If there was any word my fiancé, Michael Armstrong, and I tried to remember as we got immersed in planning our Aug. 27, 1983, wedding, it was "simplicity." Simplicity of style, ceremony, details, so that the essence of Christian marriage would be highlighted: the union, in love, of two people with each other and God.

From the beginning of our five-month engagement, we tried to keep things simple. Confronted as we were by the hard-sell techniques of the modern nuptial business, it wasn't easy.

Michael and I didn't fit the traditional wedding mold: 18-24 year-old brides and grooms and lavish arrangements paid for by doting parents.

At ages 34 and 30, Michael and I were independent professionals in the news media. We were long gone from our hometowns; most of our friends and colleagues were either living in the Washington, D.C., area or scattered around the globe.

Michael and I planned a wedding in Washington and paid for most of it ourselves, with some help from my parents.

WE HAD another concern: To have a wedding service that involved, to the fullest extent possible, all those attending.

We represented a mixed religious background. Michael, baptized and confirmed as a Catholic, is the second child of Catholic-Protestant parents with 10 children. My sister, brother and I grew up Catholic with Catholic parents, although my father was raised as a Russian Orthodox.

Our family members and friends run the gamut from Catholic to Methodist to born-again fundamentalist Protestant to Jewish to agnostic to Episcopalian. Some are

staunch churchgoers, while a few have turned off to organized religion.

It was particularly important to me that those attending our wedding could share in our joy in God and in each other. We also wanted to involve people of various faiths in the service itself.

With the help of Father John Pennington of St. Ann's Church, my parish in Washington, we decided to use the rite of marriage outside of Mass. This way, those unfamiliar with the Catholic liturgy would not feel excluded, for instance, by being left behind when the Catholics went to Communion.

Michael and I shaped the service to reflect our interests and personalities. The freedom provided by the church today to do so is considerable.

CELEBRANTS WERE Father Pennington and a priest-friend who works in TV news in my office. Because I play the guitar and am fond of folk music, we asked friends experienced at playing for Mass to provide the music—all liturgical folk songs. My sister and my cousin, a Methodist, were attendants; Michael's older brother was best man.

During the ceremony, a Jewish friend delivered the Old Testament reading from the Song of Songs and a Catholic friend read the responsorial psalm (Psalm 103). Michael's Protestant mother read St. Paul's epistle on love (1 Cor. 12), a favorite of mine as well as Michael's late grandmother. The Gospel was another favorite: the Beatitudes (Mt. 5:1-12).

We picked the simplest form for exchanging vows. We wrote the prayer of the faithful and adapted certain prayers.

We added something inspired by a friend's Methodist wedding: a verbal promise by the congregation to be supportive of us in our married life. We also included the Lord's Prayer, familiar to many.

To our surprise and delight, our guitarists added an extra bonus—a song the congregation sang to us as we stood facing them from the altar.

We had leaflets printed with the order of ritual and the prayers and responses for the congregation.

In keeping with the simple ceremony, we cut down on some other frills. After the rehearsal, we had an informal picnic at a park next to Michael's flat. The reception featured a buffet with no band held at a country inn with room for children to romp.

We dispensed with the usual engagement ring and exchanged gold wedding rings during the service. We chose simple wedding bouquets and left the church undecorated because it is beautiful in itself.

My bridal gown and veil were purchased at a sale price when I refused to pay the usual rate. Michael—despite traditions to the contrary—helped select the dress.

Michael and I also handled all wedding planning together. It was more fun that way and, after all, we were the ones getting married, not our parents or the priest.

Keeping things in perspective is also important. It's easy to get caught up in ever-more involved and costly details.



BREAKING TRADITION—NC staffer Liz Armstrong greets friends at the reception following her recent Washington wedding. She and her husband, Michael, planned their entire wedding and paid for most of it themselves. The planning included the involvement of as many wedding guests as possible in the Mass and reception. (NC photo by Thomas N. Lorusong)

For those who want all the trimmings, fine.

But for the rest, a word of caution: It's your wedding; don't do or buy anything you don't really want.

Consult with your priest and family and follow your good judgment.

1984 by NC News Service

Groom's cure for nerves: go through with it

by PAUL JOLY

"Let's get this wedding over with and get on to the honeymoon."

That's what the look on my face says in one of the more revealing photographs in our wedding album.

There I am standing with the best man, my younger brother, in front of the clock in the sacristy. It's 4:40 p.m. and the fear in my eyes leaves no doubt that the wedding is about to begin.

I look like I'm begging for deliverance rather than shaking my brother's hand.

Weeks before the wedding, I sat myself down and had a man-to-mouse talk with my gut feelings. "This is your wedding," I told myself, "and the people in the church will be your friends and family. You aren't nervous around them any other time, so there's no reason to be afraid when you stand before the altar with the woman you love."

Ten minutes before the wedding, my gut feelings had forgotten everything I told them. I peeked out the sacristy door and saw a hundred friendly faces. It was a terrifying sight.

Maureen and I got engaged when I was living in Oklahoma and she in Pennsylvania. During a visit to Washington, D.C.—neutral territory—we argued ourselves into the proposal of marriage.

MARRIAGE WAS on both our minds, but neither of us could summon enough courage to bring up the subject until the last day. We were at the National Zoo. "Now or never," I thought as we walked in the cool, spring morning.

It sounded great in my head, but I couldn't get my mouth to form that word "marry."

Maureen wasn't being very helpful. She told me how she felt about our relationship, causing me to respond with much throat-clearing, nervous coughing and several close passes at the subject of marriage. She ended up stomping off, exasperated, in the direction of the anteater's cage, leaving me sitting by the duck pond.

I sat and rehearsed my line while she was gone. We spent the rest of the day in serious discussions about who would make what sacrifices so the wedding and the marriage could be successful.

We decided to marry in Maureen's parish church in Pennsylvania and to include as many of our brothers and sisters in the ceremony as possible.

My four younger brothers were all in the wedding. No wonder I was nervous.

An hour before we were due at the church, I found Tom, the best man, in his hotel room ripping the cuff out of his rented tuxedo pants. He thought the pants were too short.

MY ANXIETY level took another jump after I got all my brothers into the car for the rush to the church. Something flashed in the corner of my eye as I glanced down at my brother Peter's legs.

He had on a gray tuxedo as usher, but he had worn the same white and orange sweat socks he wears every day with sneakers and jeans. I pushed him out of the car and politely requested that he change his socks.

So there I was, pacing nervously in the sacristy, knowing I had forgotten everything I learned at the rehearsal. The organist started playing and suddenly my quivering legs were taking me out into the brightly lit church.

I stepped through the door and out of my nervousness. I felt only pure joy. The music was beautiful. Everybody was smiling.

I saw my bride—Maureen?—gliding down the aisle. The priest was at my side: "Take her arm, turn toward each other and step up to the altar."

I was thrilled by the ceremony's beauty. Weeks before I had grumbled when Maureen sat me down with a book called "Your Catholic Wedding" and asked me to help her select the readings and music. Now I was having a deeply spiritual experience like nothing I had ever felt in a church.

I hadn't paid much attention to the priest's earlier talk about God being the third partner in the marriage. Now I could feel his embrace, as sensual as Maureen's grip on my arm.

This was nothing to be nervous about, I thought, as I stood proudly with Maureen. If only I had known! I wish I could feel like I did at that moment for the rest of my life.

As we walked up the aisle past our family and friends, Maureen was crying and I was grinning. We were both happy.

Now, a year later, we're beginning to discover how marriage is so much more than sharing the same house. We are learning how to love and how to disagree; how to give and how to take.

Now I know there was nothing to be nervous about. I'll remember that for next time. (Only kidding, Maureen.)

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Good floral design is accent to wedding liturgy

by NANCY ANDERSON SUMMERS

My years in the retail floral industry support my contention that the floral portion of planning a wedding seems to many to be at the pinnacle of importance. However, putting that faction into proper perspective—just as music, the sacred space, the vestments worn, the spoken word and, yes, even the apparel of the wedding party—the floral design is an accent to the total picture. Floral and other liturgical space design help prepare the witnessing assembly visually for what is about to take place, as should all good symbolic liturgical design for any celebration in our church.

Those making the choices should have the means to consult someone in the parish who can show the available options, with an eye to where floral arrangements can be placed within the sanctuary so as not to create an unwanted obstacle. Also to be considered is whether the wedding party will be kneeling on kneelers, seated on chairs within the sanctuary (a clear preference today if space is adequate) or in some alternate position.

Wedding planners should also know about ancillary church equipment that may be either rented or used free of charge, such as kneeling benches, additional candelabra or aisle candelabra with which an aisle is lighted, perhaps for an evening wedding. The length of the aisle should be noted when a linen or synthetic white aisle covering is to be used. These are sometimes furnished by the church but most often are acquired from a florist. Today many of our churches are richly carpeted and a large number of brides consider it excessive to lay the white carpeting over existing carpet, especially when the "train" of a gown is far more prominent when viewed against a contrasting dark color.

Those to be married should be shown possible altar coverings, paraments and antependia which could visually enhance the liturgy. Banners can be a powerful visual art form. One without words is strongly preferred by professional liturgical artists in the archdiocese.

For a variety of reasons, some couples choose to design and produce their own altar coverings and banner. They should be given this option, but with the stipulation

that final acceptance comes from someone within the parish who can ensure that the renderings are liturgically appropriate and in good taste.

In our archdiocese, small, tasteful decor is permitted on the altar. If floral designs on the altar include candles, no other candles are required for celebration of a nuptial Mass. In fact, it is not obligatory to have candles on the altar itself. Other positions in close proximity to the altar are acceptable.

WHEN CHOOSING to place flowers on the altar, the size of the altar should be kept in mind. I suggest a floral arrangement complementary to the "wedding" colors. Of an oblong shape, the arrangement should be situated on any corner of the altar, perhaps with fresh foliage (such as springer fern, eucalyptus or ivy) draping down naturally. This design should not exceed 10 inches in height (excepting candles) and should never be placed in the center of the altar, where it would risk hiding the actions of the priest.

Such an arrangement can usually be seen by the whole assembly at all times, as opposed to one placed on the floor in front of the altar, which would eventually be hidden by the wedding party during the nuptial ceremony.

Also refreshing are foliage or plants which impart a fresh, lush, opulent look within the sanctuary. This can be carried down into the congregation with pew decorations in lieu of, or in conjunction with, traditional satin bows. Bringing the decor down into the nave and even in a small way into the vestibule recognizes the importance of the assembly. It insures that the congregation will feel a part of the ceremony visually.

Major seasonal decorations in place (Lent/Easter, Christmas) need to be respected. Changes should be made only with the sanction of the priest and those in charge of liturgical design in the parish.

The Bishops' Committee on the Liturgy statement, "Environment and Art in Catholic Worship," reaffirms that essential truth that our faith, as it is given expression in liturgy, must be real and authentic:

"An action like liturgy . . . has special significance as a means of relating to God, or responding to God's relating to us . . . Our response must be one of depth and

totality, of authenticity, genuineness and care with respect to everything we use and do in liturgical celebration. (No. 13)

"Every word, gesture, movement, object, appointment must be real in the sense that it is our own. It must come from the deepest understanding of ourselves (not careless, phony, counterfeit, pretentious, exaggerated, etc.)." (No. 14)

The plastic, the fake, the silk in church decor would seem to give the wrong visible symbolism. We strongly suggest the use of fresh, living flowers in our churches.

These remarks are intended not only to offer practical suggestions for the wedding liturgy, but to foster greater collaboration among all. The harmony achieved by cooperation among wedding planners, parish advisors and the florist can produce a grace-filled end result, pleasing to all.

And now, a final word to parish priests, ministers of church environment and art, sacristans and those in charge of property: Many church communities in my service have developed a set of Dos and Don'ts pertaining to florists, floral design and accessories. These regulations encompass allowable ways of affixing aisle carpet to flooring, pew decorations to pews, types

and quality of candles and, in general, where and how flowers and floral accessories are to be placed in the church with consideration for liturgical correctness and protection of church property.

Examples of animosity created and property damaged are numerous. But how can the professional florist, without a set of guidelines, possibly know how a church organization wants its property to be handled, or be able to respect the worship preferences of a particular congregation?

Since the average florist serves many denominations, it would also be helpful to provide a guide indicating when the florist could pick up professional equipment (e.g. candelabra) rented to a wedding party. This guide could be given to each bride to give to her florist, or it could be sent to all of the florists in an area. If you are interested in formulating such an informative guide, please call the Office of Worship at 317-236-1478.

(Nancy Anderson Summers is a member of the Church Art and Architecture Committee and Immaculate Heart of Mary Parish in Indianapolis. This article was originally appeared in the April 1982 issue of Liturgy Forum, the newsletter of the Office of Worship, and is reprinted with permission.)



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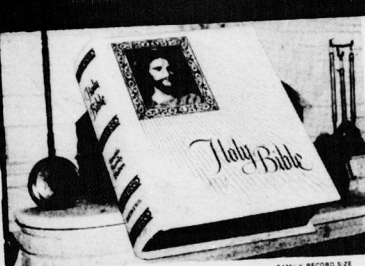
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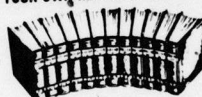
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Archdiocesan marriage policy being developed

Family life director expects less legalistic approach to matrimony

by JIM JACHIMIAK

A draft of a proposed marriage preparation policy for the archdiocese, submitted to the Council of Priests and the archbishop, reflects changes in the attitude of the church, says Valerie R. Dillon.

Mrs. Dillon, director of the archdiocesan Office of Family Life, envisions a policy which "reflects the changes in the Code of Canon Law." The revised code, enacted in 1983, takes a less legalistic approach than the 1917 code. The marriage policy likewise should "see marriage as a covenant rather than a contract," Mrs. Dillon says.

"It should not be a legalistic document. It should be a constructive guide for pastors, parishes and couples seeking to live Christian married lives."

The policy is being designed for anyone planning to marry in the archdiocese, as well as priests and others responsible for preparing them for marriage.

"The church has a great stake in the successful marriage of its young people," Mrs. Dillon believes. "If you don't have strong marriages, you don't have a strong church. The Family Life Office's responsibility is to help facilitate that at the local level."

The purpose of the policy, she says, is to "increase the engaged couple's chance for a strong start." Divorce statistics show that today's marriages have a 50 percent chance of surviving, Mrs. Dillon notes. She adds that the average length of those marriages which end in divorce is three to four years.

"THAT SUGGESTS that couples aren't coming to it with the idea that they will try to make it work," she says.

Her specific goals for the policy include several areas.

First, she says, the policy should enable couples to gain a better understanding of the nature of Christian marriage and their responsibilities in undertaking it. Along with that understanding, couples should have a chance "to discuss and reflect on their relationship and their expectations." Marriage preparation should provide the couple with deeper knowledge of all aspects of married life, she adds.

Another goal, Mrs. Dillon says, should be "an assessment of the couple's readiness to marry—now and in the future." This is controversial, she notes, because "we can never say with absolute finality that a couple can't survive marriage."

Therefore, the program should also safeguard "the priest's right to delay a marriage and the couple's right to marry." However, Mrs. Dillon says, that right to marry is "natural but not unrestricted."

ANOTHER GOAL is allowing the couple to deal during the preparation period with any special circumstances—immaturity, pregnancy, lapsed practice of the faith, interfaith marriage, validation or second marriage. "Nothing in the policy is going to be engraved in stone," Mrs. Dillon points out.

Finally, she hopes the program will increase rapport and trust between the couple and the church community.

A key concept, Mrs. Dillon believes, involves programs at the parish level. "Parish programs involving the priest and married couples should be the primary form of marriage preparation," she says.

She recommends sponsor couples—married couples who are matched up with couples preparing for marriage. About 30 parishes in the archdiocese use sponsor couples in marriage preparation.

Mrs. Dillon sees archdiocesan or regional programs such as Pre-Cana, Tobit

Weekend and Engaged Encounter as "auxiliary programs." They are valuable, she says, but should not replace parish-level programs.

Mrs. Dillon divides marriage preparation into three phases—evaluation, formation and liturgical.

Evaluation begins when the couple notifies a priest that they intend to marry. Mrs. Dillon recommends notifying the priest at least six months before the desired wedding date. "This is not a waiting period, but a preparation period," she notes.

The first stage ends when a final decision on whether or not to marry is reached. That decision should be made by the couple and the priest, with input from a sponsor couple and others involved in the preparation, Mrs. Dillon says.

Formation involves meetings between the engaged couple and their sponsor couple, discussing such topics as communication, sexuality, finances, natural family planning, spirituality, children and relationships. The priest may also be included.

The liturgical stage is the planning of the wedding liturgy itself.

Various music available for use during the wedding liturgy

by CHARLES GARDNER

In applying the principles contained in the document "Music in Catholic Worship" to the wedding liturgy, it is helpful to consider the music under three categories: liturgical songs, supplementary songs and instrumental music.

Liturgical songs include an opening song, responsorial psalm and Gospel acclamation whether or not the eucharist is celebrated at the wedding. When the wedding is a celebration of the eucharist, additional liturgical songs may also be used.

The opening song is important in creating an atmosphere for celebration and in helping people to become conscious of themselves as a worshipping community. Given the arrangement at most weddings, it might be best to accompany the actual procession with instrumental music and then begin the song itself when all have arrived at their places.

The Responsorial Psalm should be sung if a cantor is available, with the congregation normally singing the refrain.

The Gospel Acclamation, which prepares the congregation to hear the Word of God proclaimed in the Gospel reading, need seldom be omitted since little or no congregational practice is needed. After the cantor or choir sings the alleluia, the assembly repeats them. Then a verse is sung by the cantor and all repeat the alleluia a second time. In the absence of a cantor, the priest could intone the alleluia (with or without accompaniment) and chant and read the verse.

The Eucharistic Prayer Acclamations (Holy, Memorial, Amen) are important means of involving the congregation in the priest's proclamation of the Eucharistic Prayer. It seems especially important that the Holy always be sung. Among the most practical settings are those which can be adapted so that the phrase, "Hosanna in the highest," is used as a recurring refrain to be intoned by the cantor or choir and repeated by the congregation with no need for prior practice. The other two acclamations can also be sung first by the cantor or choir and then repeated by all.

A COMMUNION song, used during or following the distribution of communion, is very effective in expressing the oneness of

the couple and the assembly in the eucharistic Lord. If sung during communion, a short, easy refrain seems best for the congregation with the cantor or choir singing the verses. If it is sung after communion, several verses of a regular hymn sung by all are quite effective.

Other songs that may be sung include the Lord, Have Mercy; general intercessions; Lord's Prayer and Lamb of God.

Supplementary songs include songs for which there are no specified texts nor any requirement that there should be a spoken or sung text (for example, during the lighting of the nuptial candle, during the preparation of the gifts, before or after the congregational communion song, and during the recessional). Here, a choir or soloist may play a fuller role for there is no question of usurping the parts that belong to the whole assembly.

However, it should be noted that these songs should emphasize and enhance that part of the ceremony where they occur and not simply be "show pieces." They should help the community participate in the liturgical action and prayer which is taking place. The music should be suitable for use in a religious, liturgical service whose primary concern is the worship of God which achieves the sanctification of his people.

Lyrics should be drawn chiefly from sacred Scripture and other liturgical sources and should express a Christian concept of love, since the liturgy of marriage celebrates not only the love between two persons, but also their relationship to God who is love.

Instrumental music performed on the organ or other instruments can provide suitable accompaniment during certain parts of the service, including the processional and recessional, as well as during the preparation of the gifts and before or after the communion song. In most cases, pieces written specifically for the instrument to be used will sound the best. However, if instrumental transcriptions of vocal pieces are used, the criteria for choosing supplementary songs should be applied.

(Gardner is director of music in the archdiocesan Office of Worship. This article originally appeared in the April 1982 issue of Liturgy Forum, the newsletter of the Office of Worship, and is reprinted with permission.)

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DOUBLING UP—Sisters Cindy and Anne Lengerich were married in a double wedding ceremony in their parish church, St. Charles in Milan. In top photo, the two couples share a dance during the reception—Anne with her groom, Joe Stephen of Holton, and Cindy with hers, Frank Kohlman of St. Maurice Parish in Napoleon. In center photo, the new couples join their parents for a photo. In front row are James and Virginia Stephen and May and Albert Kohlman. In back row are Joe and Anne Stephen, Richard and Ruth Lengerich and Cindy and Frank Kohlman. (Photos by Jim Jachimlak)

A funny thing happened on way to altar

by Fr. DAVID MONAHAN

The wedding party was standing in all its recently purchased and rented splendor before the altar, when the pastor glanced down and did a double take. The groom was wearing two left shoes.

Funny things happen at weddings. For those in the wedding business long enough, the unexpected funny thing becomes the anticipated, the mysterious glitch that mars the satin of perfect planning. God must have an infinite sense of humor.

Often the funny things are painful or embarrassing at the time. But inevitably they are remembered with laughter which grows louder as years are added to the incongruous moment.

Let me illustrate with a few examples, all of which have been reported as actually having happened in our mid-American diocese in Oklahoma.

—The priest asked the best man for the rings. Fingers too bulky for the tiny pocket of the morning suit nervously fumbled for them. A ring slipped from the best man's grasp, fell to the terrazzo floor, bounced once and disappeared into a heating grate set in the floor.

There was a silent pause while each brain present sought to assure its owner that what had just been seen could not, in fact, have taken place. Twenty minutes later the maintenance man, seen from the shoulders up at the feet of the wedding party, handed the gold band directly to the pastor.

—The priest could tell the bride was uptight, even visibly trembling. But that was normal at a wedding. She was a beautiful young woman, even with her attack of twitching nerves, dressed in a gleaming white gown.

The pastor smiled reassuringly at her, and the groom took her right hand in both of his in an attempt to communicate his relative calmness to her.

The ceremony moved forward. All was going well. The groom repeated his vows with the priest's guidance: "I, John, take you, Mary, for my lawful wife..."

The pastor turned benignly to the bride. "Repeat after me," he said. Her repetition began, "I, Mary, take you, John, for..." then was broken as she colorfully got sick over groom, gown, carpet and all.

Believe it or not, after necessary repairs the sacred event was completed and husband and wife skittered down the aisle bearing a priceless story for use at dull parties.

—In his front pew seat, the father beamed with pride at his daughter, the bride. Things could hardly have been more perfect. The wedding party was numerous. The gowns were graceful. The groomsmen's formal suits were 100 percent correct.

His wife looked especially beautiful and he thought his striped gray suit, although a little tight, added a note of dignity.

Just when the whole affair was better than best in the father's mind, the bridesmaid at the end of the line fainted into a heap of organdy. The bride's father jumped from his place and squatted to pick up the fallen young woman.

As he did so, a "r-i-i-i-i-p" could be heard at least 10 rows back. The whole backside of his suit had gone into schism. The rest of the wedding and reception found daddy smiling as best he could with his back literally to the wall.

Funny things happen at weddings.

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Preparation for marriage begins at birth

by VALERIE R. DILLON

Susan was 19, Jerry was 22 on their wedding day. They had grown up in the same neighborhood and dated for two years, and their families were pleased with the match. Their future together looked bright but within three years the marriage was over.

The problems they experienced were familiar, not remarkable. Jerry still took his three nights out with the boys; Susan wanted him home and was jealous of his friendships with others. She worked at a secretarial job and resented having to do double duty: cleaning, shopping and cooking at night and on weekends. Jerry saw no need to share these duties; they were "women's work."

When there was a conflict, Jerry clammed up and refused to discuss their differences. Nor could he express his more tender feelings. Susan pouted and went to her parents' home for consolation after an argument. Susan wanted to have a child; Jerry didn't think they were ready.

Their time together grew less enjoyable, their sexual relationship deteriorated. Finally they decided to get out of the marriage before children made the situation more complicated.

Susan and Jerry are not real, but their problems are. A growing number of married couples are now calling it quits. Marriage counselors and marriage tribunal officials say unreadiness to marry is the major factor in many divorces. They cite immaturity, superficial understanding of marriage, fear of intimacy and unrealistic expectations.

Although the right to marry is seen as a near-absolute by the church, more and

more priests are asking couples to delay their weddings if it seems clear that they are not ready to take on the challenges of married life.

A lengthy preparation period is now common in some places. But I believe that preparation for marriage begins not six months before the wedding, but when a child is born.

What does it take to be ready for marriage? Let me offer six criteria, why they are important, and how parents can help ensure that their sons and daughters will meet these criteria.

1. The person ready for marriage will have a strong self-image and see himself or herself as worthwhile and lovable. We can't love others generously and unselfishly unless we first love ourselves.

There are many ways that parents help children become confident and autonomous persons. First, they give them love and affection—unconditional love with no strings attached. As sociologist Urie Bronfenbrenner has said, "Somebody has got to be crazy about that kid." Parents need to enjoy their children. That enjoyment says to the child, "I like you, I think you're neat."

Parents need to give children opportunities to learn, to develop skills, to take risks and even to fail. Children need a sense of accomplishment. For a small child, dressing oneself is a great undertaking and a rewarding one. Young children can do simple chores and need various play opportunities. As they get older, participation in school activities will continue the process. If parents over-protect children or shield them from all risk, children are likely to be overly dependent in marriage relationships.



A SIGN—At a Pre-Cana meeting for engaged couples, held at the Catholic Center last month, Charmaine Kremer (center) interprets each session for Thelma Miller of St. John Parish in Osgood, who is hearing-impaired. Also attending is Miss Miller's fiancé, Michael Chalmers. (Photo by Jim Jachimak)

As young people reach adolescence, there is a strong surge toward self-identity. This needs to be nurtured by parents. Allowing children to develop their own circles of friends, to cut the tight bonds to parents, to take on jobs or do things that no one else in the family has ever done can help them forge an identity which will carry into their marriage relationships and enable them to be strong partners.

2. The person entering marriage must have a readiness for relationships. This means seeing other persons as children of God and understanding the value of relationship with them. We are very conscious of our individuality, yet called to live in community as sisters and brothers in Christ. Marriage is the most intimate of communities. It calls for a delicate balance which recognizes individual rights, yet allows two individuals to build an intimate community of loyalty, support and loving concern.

The power to enter such a relationship in adulthood begins in infancy, when the tiny babe sees a smiling face close by, hears a soft voice making nonsense noises, or feels strong, warm arms about him. When Mother or Father responds to physical hurt or emotional need, this says to the child: "You can trust me; you can trust other people." Trust is the key.

A child learns about relationships by sharing within the home. Most significantly, a child will learn how to relate to others according to how parents deal with each other, as well as with the child. If their marital relationship is affectionate, trusting and open, it will serve as a model for the child's later intimate relationships. If a child is treated with respect, trust and affection, he or she learns to reciprocate.

3. The third trait of a marriage-ready individual relates to the first two: it is the person's belief that marriage and family life are valuable. The child learns this through his experience, by observation and through open dialogue with parents and other adults.

If a youngster finds security, belonging and joy within the family circle—if this first community envelops him or her with love—the child will value the family. If parents share feelings and attitudes about their life together and with their children, they will come to have a more realistic understanding of what marriage is all about.

In the home, perhaps the most helpful thing children can learn is to mistrust rigid stereotypes about man's responsibilities, woman's work, the male personality, woman's nature, etc.—and to discover a wide range of appropriate roles which can be examined later with one's lifetime partner to see which fit their uniqueness as a couple.

Finally, young people need to discover the important role families play in the growth of the larger society.

4. The person ready to enter marriage will have broad practical knowledge. Practical skills are important in maintaining stability in a relationship: the ability to make good decisions, handle money, care for a home, prepare nutritious and economical meals, take care of a child, handle crisis and conflict, and communicate and socialize.

A PERSON ready for marriage also will

appreciate his own sexual nature and that of the opposite sex. There will be knowledge of sexual differences, male and female anatomy, reproduction and sexual intercourse, especially related to the expression of love.

In these practical matters, the most significant contribution of parents is to provide opportunities for learning—the opportunity to cook or to care for a younger child in the home, to handle small amounts of money and make choices for spending that money even at a very young age, to entertain friends and be part of the family circle when adults come to the home.

Basic understanding of sexuality is a lifelong process, but it begins in the very earliest days of life, when a youngster discovers sexual differences, learns that a baby grows within its mother, and comes to understand that love and tenderness expressed between man and woman are, in some mysterious fashion, part of the thing known as sex.

5. A person well-prepared to be married will have at least beginning awareness that Christian marriage is a sacrament. A sacrament is a sign—in the case of marriage, a sign of God's love for us and Christ's love for the church.

Husband and wife are to mirror this divine love in their love for one another. To marry sacramentally means to marry with the intention of permanence, fidelity and openness to giving life. With our contemporary emphasis on self-fulfillment, many young people are unaware of the demands and challenges of Christian marriage.

However, if parents show this sign of God's love, this mutual care, fidelity, forgiveness and openness to life—our young people will at least have experienced the reality of this marital commitment. The formal teaching of it will make sense. The ability to understand marriage as a sacrament builds on an even more fundamental factor—faith.

6. A young couple ready for marriage will recognize that cultural and Christian values do not always jibe. This has been so since the beginning of the church. Tension between prevailing values and the implications of Christ's gospel enables the Christian to discern, evaluate and choose those values in accord with the gospel.

To be Christian is to be counter-cultural—in what we watch on television, where we stand on political issues, how we spend our money, etc. One concrete step parents can take is to help children learn that it's okay to go against the crowd, to stand out, to be different.

Supporting children as they make difficult choices is critical. What is hardest, perhaps, is parental acceptance of the fact that sons and daughters have God-given free will and thus have the right to make the wrong choices as well as the right ones.

No one enters marriage fully prepared for all its challenges and problems. But a certain level of maturity and knowledge is essential. It is time that parents recognize the important role they have in helping their children to achieve that level.

(Mrs. Dillon is director of the archdiocesan Office of Family Life. This is a revised version of an article originally published in the January issue of Columbia magazine. It is reprinted here courtesy of Columbia.)

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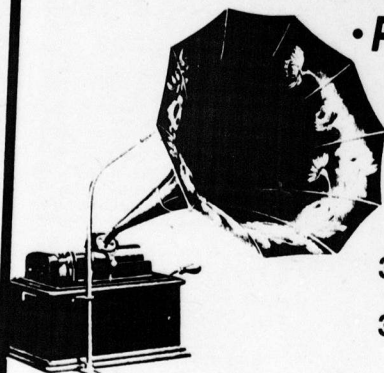
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Clear procedure helpful in planning weddings

by Fr. STEPHEN JARRELL

More and more parishes are finding great advantage in establishing a clear and pastorally sensitive procedure for planning wedding liturgies. What follows are eight principles which might serve as a reflective tool for parish staffs who may wish to establish or revise their procedures.

1. A wedding is a liturgy. It is not a private affair. Every marriage is an act of liturgy, of worship. Because a sacrament is being celebrated, the believing community declares once more God's creative love at work in its midst, particularly as this is symbolized in the life of the wedded couple.

Further, the prayers and readings of the marriage ritual teach Christ's attitude toward marriage and family life. Everyone present should be led by the dignity and beauty of the liturgy to a deeper understanding of Christian marriage, and a greater commitment to it. Strong marriages should be the concern of both single persons and married couples.

2. Shared planning is a must. The couple, their families and friends should realize that they need to work in concert with the local pastor (usually from the bride's parish) and the parish liturgical committee.

Since liturgy is at stake, decisions made should foster community prayer and enable the congregation to be comfortable with the rites. Above all, the priest and liturgical committee should offer their assistance and expertise to the couple in a positive manner and not appear exclusively in the role of a review board.

3. Involve your liturgical ministers. This reflects in the best way the nature of the church. Readers, music director (cantor, musician, etc.), an assistant minister (acolyte), ushers (attendants), and bread and cup ministers should be present.

ALTHOUGH IT is good to select friends and relatives for these roles, it is paramount that these individuals be quite familiar with the rite. Qualified members of the parish, not necessarily related to the bride or groom, should be considered.

4. Respect the liturgical season. The church no longer forbids marriage during Advent or Lent, but does ask the couple to

respect the special nature of these liturgical seasons by refraining from too much pomp. A general program of parish education would recommend that weddings be celebrated during the other 42 weeks of the year. Weddings on Sundays, holydays of obligation and during Holy Week are strongly discouraged.

5. Observe the "demands" of the liturgy. While wedding liturgy demands a certain conformity to rubrical norms, we are not interested in the observance of the ritual form for its own sake. Rather, ritual is always at the service of people. The "demands" of the liturgy are generally fulfilled when authentic prayer needs of the worshippers are addressed. Every effort should be made to bring the assembly to "full, active and conscious" participation.

This is expressed in many ways: when the Word of God is proclaimed with conviction and homilies prepared well; when everything can be seen and heard with relative ease; when there is strong, yet gentle, leadership from the president; when music and decorations serve the ritual act rather than impede it.

6. Use the options available. While a few have shown a desire to ignore the wedding rite according to the Roman ritual, demanding that they be able to "create their own personalized rite," this is generally a minor problem. Rather, most fail to use the full complement of options already available in the Roman rite, or adapt it creatively to the local situation.

A repeated question from couples is: "Can we compose our own vows?" Two forms for declaring consent are given in the marriage rite. If a couple wishes to compose wording of significance to them, this modification should be made by adding such wording to the text of the ritual rather than by substituting their words for the ritual text. Consent must include the elements of acceptance of one another as husband and wife, fidelity and permanence.

AN OPTIONAL rite which has grown in popularity is the lighting of the nuptial candle. This usually follows the exchange of rings and can be a strong visual element.

While the nuptial candle is generally placed on the center of the altar, this is not advisable when the eucharist is celebrated since the principal elements of bread and cup would be obstructed.

7. The wedding rehearsal can build confidence and faith. The priest can use the rehearsal as a further opportunity for helping the couple and their families keep the spiritual aspect of marriage foremost in their preparation. The wedding practice should be simple. The priest is advised to rehearse only the most evident parts of the ceremony.

As far as various postures are concerned, it is simpler for these to be announced when the change of posture is required rather than give all the directions ahead of time. Time should be devoted to rehearsing readings and general intercessions, paying special attention to pausing and pacing. The wedding party should be made familiar and comfortable with the rite, and reassured in its ministry to lead the assembly in prayer.

8. Be mindful of archdiocesan regulations. Two liturgical norms seem most pertinent: the place and time

The general law of the Roman Church requires that marriages take place in a parish church (Canon 1109.1). Although

that law also permits the Ordinary, by exception, to allow such weddings outside churches (e.g. gardens, hotels), this has been prohibited for many practical reasons: the difficulty of keeping proper records; the danger of priests assisting at marriages without proper delegation, the multiplication of requests for priests to perform weddings away from the parish churches especially on days when their parish schedules are particularly busy.

But the more important reason concerns the parish church as the center of the worshipping community. If major liturgical events (Sunday eucharist, baptisms, weddings, funerals) are dissociated from what is meant to be the heart of the community, a sense of community is lost.

Weddings are not permitted during regularly scheduled Masses on Sundays or holydays. If a wedding were held on a Sunday (outside a regularly scheduled time) the liturgical texts of the Sunday would be used and the faithful would fulfill their Sunday obligation. This would not be true of a nuptial Mass held on a Saturday afternoon or evening, however.

(Father Jarrell is director of the archdiocesan Office of Worship. This article originally appeared in the April 1982 issue of Liturgy Forum, the newsletter of the Office of Worship and is reprinted with permission.)



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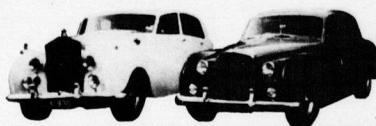
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Catholic priest discusses mixed marriages

by KATHARINE BIRD

Father Ronald Krisman is associate director of the U.S. bishops' liturgy committee secretariat. Before moving to Washington, D.C., in 1981, he was for seven years a pastor in Lubbock, Texas. The following comments are adapted from an interview with the liturgist.

Question: During your years as a pastor, how many of the marriages you witnessed involved spouses from different religious traditions?

Answer: I'd estimate in 50 percent of my marriages one party was not Catholic. Since the Lubbock diocese is in the heart of the Protestant Bible Belt, it generally was a case of two Christians marrying each other. I had very few Catholic-Jewish weddings.

Question: How did you proceed with these couples?

Answer: Generally, I'd know right at the start if it was to be a mixed marriage since I'd only know the Catholic party—I knew my own people pretty well.

First, we'd spend time getting acquainted. I'd talk with them about how long they'd known each other and how long they'd been dating. Then I'd explain that getting married in Lubbock meant attending six evenings for the engaged in the homes of the married couples sponsoring them.

The couple also would have several private interviews with me. Somewhere along the line, I would bring up the question of God in the couple's relationship. If both were Christians, I'd stress the unity of their faiths. Often I'd point out that faith could unite them if they were sensitive to the differences in each tradition.

Next, I tried to show them they could begin to live out their unity by the choices they made for the wedding ceremony.

Question: Under the revised rites for marriage, what sorts of choices are open to couples?

Answer: The fact that a particular couple was talking with me usually meant they had made one choice already—to be married in the Catholic parish, rather than in the church of the non-Catholic. The couple can choose to be married in either place.

Sometimes I'd get a request for a Protestant minister to be present. On one occasion, the bridegroom asked if his father, a Protestant minister, could be included somehow in the ceremony.

In such cases, I'd explain that a Protestant minister can participate, perhaps by giving the final blessing to the couple, using either the Protestant or the Catholic form of the blessing. Or the minister could read a scripture passage.

The minister doesn't share in receiving the vows of the couple, however. That's the responsibility of the officiating priest. On the other hand, if the marriage was taking place in a Protestant church, then the minister would receive the vows, not the priest.

Question: What is the goal behind the changes in the revised marriage rites in the Catholic Church?

Answer: The thrust of the Catholic Church is to be more sensitive to non-Catholics. The church has become more realistic too—we realize that mixed religious traditions can cause problems in marriages. Recognizing the difficulties



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that might arise, therefore, the church wants to give couples all the help possible at the outset, and to be sensitive from the start by involving family and friends of both spouses in the ceremony, regardless of their religious background.

Question: Do marriage preparations take longer in a mixed marriage?

Answer: Not necessarily, though the priest may want to have more private sessions to talk with couples; for instance, about children and raising them as

Catholics. Then too there may be slightly more paperwork involved.

Question: What promises concerning children does a couple from different religious backgrounds make?

Answer: The Catholic person is asked to promise to do all he or she can to raise children as Catholics. The non-Catholic spouse is made aware of this promise but no longer is asked to sign a written pledge or make any promises.

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Weekend retreat saves troubled marriage

by MONICA CLARK

Late one night five years ago, 34-year-old Mario lay beside his sleeping wife Denise, dreading the dark room as an extension of the vacuum of emptiness he felt inside. He wanted to reach out and draw her to himself for comfort, but could not. The chasm between them had grown too wide.

"We were living together, but we were spiritually divorced," he said recently. "After 11 years of marriage all the vitality had gone from our relationship. I felt dead. That night the horror of what had happened between us just enveloped me. I felt there was no way out and I couldn't even begin to talk with Denise about it."

Denise, too, knew the distance and kept it to herself. She'd even taken on a third part-time job to gain enough self-sufficiency to survive the divorce she feared was inevitable.

Not that they hadn't tried to prevent the disintegration of their marriage. They'd taken a vacation cruise without the children; bought and furnished a new home; increased efforts to please each other—he worked harder at household chores and she baked his favorite foods.

"We wanted the spark of our early love to return but we didn't know how to get it back. We tried to change our life by changing the things around and it didn't work," said Denise.

Occasional moments of closeness during lovemaking or social gatherings restored a hope they were unable to hold or build from later. Negative criticism of each other grew. Mario began drinking heavily and staying out late after work. Denise sought out a counselor.

UNAWARE OF their difficulties, a friend invited them to participate in a Marriage Encounter—a weekend retreat

for happily married couples wanting to improve their marriages. They accepted and found themselves immersed in what they call a 48-hour miracle.

Here they found what they needed—tools for communicating their inner selves. "No one before had taught us how to share our feelings, to open up and be vulnerable so we could really love and be loved," they explained.

The breakthrough came midway into the retreat when Mario shared his anguish with Denise and she with him. "We talked honestly about how we were feeling," Denise said. "This time, however, we were learning some techniques to support our desire for intimacy," said Denise.

They left the weekend knowing "we wanted to stay together forever." They also knew that working at marriage would mean much more than earning the family paycheck and being a good housekeeper. "We couldn't believe we could share so deeply," added Mario.

Immediately they made changes, carving out time regularly to be alone for "feeling talk." They joined a marriage support group which meets biweekly to help couples continue building trust. They withdrew from friends who "nurtured our indifference," replacing them with couples eager to uphold marital love. They worked at forgiving the hurts of the past and accepting the limitations each brings to their marriage. They returned to Mass.

Now married for 16 years, neither Denise nor Mario idealizes their relationship as "living happily ever after."

They say: "We have to work hard at our marriage. We still experience difficulties and failures, but they don't devastate us now. Before we used to talk a lot—about the kids, the house, our next party. But now we're communicating who we are and that makes all the difference."

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Resources available for planning weddings

Recommended for couples, pastoral teams

In its April 1982 newsletter, "Liturgy Forum," the archdiocesan Office of Worship recommends the following resources for planning wedding music and liturgies:

Wedding Music:

►Office of Worship, Archdiocese of Indianapolis, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. "Music for Your Wedding: Some Questions and Answers." A practical brochure for couples, describing such topics as the use of "popular songs," soloists, congregational singing. 10 cents each.

►Office of Worship (address above). "Wedding Music: Guidelines and Repertoire Suggestions." Office of Worship (address above). A 1982 revision of archdiocesan guidelines for wedding music. Directed to couples, musicians and parish staffs, this practical resource considers principles for planning wedding music and suggestions arranged in several categories. 40 cents each.

►Liturgy Training Publications, 155 E. Superior St., Chicago, IL 60611. "Wedding Music Cassette." Couples can listen to 29 musical selections as a help to planning music for their wedding. Included is music for the assembly, processional music and solos in classical, contemporary and folk styles. \$.8.

►Commission on the Liturgy, P.O. Box 937, Green Bay, WI 54305. "Music Selections for Christian Weddings." A cassette tape, 60 minutes in length, featuring 37 musical selections for use at wedding liturgies. All musical elements of the rite are considered. Monaural, \$.95; stereo, \$.95.

Wedding Planning:

►Liturgy Training Publications (address above). "The Wedding Packet." Offers assistance for priests, musicians and liturgy committees in the following areas: ministry to the engaged; training of those who plan wedding liturgies; prayer selections for engagements, rehearsals, anniversaries and personal use; the planning of the wedding liturgy. \$.50.

►Fr. Joseph Champlin, "Together for Life." Ave Maria Press, Notre Dame, IN 46556. Complete marriage rite with all

variant prayers and blessings, plus 28 scriptural texts with commentaries. \$1.25.

►Jeremy Harrington, OFM, "Your Wedding." St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210. A host of ideas for an appropriate, creative celebration. \$2.50.

►Fr. William Peters, "What Your Wedding Can Be." Abbey Press, St. Meinrad, IN 47577. An extensive and practical look at many facets of wedding preparation and celebration. Some especially helpful chapters: Why We Need Wedding Rituals, What it Means to Celebrate a Sacrament of Marriage in the Church, Should Your Wedding Be During a Mass?, and How to Keep Jesus in Your Marriage. \$2.95. A companion workbook called "The Planner" is also available for \$2.95. It includes the variety in ceremony, readings, etc.

►Nicholas Amato, Donald Henderson and Carole Sorrell. "Planning the Wedding Liturgy." NCR Cassettes, P.O. Box 281, Kansas City, MO 64141. Topics include understanding the elements of the wedding liturgy, guidelines for selecting music and prayers, content of meeting with engaged couple, ideas on conducting wedding rehearsal and arranging the sanctuary. Two cassettes (1 hour, 40 minutes) in vinyl album, \$19.95.

►Wendy Somerville Wall, "The Creative Wedding Handbook." Paulist Press, 545 Island Rd., Ramsey, NJ 07446. Emphasizes creative alternatives to planning the marriage rite. Cautions: often lacks understanding of good ritual and pastoral sensitivity, and is too personalistic in approach. \$.95.

►"Celebrating Marriage," National Bulletin on Liturgy, May-June 1977. Publications Service, 90 Parent Ave., Ottawa, Ontario K1N 7B1. Ten articles on such topics as our present marriage rites, spiritual preparation for marriage, preparing the community and planning the wedding liturgy (participants, ministers, music). \$.2.

►Modern Liturgy, April 1975. Resource Publications, P.O. Box 444, Saratoga, CA 95071. Eight short articles, many with practical helps, for planning weddings, engagement liturgies and wedding anniversaries. \$.3.



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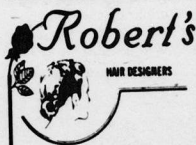
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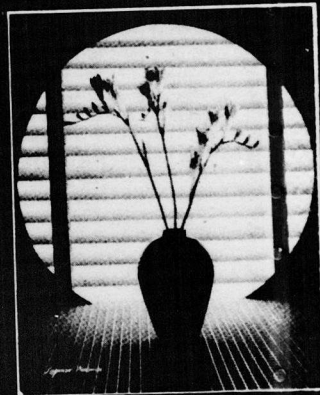
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Annulment allows for second marriage in church

But it also presents special pastoral problems for entire church community

by Fr. JAMES YOUNG, CSP

Hugh and Corita O'Brien met at the University of Notre Dame in 1976. They

were divorced Catholics attending a national conference. In each case, a first marriage had been annulled by the church. Neither was looking for a new spouse.

Couples prepare (from 13)

guidelines for making decisions, helping each other feel valuable and increasing self-esteem as helps in loving another person.

points out that the wedding is only one day. "Marriage is your whole life and the daily living out of the promises you made," he says. "You are the sacrament of holy matrimony and sexual relations consummate your union." Making love, he continues, is a way for spouses to say, "I am here for you."

Sunday:
Today's presentations include a discussion of the betrothal and the wedding day. The priest tells us: "The goal of marriage isn't happiness but unity—and happiness comes out of that." Unity, he says, is achieved through good communication, supportiveness, tenderness (even when you are furious) and having the freedom to grow.

The final presentation ends with a reminder to check priorities and to continue our open dialogue at home.

He adds: "Material possessions don't make you happy; they merely make you want more. Only a good relationship makes you happy."

Our Engaged Encounter weekend closes with a special betrothal Mass. During the liturgy, we're asked to describe privately how we'll live out our love and why we want to spend our life together.

In discussing the wedding as the beginning of the sacrament, the priest

My fiancé and I found it a touching, romantic finale to an eye-opening experience.

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Reception poses (from 12)

provides all its own food. This has to be cleared with the hall managers, of course.

money to have a reception like everyone else has?"

A potluck buffet, coordinated by someone in the bridal party, will give guests an excellent menu as well as take away a large part of the expense of the reception. BYOB might also mean Bring Your Own Band or Bakery.

I would answer that in two ways.
1. It is unfair to saddle the newlyweds and their family with a huge bill. If the family has the money and wants to invite the east half of town, fine. Most of us don't have that kind of money.

—Parish Center. If your parish has a hall that is available, you may want to keep the reception in your parish. This kind of reception can get by with a light snack and soda.

2. Some thinkers in the church are exploring our responsibility to become good stewards. Is it good stewardship to dedicate so much attention before the wedding to the reception? Especially if this occurs at the expense of the ceremony?

Those who have traveled a distance or are special guests might join the newlyweds that evening for a Dutch-treat dinner at a local supper club.

The purpose of the reception is to acknowledge the commitment that a man and woman have made to each other. It should be planned with that end in mind.

These alternatives could raise the question, "Why don't you want to spend

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Through Catholic support groups in Philadelphia and Northern Virginia, they had worked through much of the grief following their divorces and they felt good about their new, single lives. Their friendship deepened quickly, however, and with it the thought of risking marriage.

Their wedding in 1979 was very joyful. Corita's three children and Hugh's three daughters all participated. The bride and groom were more excited than many 15-year-olds on their first date. Two years later Corita gave birth to a son.

People like Hugh and Corita marry with the church's blessing. An annulment has found that their earlier marriages were not Christian marriages. The annulment allows them to try again to find marital happiness.

But these marriages are raising a new pastoral challenge for the church community. How do we prepare such couples for their union? How do we assess readiness for marriage? How do we help couples foresee some of the unique challenges ahead?

Counselors and pastors are focusing on four main considerations:

1. Have people really recovered and grieved and distanced themselves from the anger, the sadness, the upset that led to the annulment?

A PSYCHIATRIST friend suggests that these couples are only ready to marry when they realize how much it is going to cost them. Marriage will bring many wonderful benefits—but what about the interdependence and freedom which must be sacrificed?

Researchers agree that it takes the average person three to five years to recover after a divorce. Yet half of the divorced remarry within three years.

In fact, the U.S. Census Bureau expects 40 percent of new second marriages to eventually end in divorce, and the single reason cited for this high failure rate is the so-called "rebounding effect," i.e., getting into a marriage before one has built a self-sustaining, single life.

2. How do these couples put together a "blended" family? Corita brought her

three children into marriage with Hugh and later they added their own son.

Some say children never cause a divorce the first time, but they often do a second time. If children are unhappy about the marriage and don't like their new stepparent, or if the difficult issues of personal space, money and discipline create disagreement and tension, a marriage may crumble under the strain.

Blending families requires solid information, thorough skills for negotiating differences and lots of patience.

3. How does the couple work through questions about what makes this marriage different from the marriage that was annulled? Couples need to talk early and often about possible areas of conflict, priorities and values. Assuming that love will conquer all can be a disastrous mistake.

Support groups of couples in the same situation are helping couples work through some common adjustment problems with others in the same situation.

4. Finally, what about the larger family relationships? These marriages can produce four sets of grandparents, innumerable aunts and uncles and cousins. Different children have different relationships with these people.

Winning family support for the marriage is more important in the long run than often is thought at first. Sometimes couples marry without consulting parents and relatives. This can cause strain in family relationships.

"You and me against the world" doesn't last very long, since everyone needs kinship support both in good times and in troubled times.

On top of these special questions, there are all the ordinary questions that face any couple—finances, sexuality, communication, lifestyle, career, leisure.

It is no wonder that couples marrying after an annulment seem eager and grateful to be part of the new preparation programs currently being offered in 16 U.S. dioceses.

Hugh and Corita have married beautifully, but not without a lot of prayer and hard work.

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Up from the catacombs

By Father John Castelot
NC News Service

When Christianity finally became legal in the Roman Empire, Christians could profess their faith publicly without fear. They could move from the darkness of the catacombs into the bright sunlight.

The Christians could then build churches. Thanks to the generosity of imperial benefactors, they could move from small groups in homes to large congregations praying in grand basilicas.

This was a mixed blessing, however. Some of the sense the earlier Christians had of being a community — bonded together in their lives — was lost. And strange as it may seem, the larger the communities became, the less they stood out as witnesses to a different way of life.

Gradually groups of Christians concerned about this decided to band together in smaller religious communities. They simply wanted to live the Christian life as it had been lived for the first three centuries of Christianity. These communities gave witness to the world at large of what life could and should be according to gospel standards.

Actually, all Christians have this vocation: to give witness to Christ and Christian values in a bewildered, fragmented, lost world.

They have this vocation precisely as a people — God's people.

This was the vocation of the chosen people from the beginning. They were to be a sign to all humanity of God's presence and goodness.

In the Old Testament book of Isaiah, God's deliverance of his people from exile is seen as such a sign. "All who see them shall acknowledge them to be a race the Lord has blessed." (Isaiah 61:9)

The new community Jesus formed had the same mission. But keep in mind: This was not the mission of an elite corps. Very simply Jesus told them:

"You are the light of the world. A city set on a hill cannot be hidden. Men do not light a lamp and then put it under a bushel basket. They set it on a stand where it gives light to all in the house." (Matthew 5:14-15)

St. Paul thought it was important for his communities to give witness to Christ and a Christian value system in a confused world.

The church is a sign of God's kingdom — of its presence and potential in human lives. After the early Christians came up from the catacombs, this was a challenge they faced: to continue to be the sign of what Jesus means.

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

FOOD...

...for thought

Why would a lay woman — one whose work involves her full time with the roles of lay people in the church — write a book about the values of life in a monastery?

That is what Dolores Leckey did in a book titled "The Ordinary Way" (Crossroad). Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.

Mrs. Leckey's focus is on the connections between life in a monastery and life in the homes of lay people. Interesting to note: She is not the only author with a current book on this subject.

Another who has written such a book is Trappist Father Basil Pennington of Spencer, Mass. His book is titled "A Place Apart" (Doubleday).

One view of monasteries — not found in these books — tends to regard them as basically irrelevant to lay people. Monks, while much admired, are thought to be involved in a separate and exclusive relationship with God that is unlike anything lay people who pursue careers, raise children and worry about next month's bills can expect to achieve.

But neither Mrs. Leckey nor Father Pennington finds monastic life irrelevant to lay people. In monastic life, Mrs. Leckey writes, one finds a way of "setting up a

household — Benedict's household of God." Certain qualities commonly valued by all those who want to grow as Christians are among monasticism's basic values, she thinks.

In a chapter on intimacy, Mrs. Leckey looks to the close bonds among those in a monastery. They hope that their very life together will generate growth and real happiness. It is similar for lay people in their communities — as friends, husbands and wives, parents and children, the author believes.

Again she looks to the value monks see in hospitality. Their expectation is that each visitor will be received as though Christ himself were being welcomed. But in every home, hospitality is key, she suggests — the hospitality of family members toward each other or toward guests.

In three of her other chapters, Mrs. Leckey connects the monastic values of play, solitude and prayer with the lives of the laity.

Some people think monastic life is irrelevant for the laity because, for them, it seems so impossible. But some current authors speak of monastic living as a sign — not of what is impossible for the laity, but of what some of the real possibilities are.

...for discussion

1. Life in a monastery and life in the homes of lay people bear certain resemblances, according to our writers. What are some of the resemblances — the common values — of monks and laity?

2. Hospitality is highly valued in the life of a monastery. How important is hospitality in the homes of lay people? Do you think family members need to be hospitable toward each other? Why? And what difference does hospitality toward others make in home life?

3. Friendship and community among those at home is valued by both monks and lay people. How do people living together at home contribute to each other's growth? What difference does this quality of a home make for Christians?

4. Father Robert Sherry tells of a conversation between two priests about their frustrations and insights on prayer. The article suggests the parishioners can be an important source of support for a priest's prayer life. Do you agree? If so, how?

SECOND HELPINGS

Practical insights about the links between monastic life and lay life can be found in "A Place Apart: Monastic Prayer and Practice for Everyone," by Trappist Father Basil Pennington. Chapters discuss such topics as fasting, friendship, obedience, peacemaking. Father Pennington advises lay people not to be concerned if they can't pray the entire Liturgy of the Hours as the monks do. "It is enough to pray what you can," he writes. He suggests that lay people might "prefer the Cistercian way." When Cistercians (Trappists) travel, he continued, they construct their own office from a Bible by choosing a hymn, a psalm, a reading and a prayer. The prayer may be quite spontaneous, rising from reflection on the biblical readings. (Doubleday, 245 Park Ave., New York, N.Y. 10167. \$12.95.)



it?

"You know, Mike, the first month was like a release. I didn't have to prepare a homily every day. There were plenty of other priests around anxious to do it. But by the sixth week, I was starting to miss leading a group of familiar people each day in prayer.

"I had to be away from it for a while to realize just how large a role the Mass plays in my life, my priesthood."

"That's great, Jerry. People expect more of a priest as a leader of prayer. Maybe we don't express how really important prayer is in our lives often enough."

"By the way" Father Dover said, "I've noticed that taking time for reflection gives me a lot more compassion for the human situation of people. It helps me appreciate their real concerns and gives me a lot more respect for the way they pray."

(The names of the priests in this story are fictional, although their conversation is true to life.)

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

CHILDREN'S STORY HOUR

Jesus teaches the people how to pray

By Janaan Manternach
NC News Service

Jesus stood on a sloping hill overlooking the blue sea. A huge crowd of people sat on the grass all around him.

There were so many women, men and children that the crowd stretched all the way down the hill to the water's edge. They listened to Jesus talk.

"When you pray," Jesus was saying, "don't be like the hypocrites. They like to be noticed wherever they pray. They even pray out loud on street corners so that everyone will think they are holy."

Smiles rippled through the crowd. People winked at one another. They all knew the people Jesus was talking about.

"I know a fellow like that," Miriam whispered to Rachel. "He makes a big show all the time of how much he prays."

"You wouldn't believe this woman I pass by every day," Rachel said softly. "She stands for hours praying on the big street corner near the Temple. A lot of people really seem to be impressed."

Jesus smiled. He felt sure people knew what he was talking about. Then he gave the people this advice:

"When you want to pray, go to your room. Close the door. Pray to your Father in private. Then your Father, who sees what no one else sees, will repay you."

"My parents are like that," young Joseph said to his best

friend, David. "They pray a lot at home, but nobody sees them. They don't pray just to be noticed by others."

"Not mine," David replied sadly. "They don't pray much at all. But my grandparents seem to be praying all the time."

Jesus had another suggestion. "Don't use a lot of words in your prayer. Don't talk much. Some people think God will hear them just because of the number of words they use in their prayers. Do not imitate people like that. Your Father knows what you need, before you ask."

"I agree," Rabbi Isaac told his young student, Josiah. "Sometimes when I pray, I don't say anything. I just try to be aware of God's presence with me. Jesus is right."

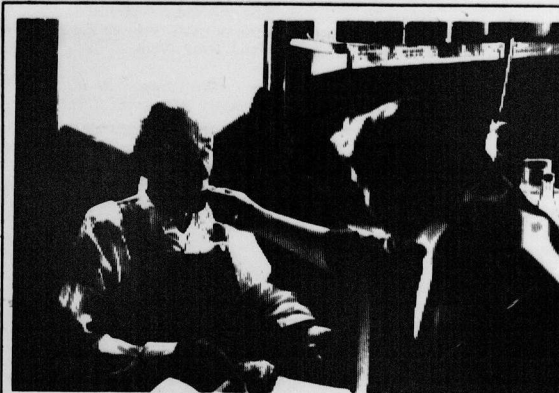
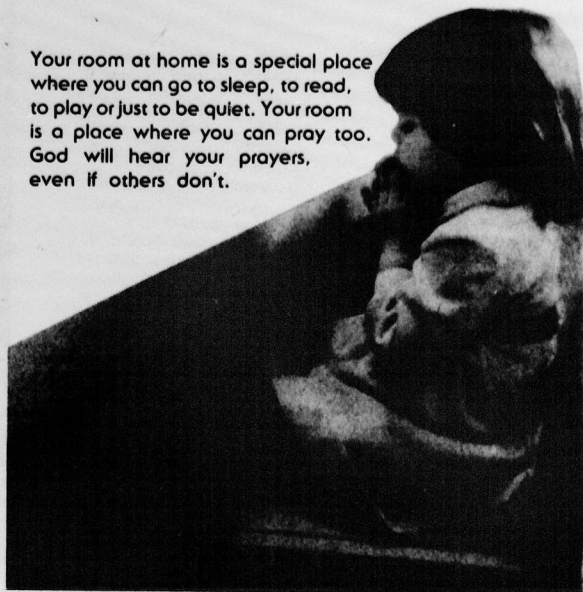
"I'm not sure how to do that," Josiah replied. "I need some words. Maybe Jesus recommends a certain prayer." To his surprise Josiah heard Jesus giving the people a prayer.

"Here is how you are to pray," Jesus was saying. "Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil."

Story Hour biblical quotes — this week from Mt. 6:5-13 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

Your room at home is a special place where you can go to sleep, to read, to play or just to be quiet. Your room is a place where you can pray too. God will hear your prayers, even if others don't.



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HOW ABOUT YOU?

- ☐ What kind of God is the one that Jesus calls Father?
- ☐ What kind of God is the one that Jesus calls a forgiver?
- ☐ What kind of God is the one that Jesus says will give us our daily bread?

Children's Reading Corner

"When God Speaks," by Joan Lowery Nixon, is an exquisite conversation between a child and his mother. The child discovers the ways, other than words, in which God says, "I love you." (Our Sunday Visitor, Huntington, Ind. 46750. 1978. Paperback, \$2.50.)

"If Jesus Came to My House," by Joan Gale Thomas, is about a child who imagines what he would do with Jesus if he came to visit. The little boy will acknowledge that Jesus can't call on him in the way he imagined, but that he can go to Jesus' house to kneel, pray, sing, worship and talk. What he could do for Jesus is what he could do for others when they come to visit, the child realizes. (Lothrop, Lee and Shepard Co., 105 Madison Ave. New York, N.Y. 10016. 1951. Hardback, \$4.25.)

CORNUCOPIA

Ever had one of those days?

by ALICE DAILEY

I should have sensed that it would be one of those afternoons when pickle juice spilled all over my lunch, the table and floor; the new potato chips were burnt and green; and the canned ham for the evening meal turned out fat and gristly.

That should have stopped me from baking a chocolate cake from scratch and from picking up auto license plates. But an inner voice sneered, "Stop making excuses! You've been promising your poor family that cake for ages, and you have to get those plates."



Part of the way into the cake project two vital ingredients turned up missing. After much substituting and improvising, which took more time, a lopsided cake emerged.

While the thing cooled on a rack, I dashed out for quick stops at the license branch and grocery.

Ten good minutes were spent driving around for a parking space, and once inside the branch I learned why. Fifteen or sixteen assorted license seekers were lined up like lambs to the slaughter.

"Surely this is for driver's licenses only?" I thought confidently, and asked a woman who exuded Authority, "Where's the line for license plates?"

"You're in it."

"Just one line for everything?"

"One line for everything."

She swaggered about in a fur jacket, going to the door then coming back to remind clerks of things they already knew. From her dangly hoop earrings to high-heeled boots, "Important" was written all over.

I had leaned a bit out of line to read something on a far wall and that furnished her another chance. Shoving me slightly she ordered, "Let's keep the way clear for those coming in the door." Then she clomped out.

NOBODY was coming in that door. They were all inside, in front of me.

What is there to do in a long line except memorize signs on the walls or size up other customers?

One couple, apparently employed separately, kept up a running conversation about their day, about whose boss had told who off. The wife snapped, "Two more years, just two more little years and then I'll tell them what they can do with their job."

Both were getting driver's licenses renewed and each separate process took one of the three clerks out of circulation. A grinning but sympathetic crowd watched as the man, then the woman, posed self-consciously for photos.

My gaze shifted to the workers, willing them to speed it up. One, a maddeningly deliberate individual, stretched now and then and kept pushing up her sweater

sleeves. Finishing with a customer she held up a restraining hand.

"One minute. Just one minute, please."

We watched in dismay as she moved to another desk, opened a drawer and took out her purse. Fishing for change and finding none she pestered the third clerk who had to get out her purse. Mission accomplished, Ms. Deliberate moseyed to a vending machine, got a canned drink, took two or three prolonged swigs and then sauntered back to work.

Setting the can down, she took both hands to push her shoulder length hair back, adjusted her eyeglasses, her skirt and a swivel chair. The she said languidly, "Next."

I prayed to not draw her; our plates would expire before she got it all together.

One man, who had talked volubly to some in line, drew the sharpest clerk of the bunch and kept up the patter. He must have fancied himself a talk show emcee. The poor girl was thrown off course a couple of times.

A late arrival had taken her place in line behind me, a hyper individual given to foot tapping.

"Been here long?"

"Almost an hour."

"Oh, I can't wait that long. Clerk! Will it be better if I come back tomorrow?"

The girl shrugged. "The line gets longer each day."

After more foot tapping, Hyper swung about and left.

I happened to get the clerk who had taken the couple's pictures and she excused herself to check results. One photo wasn't good. So it was back through the whole procedure again while I waited.

I know. I know. This whole thing could have been avoided if handled by mail. But a chintzy little added item of \$3 for mailing two plates had been the deciding factor. What we won't do to save three dollars.

Outside, the sky was a grouchy gray, and a sharp wind searched for bone marrow. If I just hadn't fooled around with that cake so long. Cancelling the grocery stop I headed home. What if the bread supply was low? It would do for the evening. I switched on the radio for a weather report but got only nonstop rock.

As the car slid into the garage a weather advisory blared out. "Bitterly cold tomorrow with hazardous driving conditions. Do not, repeat, do not go out unless absolutely necessary."

"But what about bread?" I yelped.

That little inner voice answered, "Let 'em eat cake."

check it out...

✓ The Guardian Angel Guild will present its "Suddenly It's Spring" Luncheon and Style Show on Thursday, April 5 at the Indianapolis Athletic Club, 350 N. Meridian St. Proceeds benefit the Special Education Class at Secena Memorial High School. Donation is \$15 and reservation deadline is April 1. Call Mrs. Vern Reynolds 546-2539 for reservations.

✓ The Theatre Department of Marian College will present the musical comedy "Sugar," taken from the Jack Lemmon, Tony Curtis, Marilyn Monroe film "Some Like It Hot," on Friday, Saturday, and Sunday, Feb. 24-25-26 at 8 p.m. in the Marian College Auditorium, 3200 Cold Springs Rd. General admission is \$2.50 for adults and \$2 for students. Call 924-3291 for information.

✓ St. Francis Hospital Family Resource Center will present a program on setting and meeting realistic goals called "Making Changes That Work for You" from 7 to 9 p.m. on Mondays, Feb. 13, 20 and 27. Fee is \$25. Call 783-8983 to register.

✓ A free Community Outreach Program on "Self-Defense and Rape Prevention" will be offered by St. Francis Hospital Center on Wednesday, Feb. 15 from 7:30 to 9 p.m. Call 783-8300 for more information.

✓ Our Lady of Angels (OLA) High School in St. Bernard, Ohio, staffed by the Oldenburg Franciscan Sisters, will close at the end of this academic year with a special liturgy in St. Clement Church, St. Bernard, followed by an open house in the OLA building. Any alumnus and/or friend of the school not currently receiving mail from OLA is encouraged to send her name (include maiden and married), year of graduation, address and telephone number to the school at 4320 Bertus St., Cincinnati, OH 45217 or call 513-641-2717.

✓ A "Workshop on Couples Communication" will be sponsored by St. Francis Hospital's Family Resource Center on Tuesday evenings, Feb. 14, 21 and 28 from 6 to 7:30 p.m. at the Hospital Center. Fee is \$30 per couple. Free parking. Call 783-8983 to register.

✓ Engaged couples in the Lawrenceburg-Aurora area may attend a Pre-Cana Workshop at Raymond Walters College, off Cross Country Highway on Plainfield Rd., Cincinnati, on Saturday, Feb. 18 from 8:30 a.m. to 5 p.m. Registration at \$30 per couple may be made through the Family Life Office in Cincinnati 513-421-3131. Pre-Cana is offered the third Sat. of each month: Feb. 18, Mar. 17, Apr. 14, May 19 and June 16.

✓ St. Susanna Parish invites the public to attend its Dinner Dance on Saturday, Feb. 25 at the Westside K of C, 220 Country Club Rd. Dinner from 7 to 8:30 p.m. will be followed by dancing to the music of the Fashionares 5-piece band from 9 to 12 p.m. Reservations for the dinner-dance are \$25 per couple by calling 839-7987 before Feb. 15. Dance tickets are \$12 per couple at the door.

✓ The Irish American Heritage Society's meeting on Tuesday, Feb. 14 at 7:30 p.m. in the K of C, 1305 N. Delaware, will feature a videotape concerning the problem in Northern Ireland entitled "Let Erin Remember." Public is invited. For information call 241-0706.

✓ The Terre Haute Board of Catholic Charities will sponsor a public Art Fantasia Auction to finance its service activities in Terre Haute on Friday, Feb. 10 at 7 p.m. at the Sheraton Inn, South Third St. Offerings include framed oils, watercolors, original lithographs, woodcuts, posters and graphics. Tickets may be purchased at the door.

vips...

✓ Marie Meisberger, organist at St. Mary Magdalen Church in New Marion for many years, will be honored on the occasion of her 75th Birthday with an Open House at the Versailles American Legion on Sunday, Feb. 26 from 1 to 4 p.m. Members of the original St. Magdalen Church (now Jefferson Proving Grounds), current members, friends and relatives are invited to attend.

✓ Fifty-six St. Meinrad School of Theology students were recently instituted into the priesthood formation ministries of Lector or Acolyte by Archbishop O'Meara. Indianapolis Archdiocese recipients included: David Burkhard, Adolph Dwenger and Philip Unwin, Lector; and Stephen Donahue, Acolyte. Two other students from this archdiocese received minor orders in Feb. also. They are: Paul Kernel, Lector, at the Theological College, Washington, D.C., and Robert Green, Acolyte, Mount St. Mary's Seminary of the West.

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Archbishop O'Meara's Schedule Week of February 12

SUNDAY, February 12—Boy Scouts and Girl Scouts Awards, SS. Peter and Paul Cathedral, Prayer Service, 2 p.m.

MONDAY, February 13—Principal speaker for the Indianapolis Serra Club luncheon, CYO Office, 12 noon.

THURSDAY, February 16—Annual Board meeting and luncheon of the Indianapolis Convention and Visitors Association, Convention Center, 10:45 a.m.

FRIDAY, February 17—Visitation with the Daughters of Charity of St. Vincent Hospital, Prayer Service, 5:30 p.m.

THE QUESTION BOX

Are Gospels anti-Semitic?

by Msgr. R.T. BOSLER

Q In his passion account, Matthew records that all the Jewish people shouted: "His blood be on us and on our children." Does this mean the Gospels are anti-Semitic?

A Recently I have been pestered with questions about the Jews. I hope this does not reflect a growing anti-Semitism among Catholics.

The Gospels are not anti-Semitic, but Christians down through the centuries have misread them to mean the Jews as a people killed Jesus and, therefore, are being punished by God.

The text you quote has been the favorite of all anti-Semitic literature. The Nazis used it in their campaign to exterminate the Jews in gas chambers.

The horrible holocaust of the Jews has forced Christians to question the way they were interpreting the Bible. It was one more example of how it seems to take a crisis to help Christians grow in their understanding of how to read the Scriptures.

It took the struggles with heretics and schismatics in the first centuries of the church to realize that you don't fashion a belief from one book of the Bible, much less from a few verses of one chapter.



It took the crisis that arose from the discoveries of archeologists, historians and scientists to recognize that the Scriptures teach the way to believe and live to get to heaven, not how the heavens evolved and revolve.

The Gospels are, indeed, the inspired word of God, but in human words historically conditioned.

The evangelists did not compose their Gospels with future generations in mind. Each of the evangelists wrote for a specific community of Christians with its own peculiar problems. They chose the words and actions of Jesus, adapting them and embellishing them to fit the situation their communities faced. They sometimes made up stories to make their teaching clearer and more interesting, as was the custom of rabbinical teachers in their day.

Matthew wrote for a community of mostly Jewish Christians who had been tossed out of the synagogues by their fellow Jews and were wondering just who they were. They remembered the enormous slaughter of their people when the Romans destroyed Jerusalem.

They were also aware of the fact that they were in danger of persecution from the Romans, who did not distinguish between Jews and Christians. This explains why Matthew treated Pontius Pilate with kid gloves.

Matthew emphasized that Jesus was the new Moses so that he could help the members of his community see themselves as the true faithful Jews who accepted the

Messiah and were no longer part of the people who rejected Jesus and were punished in the destruction of Jerusalem.

That was the meaning one evangelist saw in the passion story. It is significant that the "blood" passage is found only in Matthew. Mark and Luke mark a sharp distinction between the small crowd before Pilate and the people who sympathized with Jesus.

Thus Luke: "A great crowd of people followed him (Jesus), including women who beat their breasts and lamented over him." (Luke 23:27)

The "crowd" that shouted for Barabbas had to be very small. The chief priests and

elders who gathered them were the very ones who planned to arrest Jesus secretly and not during the festival, for they feared a riot among the people. (Matthew 26:4-5)

For a proper understanding of the passion accounts in the Gospels, it is essential to know at least two historical facts. The Jewish leaders who condemned Jesus were puppets of the Romans. At the time of Jesus, it is estimated, there were approximately 9 million Jews, about a million of whom lived in Palestine, while the rest were scattered throughout the Mediterranean world.

In the light of all this, this sentence from Vatican Council II's brief statement on the Jews is rather feeble: "His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today."

(Msgr. Bosler 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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FAMILY TALK

Cancer patient needs family, religion

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My father is 84 and has terminal cancer. How can we help him prepare for death?

Answer: The family and religion are the two oldest institutions known to man. The dying person needs them both.

The family is a holy place. The religious nature of the family shows in the loving ministry between the members. Where love is, God is.

The elderly person facing death may wish, however, to think and look beyond his present circumstances into the next world. Praying together is one obvious way for family to help him. Family members can pray with Dad at meals and bedtime, using prayers like the Our Father or spontaneous verbal prayers. Family members can also pray over one another, laying on hands and asking God's blessing. Such prayers can be quite simple and direct, or rich in their inclusion of worship, thanksgiving, sorrow and petition.

Prayer has been defined as "the practice of the presence of God." Family members can help their ill member meditate regularly on God's constant availability. Such quiet prayer can be wonderfully reassuring. The stage can be set with some comment such as, "Let's put ourselves in God's presence for a moment, dad, and be silent while we reflect on the wonders of his world."

Ministers and priests are usually very open to invitations to visit the elderly. Ask them to drop by to see your dad regularly. Ministers and family both can consider the three basic virtues of faith, hope and love as a focus for conversation.

Pope appeals to Iraq

VATICAN CITY (NC)—Pope John Paul II has urged Iraq to seek peace in its three-and-a-half-year war with Iran. The pope made the appeal during ceremonies Feb. 3 welcoming Iraq's new ambassador to the Holy See.

Faith refers to trust, a general belief that matters will turn out all right, as well as a belief in God's covenant or promise. As the elderly face death, they need their trust renewed. The role of the family or minister is to listen and be open as religious themes are discussed. These might include:

"Do you think God really cares?"

"Suppose there is no afterlife?"

"What is heaven like?"

Don't be too quick to give some pat answer to these questions. Better to listen and discuss than to answer immediately. Your basic message of trust may be that if you as a family member or minister are concerned about them and wish them well, then God as the creator and Father of all can do no less.

Hope is expressed in many of the cliches we hear about "moving on to a better world" or what lies "beyond this vale of tears." The notions of "better" and "beyond" both suggest anticipation that one's state will improve. Such optimism seems confirmed by reports of near-death experiences where the person had a strong feeling of a warm, loving, forgiving presence.

You might suggest to your father that he put himself mentally in touch with this power, this force, this love. Sometimes dying persons want to move on but are afraid to let go. They may need to discuss their misdeeds and mistakes, express some sorrow and experience forgiveness from family members, priests or those they have wronged. More simply, they may need your permission to die.

Love is said in words and touches. Imagine a loving goodbye at the train station or airport. "Don't worry. I'll see you again in a little while. Meantime, I shall miss you very much." Physical touch is especially important at this time.

Hold hands. Lay your hands on his head or shoulder. Embrace him. No human being should die alone, away from family or friends. And don't be so afraid of mentioning death that you fail to say goodbye.

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Archdiocesan Director

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Fr. James D. Barton, Archdiocesan Director

Tobit program helps couples plan their marriage

by SUSAN M. MICINSKI

The Tobit Week-end, a program designed for couples of all faiths seriously considering marriage, will celebrate its 10th anniversary this fall.

Focusing on the man and woman as individuals and as a couple, the program is experiential and not informational. Popular as a follow-up to pre-Cana, it also works well in conjunction with parish-based marriage preparation programs.

Created by Tom and Mary Weber, formerly of Indianapolis now living in Troy, Ind., and Franciscan Father Martin Wolter, whose specialty is ministering to the engaged, married and divorced, this Christian approach to marriage has met with much success. Since its inception, it has attracted over 1,200 couples to Indianapolis' Alverna Retreat Center.

Father Wolter stated that the Tobit Week-end has been "eminently successful in counteracting the divorce rate." Although formal studies have not been conducted, he estimated that "we might have a one percent divorce rate—with only five or six cases that we know of. This is no 'flash in the pan.'"

If this is the case, then what makes the Tobit Week-end beneficial not only immediately after it takes place, but after several years of marriage?

"We made the Tobit Week-end in June of '75," said Kathy Wallace, parish council president of Holy Cross Church. "It forced me to be more realistic about marriage in general, and my marriage specifically. It also forced the both of us to get down to the nitty-gritty; it was a good start for us. We especially appreciated it at the time because Mike (her husband) was a student and I was working two part-time jobs, so we didn't get to see much of each other."

ALTHOUGH IT is going on nine years since the couple made the week-end, Kathy said that areas Tobit covered still have relevance in their marriage today. Communication, an important element Tobit stresses, is one factor that carried over to the Wallaces. "Talking to each other is very important, whether talking about a major issue or some minor concern," Kathy remarked. "Going on the Tobit got us in the habit of talking honestly with each other; a habit that is second nature if started right away."

Mike Wallace, a music minister at Holy Cross, said the "techniques and spirit Tobit engenders, the learning how to share, is really helpful for any marriage. Before Kathy and I made Tobit, we communicated well, but the program was an enhancer and relaxer for us."

In addition to being former Tobit participants, the Wallaces also work as a team couple, persons who help conduct the program by sharing experiences from their married lives. Kathy commented that "we felt good about working the Tobit. It was different coming at it from being married a long time. I think what Mike and I told the couples let the air out of a lot of people's balloons."

"YES," AGREED Mike, "the week-end does help show there will be difficulties to be faced in later married life—it won't be a honeymoon forever. Kathy and I are still in love, but we've come to an agreement that there is friction and ego-hurting. Yet we've

decided to grow from and accept these aspects."

Amy and Rick Zeiher, parishioners of St. Rose of Lima, Franklin, also made the Tobit Week-end in 1975. They, too, feel the week-end continues to provide long-term benefits. One of the most important things Tobit did for the Zeihers was "teaching us the relationship of God in marriage—that God is the guiding force," exclaimed Amy, who has been teaching fourth grade at the parish school the past six years. "Our entire marriage is based on faith and our faith life together."

St. Thomas Aquinas parishioners, Maureen and Dave Jordan attended a Tobit Week-end six and a half years ago. "It was really a good overview and preparation for marriage," said Maureen. "It was a positive reinforcement that we were making the right decision."

Dave commented that Tobit "gave us more of an awareness of the things going on in our relationship—then and now."

The Jordans, too, have been working as a team couple for almost four years. This form of participation is also helping them with their marriage. Maureen explained that "every time we do a Tobit Week-end we are forced to analyze and review our marriage—we're more aware of the benefits and pitfalls of a marriage."

David W. Reuter, a marriage and family counselor at Alverna, is "very much in favor of Tobit. My wife and I made Tobit four years ago, and we ended up postponing our wedding as a result of it—which we think was a wise thing to do at the time." In regard to future advantages, "the program teaches you communication techniques and how to be open about your feelings. It also exposes you to problems other couples share with you that won't make you feel strange or alone when you will face them later in your marriage."

"A couple also learns that when they do run into problems in future years, they can get help as a result of Tobit," explains Reuter. "A lot will call Father Martin back, or even couples they became friends with at Tobit."

Fathers Charles Chesebrough and Martin Peter, pastors of Mary, Queen of Peace, Danville, and St. Thomas Aquinas, Indianapolis, respectively, have been sending couples to Tobit Week-ends since the program was established. "It's definitely something that's not a flash in the pan," declares Father Chesebrough. "Couples need guidance before entering marriage, and I've found that Tobit is the most thorough program available."

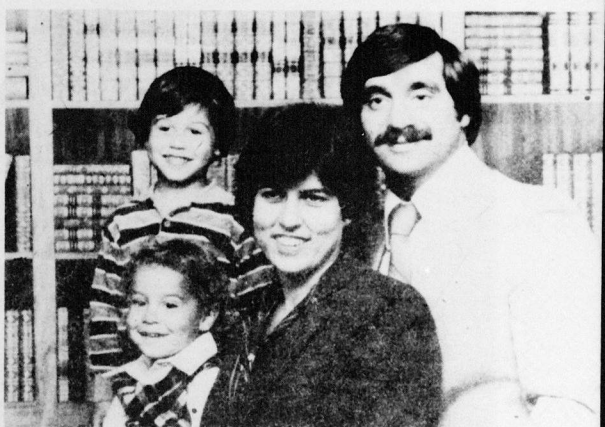
In addition, he says, "I like it because it's in a spiritual context. Most of my couples are interfaith, but I tell them the purpose is not to convert them. After they've made a week-end I sit down with them and all I've ever heard are positive comments. And the experience doesn't seem to disappear over the years—it's always there remembering what the relationship can be."

"I can see that problems married couples encounter after having been on Tobit don't throw them as much," stated Father Peter. "It lessens the level of anxiety and helps the couple deal with them in a much more positive and Christian way."

In the past the parish priest would provide the only marriage preparation for a couple. However, both pastors are glad this is no longer the case. "I think we're smart in recognizing this group of men (the Franciscans) who have the specialized training to work with pre-marrieds," said Father Chesebrough. "I see this as a team effort in the priesthood. It's much better if we can pool our resources."

Father Peter agrees. "The married couples ministering to other couples bring experiences that priests don't have. It's a trade-off, though. I don't feel I get to know the couples as well as I did in the past. But ultimately I think couples are better prepared for marriage thanks to the Tobit Week-end and other programs such as Sponsor Couples."

Couples interested in learning more about the Tobit Week-end should contact Alverna, 8140 Spring Mill Rd., Indianapolis, IN 46260, 317-257-7338.



FIRST FAMILY—Many people have attended Tobit Week-ends since the program began but this couple has the distinction of being the first Tobit couple to marry. The event occurred in December, 1974. They are Juan and Marty Lopez and are seen here with two of their three children. (Photo courtesy Franciscan Father Martin Wolter)

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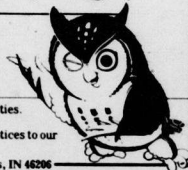
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Church leaders resist diplomatic ties

WASHINGTON (NC)—Formal exchange of ambassadors between the United States and the Holy See would violate separation of church and state and could promote discrimination against non-Catholics, Protestant leaders testified Feb. 2 at a Senate confirmation hearing for William Wilson, President Reagan's choice as ambassador to the Holy See. Out-numbered nine-to-one at the hearing, the Catholic League for Religious and Civil Rights backed formalization of diplomatic ties between the United States and the Holy See.

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

February 10

St. Vincent de Paul Parish, Bedford, will sponsor a pitch-in Appreciation Dinner for all Volunteers at 6 p.m. in the School Hall. Bring covered dish and table service. Jack Canfield is Master of Ceremonies.

February 10-11

A Retreat for High School Sophomores will be presented at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

February 10-12

An Enneagram Workshop will be presented at Kordes Enrichment Center, Ferdinand, beginning at 8 p.m. EST. Call 812-367-2777 for information.

Mount St. Francis Retreat Center offers a Charismatic Christian Retreat at the Center. Call 812-923-8817 for information.

Fr. Joseph McNally will present a Married Couples Weekend on the theme "What Do We Mean By Commitment?" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

Franciscan Father Justin Belitz will conduct a Meditation

Class in the Silva Method at Alverna Retreat Center, 8140 Spring Mill Rd. Fee is \$275, with \$90 deposit. Call 257-7338 to register.

February 11

A Day of Recollection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

The Fifth Wheeler Club will NOT meet at the Atkinson Hotel today. See item for February 18.

Our Lady of Lourdes Parish will celebrate its Diamond Jubilee 75th Anniversary with Mass at 5 p.m. followed by a Dinner Dance. For information call 356-7291 or Brad Cangany at 353-8537.

The Catholic Alumni Club (CAC) invites all single Catholic adults to a Valentine Party at Deer Cross Apartments Clubhouse at 9 p.m. Call Dan 842-0855 or Mary 255-3841 for information.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. Adults only. Free draft beer from 8 to 11 p.m. Admission \$1.

Members of the Mother Katherine Drexel Guild of St. Rita's Church will be guests of their president at a Brunch in St. Bridget's Social Hall from 9 a.m. to 12 noon. Members wishing to attend may call Lillian Jones at 236-1500 days or 926-0753 evenings.

February 12

A Sign Mass for the Deaf is held every Sunday at 10:30 a.m. at St. Joan of Arc Church, 42nd and Central Ave.

February 14

The Family Life and Parish Life Committees of St. Thomas the Apostle Parish, Fortville, will sponsor a Sweetheart Mass at 7:30 p.m., followed by a reception and dance to the sounds of D.J. Tim "Wolfman" Melloh in the parish hall. Bring a bottle of champagne and your wedding pictures.

Kordes Enrichment Center, Ferdinand, in cooperation with Southern Hills Mental Health Center offers a session on "Understanding and Dealing with Stress" from 7 to 8:30 p.m. Call 812-367-2777 for information.

Mount St. Francis Retreat Center will hold a Ladies Day from 9 a.m. to 3 p.m. on the theme "How Do You Say Love?" Cost of \$8 includes lunch. Call 812-923-8817 for information.

The Seymour Deanery Pastoral Council will meet at 7 p.m. at St. Mary's Church, North Vernon, to discuss Evangelization.

February 15

The third of four lectures on "The Challenge of Peace, the Bishops' Pastoral Letter" will be held at St. Michael the Archangel Church, 30th St. at Tibbs Ave., at 7:30 p.m. Booklets available.

Betty Moebis and the Beech Grove Benedictine Center Staff present the second of three sessions called "Focus on Your Family Revisited" from 7:30 to 9:30 p.m. at the Center. Fee is \$4

per session. call 788-7581 for information.

The Catholic Widowed Organization (CWO) will celebrate Mass in the Cathedral Chapel at 5 p.m. followed by their Regular Meeting in the Catholic Center at 7:30 p.m. Discussion on Fr. John Powell film "Free to be Me."

Kindergarten-age children from Plainfield, Danville and Mooresville are invited to visit the First Grade Class of St. Susanna School in Plainfield to do some "fun activities" with them from 9:10 a.m. and from 1-2 p.m. Call 839-3917 to receive a personal invitation for your kindergarten-age child.

February 16

Kordes Enrichment Center, Ferdinand, will hold a Support Group meeting from 7 to 8:30 p.m. Call 812-367-2777 for information.

February 17-19

Fr. Donald Maehling will conduct a Men's Weekend Retreat at Fatima Retreat House, 5353 E. 56th St., on the theme "Holy Year: A Call to Holiness for Me." Call 545-7681 for information.

A Directed Prayer Weekend will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Andrew Parish, Richmond, will sponsor a Parish Renewal Weekend. Call 962-3902 for information.

A Vocation Retreat for men 18 and older interested in learning more about the Franciscan Order will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

Alverna Retreat Center, 8140 Spring Mill Rd., offers a Tobit Weekend for Engaged Couples conducted by Franciscan Father Martin Wolter. Cost is \$110 per couple, with required \$20 deposit. Call 257-7338 for information.

February 18

Fr. Jeff Godecker's IUUPI series on The Spirit of Thomas Merton continues on the theme "Merton's View of Identity and the Human Person" from 9:15 to 11:15 a.m.

The Catholic Widowed Organization (CWO) will dine at the Cheese Celler at 5:30 p.m. followed by the 8 p.m. show at IRT Cabaret. Shuttle service available from the Catholic Center at 5:15 and 7:15 p.m. Call 257-6153 for information.



The Fifth Wheeler Club will meet at 4:30 p.m. at the Atkinson Hotel to be taken to the Indiana Repertory Theatre for the 5 p.m. show. Dinner will follow at the hotel. Call Mary 862-6510 for reservations.

February 19

A Sign Mass for the Deaf is offered at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd St. and Central Ave.

The Women's Club of St. Patrick Church will hold a Card Party in the parish hall, 936 Prospect St. at 2 p.m. Admission \$1. Door prizes and refreshments.

Socials

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

St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. 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 Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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PROGRAMS 1983/1984

- Feb. 15, 22 Focus on Family Revisited
Betty Moebis; the BGBC Staff
- Feb. 24-26 Enneagram Spirituality
Pat O'Leary, SJ
- Mar. 10 Contemplative Prayer
Gwen Goss, OSB
- Mar. 14, 21, 28 Sesquicentennial Series:
Church Today, Women, Call to Peace
To be announced
- Mar. 16-18 Holistic Retreat
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life
Gwen Goss, OSB; Beth Ann Hughes
- May 12 Leading Small Groups
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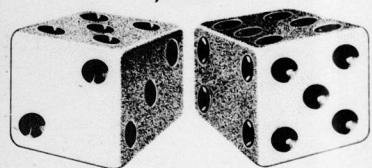
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ST. SUSANNA "SMURFS"—First graders from St. Susanna School, (left to right) Kasey Kendricks, Katie Crouch and Patrick Fogarty write invitations to kindergarten-age children in Hendricks and Morgan Counties, as Amy Sutton, their teacher, looks on. Since February has been designated St. Susanna School Appreciation Month, the first graders are inviting children to visit and "have a Smurfy good time" at a special first grade open house on Feb. 15 from 9 to 10 a.m. and 1 to 2 p.m. An all-school Open House will be on Feb. 22 from 8:45 a.m. to 2:30 p.m. and on Feb. 23 from 8:45 a.m. to 2:30 p.m. and 7 to 8:30 p.m. (Photo by Linda Turk Mann)

THE SUNDAY READINGS

SIXTH SUNDAY IN ORDINARY TIME FEBRUARY 12, 1984

by Fr.
JAMES A.
BLACK

Sirach 15:15-20
I Corinthians 2:6-10
Matthew 5:17-37

Background: One theme for the readings of the Sixth Sunday in Ordinary Time is that religious belief must be relevant to daily living.

In the first reading, from the Old Testament Wisdom collection, the author told the Jewish people that they would only be doing God's will if they kept the commandments. Keeping the commandments was a matter of personal choice, true; but it was a choice of the highest order. The author literally called it a matter of life and death.

The gospel passage from Matthew continues the Sermon on the Mount. In this section, we find Jesus not only quoting portions of the Old Law, but also giving a new and updated interpretation of that Law. A quick glance at the listing of laws in the passage will remind us that we've taken some of those laws far more seriously than others.

In the second reading, Paul reminded the Christians at Corinth that people who kept the Law and were righteous would have an opportunity for salvation itself. Some have described the verses at the conclusion of this passage as the only description of heaven in the bible.

Reflection: When priests gather together informally, you might expect them to discuss certain things among themselves. One of those things might be

how they could better help their congregations realize the relationship between religion and daily life.

Well, I've been ordained 12 years, and I've only heard such discussions two or three times. Instead, the discussions seem to revolve around parish finance, or administration, or the like.

A lot of people seem to make their moral choices based upon what their culture or society tells them is right or wrong. Pollsters tell us that "church" is pretty far down the list of whatever it is that helps to form most people's attitudes about given issues.

It occurs to me that the life of Jesus was so attractive to many people around him that they gave up everything they had to become his followers. Jesus led by example, to use a popular phrase.

But it's a phrase that has a lot of truth to it. I'll feel a lot better about the future of the Church when I hear both myself and my fellow priests talking to each other about ways to lead by example, as Jesus did. And I'd be a lot more inclined to go to clergy gatherings if we'd talk about the Lord Jesus once in a while.

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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. the week of publication.)

† ABRAMS, Ruth E. Dickens, 58, St. James the Greater, Indianapolis, January 27. Sister of Joseph and Lois Dickens, and Margaret Wright.

† BRUNNING, Louise (Sutter), 85, St. Roch, Indianapolis, January 12. Mother of Betty Wick and August (Gus); grandmother of four; great-grandmother of four.

† DEASON, Lucille, 64, St. Paul, Tell City, January 31. Wife of Thomas; Mother of Deanna Blessinger, and William.

† FULNER, Emma Earl, 65, St. Paul, Sellersburg, January 20. Wife of Edward J.; mother of Tony and Vernie Woods, Jr., Susan Middleton and Harriet

Zollman; stepmother of Edward J. Fulner and Linda Graybeal; sister of Charles, and JoAnn Earl, Jean Holtman and Betty Day.

† GINDER, Carl M., 62, Our Lady of the Greenwood, Greenwood, January 24. Husband of Dolores; father of Darlene Evans, Cheryl Hunt, Kimberly, Donovan, Carl and Thomas.

† GOEBEL, Louis R., 78, St. Joseph, Shelbyville, January 28. Father of Beulah I.; grandfather of one; great-grandfather of two.

† HARDIN, Mary Agnes, 65, St. Malachy, Brownsburg, January 28. Mother of William, Mary Ellen Schneider and Ruth Ellen Kirby.

† HUBER, Marie E., 74, Our Lady of the Greenwood, Greenwood, January 20. Mother of Berdina Ball, Helen, Rose Mary Follmer, Mary A. Moehring, Violet Radcliff, Annie, Paul, Michael, Carl and Walter.

† JARRETT, William, 67, St. Anthony, Indianapolis, January 29. Husband of Alberta; father of Roy, Joe, Kelly, Billroy, Clyde, Eleanor and Lavern; brother of Jordan.

† KETTLER, Mary Mills, 68, St. Andrew, Richmond, January 25. Wife of Earl; mother of Carol Metz, Janice Kelly and Deborah Ault; sister of James and Richard Thalls, Anita Mohler, Janice Hensley, Georgetta Duffin and Charmajan Sulprizio; grandmother of 15.

† LANGENSKAMP, Russell W., 76, St. Joan of Arc, Indianapolis, January 30.

† MAGINN, Mary, 83, St. Paul Hermitage, Beech Grove, January 9. Mother of Anita Busald, Evelyn Parisat, Ruth Fear, Mary Weber, Rose Boyle, Harry, Dan, Silvian and Joe; sister of O.C. Litzeiman and Olive Gordon.

† McCARTY, Evelyn, 59, St. Philip Neri, Indianapolis, January 27.

† McCOY, Lucille C., 84, St. Philip Neri, Indianapolis, January 28. Mother of Marilyn Henn and Charles E., Jr.; sister of Lillian Meeker and Rosemary Trombley.

† MIHAY, Ernest, 69, St. James the Greater, Indianapolis, January 26. Husband of Dorothy; father of Tony, Chris, and Mary Camman.

† MILES, Betty I., 62, St. Christopher, Indianapolis, January 25. Wife of Bernard; mother of David and Donna.

† ROSEFELD, Elizabeth M., 88, St. Mary, Rushville, January 27. Mother of Paul, Marie Anderson and Joan Meo; sister of Franciscan Sister Marie Celine; grandmother of 17; great-grandmother of one.

† SQUIRES, Nora, 81, Little Flower, Indianapolis, January 21. Mother of Hugh, and Ambor Mae Snider; sister of Ida Salava, John and William Offer.

† SULLIVAN, Andrea, 4, St. Andrew the Apostle, Indianapolis, January 28. Daughter of Tom and Nancy; sister of Joseph; granddaughter of Geraldine, and Thomas Bunker.

† TAYLOR, Anna, 86, Little Flower, Indianapolis, January 30. Sister of Huber and Elmer Cassidy and Anida Griswold.

† WINSTED, Leland L. (Pete), 85, Assumption, Indianapolis, February 2. Husband of Margaret; father of June Werner; brother of James, Dorothy Carneal and Olive Thompson; grandfather of three; great-grandfather of two.



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Sister Mary Gilbert Schipp, OSB
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YOUTH CORNER

Science grant given to Chatard student

Project involved finding safe food dyes

by SUSAN M. MICINSKI

Anne M. Carson, a sophomore at Chatard High School, was recently awarded the T.A. Kleckner Science Grant, an honor in memory of the former executive director of the Indiana Heart Association from 1961 to 1957 that is presented to students for new basic biomedical research.

Carson's project, "Isolation, Identification and Purification of Anthocyanins in Poch Grapes for Use as a Natural Food Colorant," was one of 30 grants given in the state. It seeks to identify a satisfactory food dye, lacking carcinogens, that may be used safely to replace the food dyes derived from coal tar that are now banned by

the Food and Drug Administration. The project could have an important bearing upon the health of all who eat foods containing dyes.

Prior to winning this award, the Chatard sophomore participated in local and regional science fairs during 1983, in which she also won first place. She was also a finalist at last year's International Science Fair held in Albuquerque, N.M.

Each semester students in Chatard's senior religion classes are asked to participate in a service project. This year, they decided to sponsor a Blood Drive, coordinated by Richard Powell, senior religion teacher, which will be held at the school on Thursday, Feb. 16 from 8 a.m. to 1:30 p.m. For further information or to arrange an appointment call the school at 251-1451.

Roncalli High School will sponsor a Blood Drive on Thursday, March 1. For more details or to sign-up to donate call the school at 787-8277.

The entry deadline for the Junior CYO Bowling Tournament is Feb. 22. The tournament will be held Feb. 25. For more information contact CYO at 632-9311.



SELECT PLAYERS—Faith, Family and Football held an awards night last Monday at the Convention Center honoring the first Indiana Catholic All-State Football Team, two Catholic laypersons of the year and two coaches of the year. Players from the archdiocese included: Chris Barnes, Daniel Bauer, Marc Behringer, John Cox, Frank Lyles, Dan McCarthy, Robert Pfeifer, John Sahn and Pat Spencer. Tom O'Brien, Indianapolis auto dealer, and Mary McNulty, Indianapolis attorney, were named Catholic laypersons of the year. Chatard's coach, Chuck Schwankamp, and Andy Johns of Bishop Dwenger High School, Fort Wayne, were selected as coaches of the year. (Photo by Susan M. Micinski)

Why do so many teens doubt their faith?

by TOM LENNON

Question: Why do so many teenagers doubt their faith and doubt that there's a God? Why is it that teenagers don't take their faith seriously?

Question: I really want to understand my religion better, but I don't know how to go about it.

Answer: The first questioner should note that many adults also seem to have doubts about their faith occasionally and also don't always take their faith seriously.

With both adults and adolescents there are many possible explanations:

Some persons may have had a poor religious education, possibly none at all. As a result, they may not know how to mature in their faith.

Many persons seem to be heavily influenced by the popular culture, by certain ideas that are promoted in magazines, movies, television, tapes, recordings and so on. These ideas can be described as non-Christian and opposed to the ideals Christianity promotes.

Some people may simply be lazy in regard to those things that concern their lives in Christ.

Still others may be so taken up with the cares and worries of life that they find it difficult to give much time or effort to developing a life of faith.

The second questioner, however, shows that some young people and some adults are holding fast to their faith and want to grow in their understanding of Jesus.

Often enough, reading is very important in ac-

complishing this lifelong task. You can search for books or other publications that appeal to you in the vestibule of your church, at a Catholic bookstore or possibly at your public library.

Not all books are for persons your age; some will not interest you. But one fine and simply written book, recommended by Cardinal Joseph Bernardin of Chicago, is "The Teaching of Christ" by Lawler, Wuerl and Lawler. It is published by Our Sunday Visitor Press.

Some fine new translations of the Bible are also available. One simple, excellent edition is the "Good News Bible: Catholic Study Edition." It is published by William H. Sadlier Inc.

You might also enroll in a religious education class in

your area. Or you might find it valuable to make a weekend retreat with a high school group such as "Search" or "Teens Encounter Christ" or "Crossroads."

Possibly your parish can make available to you tapes that will enrich your understanding of your faith.

Try also paying close attention to the Sunday homilies at Mass.

And how about discussing your faith with parents, pastor, teachers, adult friends and your peers?

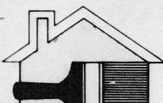
For now, the best of luck to you on your lifelong task of deepening understanding of Christianity.

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

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'Lifesigns'

Sunday, Feb. 12, "Lifesigns," the new and exciting radio show for youth, will feature "Nuclear War," with students from Ritter High School. The program is aired at 11:30 a.m. on WICR 88.7 FM.



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Students halt game of 'killing'

SEATTLE (NC)—Organizers and participants in a game which had university students "assassinating" one another were surprised by public reaction to the game and have postponed play as a response to the complaints.

More than 100 students at Jesuit-run Seattle University paid \$5 to enter "KAOS"—Killing As an Organized Sport. They were given a T-shirt, squirt gun and assigned victims.

Aric Schwan, a student body officer who organized the game, said it had been used at two local universities, Pacific Lutheran University and the University of Washington, without complaints. He hoped the game would involve a lot of students and help them get to know others on campus.

Cash prizes were to be awarded to the student who "killed" the most participants and to the student who stayed "alive" the longest. The squirt guns were not allowed to be used in private dorm rooms, classrooms, cafeterias or the library.

Calls complaining about the game began Jan. 25, two weeks after the game was organized, when a local newspaper ran a picture and story about KAOS on its front page.

Most of the callers questioned the appropriateness of "playing at

murder" at a Catholic-Christian university, said Jesuit Father Andy Thon, assistant vice president for student life.

Father Thon said he was surprised by the reaction since the game had been organized for two weeks without "major complaints" from students or faculty members. He said people were "jumping to conclusions" about students running around killing each other.

The priest said that 100 students was a large number to be involved in a campus event and credited Schwan with doing his best to make it fun.

At a Jan. 26 meeting, university officials and Schwan decided that some type of response had to be made to the objections, and Schwan agreed to postpone the game.

A university forum was scheduled for Feb. 2 to discuss the "moral issues" raised in the publicity and to decide whether the objections are justified, Schwan said. He also hoped students could come up with a new name and new rules so the game could continue.

Schwan said KAOS was "not any different from other college fads" and that the callers had taken it "out of the proper game context and made it into a moral issue."

Alcohol, drug problems can be detected

by BILL BROOKS

Worried about your youngster? Think maybe he/she may be having a problem with drugs?

There are signs to look for, according to Elroy Szabo, Koala's adolescent program supervisor. Symptoms vary but there are common signs you can watch for:

1. A dramatic change in personality. Does your youngster seem giddy, depressed, irritable, hostile without reason?

2. Do his or her moods change suddenly and without provocation?

3. Is your youngster less responsible about doing chores, getting home on time or following household rules and instructions?

4. Has he or she lost interest in school, extracurricular activities, especially sports? Are grades dropping? Have there been complaints of sleeping or being inattentive in class? Problems at school are common warning signs.

5. Has there been a change in friends toward a drinking or drug-taking group? A youngster having problems with alcohol/drugs will abandon old friends and seek out those with similar attitudes and behavior.

6. Are you missing money or objects that are easily convertible into cash?

7. Does your youngster "turn off" to talk about alcohol or other drugs or strongly defend his or her right to use either or both? Abusers would rather not hear anything which might

interfere with their behavior. People defend that which is most important to them.

8. Does the youngster stay alone in his or her bedroom most of the time? Does he or she resent questions about activities and destinations? Some secrecy and aloofness by teenagers is normal but when carried to extremes, these may signal problems other than just growing up.

9. Has the youngster's relationships with other family members gotten worse? Does he or she avoid family gatherings which were once enjoyed? The primary family relationships are affected first.

If you see real evidence—such as the above signs—that your son or daughter is having a problem, don't hesitate. Take some action.

The worst thing you can do is nothing.

Remember, alcoholism is a disease, not a matter of will power. It's easy for the parent to deny there is a problem, just as it is easy for the youngster to deny he/she is having a problem or even drinking or using other drugs.

'Dr. J' receives award

BOYS TOWN, Neb. (NC)—Professional basketball star Julius Erving, known to basketball fans as "Dr. J.," has been named the 1984 recipient of the Father Flanagan Award for Service to Youth. Boys Town executive director, Father Robert P. Hupp, said Erving was selected because of his outstanding positive example to the youth of America, especially his public role in encouraging youngsters to stay in school and stay off drugs.

There is help out there for our young ones.

And I can't repeat this often enough: The worst thing you can do is nothing!

(Questions about alcoholism and drug abuse can be answered by Koala Centers' staff members by calling Koala's free Helpline 1-800-622-4711.)



RECRUITERS VISIT SCHOOL—Ritter High School students, Jim Roseman and Stephanie Blakey, under the supervision of Ritter's dean of discipline, Rick Carrio, recently visited All Saints School to speak with Mr. Nally's eighth grade class. (Photo courtesy All Saints School)

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St. Maur's Priory expands its hospitality ministry

by SUSAN M. MICINSKI

"Since we first came here, our number has increased from four to 13," said Father John Dorr, an Episcopalian priest who is the guestmaster of St. Maur's Priory, the former Catholic seminary in Indianapolis established by an interracial Benedictine community from Kentucky, now mainly used as a hospitality center. "There are six monks and seven covenantors—people who covenant to live the rules of St. Benedict—stability, conversion of life and obedience."

"We're hosts here," explained Father John. "Guests are never wanting in a monastery."

Along with Father John and his Roman Catholic wife, Jo, who is the guestmistress, two other couples, one Catholic and the other Anglican, and a single Catholic man, have opted for this simpler life, a life, which according to Benedictine Father Ivan Hughes, Prior of St. Maur's, "approximates the life of a monk. We know they come here with prior commitments which must be respected, but they also know they must be committed to prayer and work—essential elements of the Benedictine lifestyle. We have a lot to learn from them and vice versa."

In assessing how things are going, "I think things are moving ahead here," stated Father Ivan. "I don't sense any great feeling to create large buildings. The important thing is how we live and the important spiritual dimension of our community."

FATHER HUGHES explained that the idea to establish a ministry of hospitality emerged from a self-evaluative study the community had conducted in 1975-76. "There definitely seemed to be a need in the Indianapolis community for such a ministry, and it seemed like something a tightly knit group like ours could handle. And besides, it has always been a Benedictine tradition to open our doors and make people feel welcome."

The hospitality St. Maur's offers is extended to many different types of people in many different situations. For example, "we have people in various stages of stress and transition in our guest house," said Father Dorr. They may come to us because they are going through a divorce, have an illness or are a family of a patient who is going through some extended treatment program at a local hospital."

"Our ministry to families of the hospitalized has come a long way," said Father Ivan. "Over 100 families used our facility last year. Our facilities are good,

but I think what's even more important is that we provide support counseling that is so beneficial to these people who are dealing with a great deal of stress. We don't want to get in over our head; we aren't able to deal with someone who is psychotic. But we do feel that this place is somewhere a person can come for peace and quiet that will allow them to assess themselves. In this environment people don't have to confront a lot of things they might have to elsewhere."

THE ECONOMY factor is another drawing card. "The cost per day is \$22," explained Father John, "which broken down is \$10 for lodging and \$12 for all three meals. This could really help people who otherwise would stay in motels—which can eat up a lot of money quickly."

There is no set pattern as to the types of people coming to St. Maur's. "We've been rather pragmatic in our approach," said Father Hughes. "If we believe—and the person coming to us believes—he will benefit from the environment of the community, as well as the recreational facilities we have to offer, then we are more than happy to have him on our long-term guest program."

The prior also remarked that in some cases people come to St. Maur's because they have no place else to go. But whatever the reasons, "they are coming here to take refuge," said Father Ivan. He was quick to point out, though, that people coming here "are not running away from anything—they are coming here to examine themselves and life." This process is aided by the spiritual formation or counseling guests can receive at St. Maur's from Father Ivan or some other member of the community.

IN ADDITION to making the 30-room, 60-bed guest house available to those in stressful situations, it is also utilized by persons or groups hosting conferences or retreats. "Last week we had some Episcopalians, Presbyterians and members of the Church of Christ—we're quite ecumenical here, especially since the Interchurch Center is so close with all the churches having offices there. Sometimes we're full to the rafters," chuckled Father John.

Another result of the self-evaluative study is the family recreational program. "It has seen tremendous growth in the last two years," exclaimed Father Ivan. "It's phenomenal."

In the valley of St. Maur's 176 acres, one can fish, swim or garden. Last year there were over 1,000 members in the fishing

association, 250 in the swimming association and about 100 people who had rented out garden plots. "We truck farm about 30 total acres ourselves," noted Father Dorr, "with about 15 acres of sweet corn and 1,500 tomato plants. We also had the biggest pumpkin patch Charlie Brown ever saw! We hope to develop this into hayrides so people can pick out their own pumpkins."

People of all ages enjoy the natural resources here, but they are especially popular with senior citizens. "Since a person can only go into the valley by presenting a guest pass or valid association card (a card indicating a person has paid an annual membership fee), a senior citizen knows this place is safe and protected, and that he won't get robbed here."

The paneled, gabled pavilion in the valley, that opens onto a small butte overlooking the lake, is a popular site for wedding receptions, Christmas or office parties and family reunions. "We've already scheduled six wedding receptions in June, four reunions in July and three in August," said Father John. "Things are booked way in advance. But no matter when the facility is needed, it's pretty every season of the year."

Since developing a youth ministry was a goal set down in the community's mission statement, "we have been talking with Indianapolis Public School (IPS) officials about an elementary science project that would allow every third and fourth grader in the city to have a small garden plot," explained Father Dorr. "The decision was made to have a pilot program this year,



Father John Dorr and wife Jo

with 15 schools using three acres of land. Next year all 65 schools will use 13 acres. The children will be used in to plant, tend and harvest their gardens."

Summer is the busiest time of year for St. Maur's Benedictines. "We are totally involved with the guests," stated Father Ivan. "But we consider the six months prior to this period the contemplative part of the year; a time we plan our spiritual life. We want to do things to gain perspective and values so we're just not employees of a summer recreational facility."

All in all, "we keep looking ahead so we can do a better job today," noted Father Hughes. "We are slowly stumbling into the light; growing and groping, and finding in the Benedictine life illumination and inspiration."

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Evangelists rely on technology

by HENRY HERX

NEW YORK (NC)—Although they have their roots in the small-town revival meetings of an earlier America, today's television evangelists rely upon up-to-date technology—highly sophisticated and very expensive—to bring their message to national audiences. Posing some questions about this development is "Give Me That Big Time Religion," airing Feb. 13, 8-9 p.m., on PBS.

The program focuses on Jimmy Lee Swaggart, a leading TV preacher and one of the biggest of the evangelical fundraisers. In 1982 Swaggart raised \$60 million and, for the producers of this "Frontline" documentary, such a large sum raises questions about where the money goes and the Swaggarts' lifestyle.

Swaggart maintains that his only business is the Lord's and that his big car, expensive watch and wife's jewelry are token gifts

pressed upon them by generous followers. However that may be, Swaggart creates a credibility gap by saying that all monies received go into the general operating budget rather than being set aside for the particular cause, such as the Children's Fund, for which the donation was intended.

Some contributors may not be pleased to learn this and it may horrify CPAs, but the program presents no evidence of wrongdoing or misappropriation of funds. All it accomplishes is to imply a potential for abuse in the management of Swaggart's non-profit, tax-exempt corporation and to suggest the need for some measure of public accountability.

The program is on much surer ground in examining the phenomenon of the electronic church. According to William Martin of Rice University, the program's only on-camera expert, TV evangelism is based on three things: showmanship, a simple theology—Catholic-

ism being one of Swaggart's targets—and an efficient business organization.

Although he cites no figures, Martin suggests there is a vicious circle in using TV to raise funds to use TV. He ponders thoughtfully the political role of the electronic pulpit in preaching a conservative theology on social issues similar to that of the New Right.

The link between religion and politics is picked up by Judy Woodruff, "Frontline" anchor, in her concluding commentary. She explains the constitutional difficulties in any kind of regulation of TV evangelists, even today when they have become the dominant form of religion on the home screen.

One of the most significant questions about the electronic church—why so many people watch and contribute—is not even pondered. For a person who hasn't given much thought to the subject, the program is a start but there is nothing new here for those who are already troubled by this phenomenon.

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VIEWING WITH ARNOLD

'Gandhi' tops list of 1983 films

by JAMES W. ARNOLD

Ten Best lists tend to look alike. The oddball choices—the ones in which the critic radically differs from his peers—are the most significant.

If somebody picks "The Man From Snowy River" or "A Christmas Story," you know (1) he responds to simple solid values in movies, and (2) he doesn't give a hang how sophisticated he looks. Usually one pick on everybody's list is self-indulgent—a "favorite" movie, not necessarily one that will get into the Hall of Fame. Then there has to be at least one foreign movie (last chance for Bergman this year) to establish your cosmopolitan credentials, and perhaps one that you found and nobody else did. (Increasingly hard in the Eighties: "Diva" qualified last year but it didn't stay undiscovered long enough.)

Look out for the macho critic who defiantly always picks a Clint Eastwood flick, a gangster film or a "D.C. Cab," or for the no-nonsense feminist who makes certain at least one film on her list is by a woman director and there are none with wimpy female role models. The only critics I wouldn't trust this year, for various reasons, would be those who listed "Flashdance," "Mr. Mom," "Risky Business" or "Merry Christmas, Mr. Lawrence."

But the bulk of most Ten Best lists are the same. That's the way it should be if there is as much science to evaluating movies as there is, say, in tasting wines. At the Top Ten level, even being a

Catholic critic doesn't have much of an effect. The reason is that really good movies are always fundamentally moral, or they wouldn't be "good."

Another is that secular critics, by and large, are also

nice people (don't let it get around). They are as likely to be affected by "Gandhi" or "Tender Mercies" as anyone else.

The choices of other critics can also be intimidating. Some movies you sort of like ("Something Wicked This Way Comes"), but the reaction of others is overwhelmingly in the opposite direction. So you think it over, and re-evaluate. In the end, "Wicked" missed my list this year, and "Endearment" sneaked on near the bottom. So much for fierce self-confidence.

Enough of hemming and hawing. Here are my Top Ten for 1983, roughly in order of preference, picked from films available for the first time to most audiences in the calendar year. In a later column, we'll talk about trends, favorite scenes, bests and worsts, and Oscar deservings, if not winners.

Gandhi (A-II): No big surprise. Richard Attenborough's film is a small miracle—that it was ever made and that it's so effective in conveying the essence of a life beautifully lived. We needed "Gandhi," and a convergence of willpower and talent made it possible.

Zelig (A-II): Woody Allen's witty, ingenious send-up of Marcel Ophüls' style documentaries, in which we

follow the career of a "human chameleon" who knew everyone and got involved in most of the pop history of the 1920-40 period.

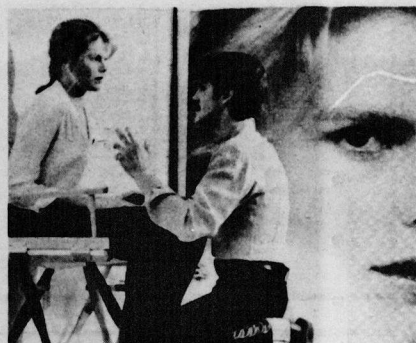
Never Cry Wolf (A-II): Close encounter in the Canadian arctic between man and wolf, described with humor and beauty, and a careful moral about the fragility of the wilderness. Glorious photography, perfectionist direction by Carroll Ballard.

Tender Mercies (A-II): If Hemingway had been a good Baptist and a country music fan, this is the movie he would've written—about family life in rural Texas and the love of a good woman restoring the soul of an alcoholic celebrity. Robert Duvall and Tess Harper, directed by Bruce Beresford.

The King of Comedy (A-II): The first "Son of Network," this latest collaboration by director Martin Scorsese and actor Robert De Niro darkly satirizes what pop culture values and tastes have done to the national psyche. De Niro is both chilling and funny as an amateur comic determined to get on a late night TV show.

The Right Stuff (A-III): Philip Kaufman's semi-comic, semi-heroic tribute to the original astronauts and the pioneer pilots who preceded them is full of wonderful cinematic passages, ranging from the intimate to the poetic and cosmic. This is the first great space movie in which the subject is not sci-fi, but history.

Local Hero (A-II): Young Texas exec flies to Scotland to buy up picturesque beach for oil development, is conned by the locals, and discovers instead his lost humanity. Bill



RISEING STAR—Paul Snider played by Eric Roberts desperately tries to cling to his rising star, Dorothy Stratten played by Mariel Hemingway in Bob Fosse's "Star 80." The drama based on the true story of a troubled Playboy centerfold model and her possessive husband is called a "superior film" by the U.S. Catholic Conference. Because of frequent nudity, the USCC says it is "very mature fare" and classifies it A-IV. (NC photo)

Forsyth's delightful comedy is fresh and totally unexpected.

Without a Trace (A-II): describes pretty much the way this movie sank at the box-office. Herb Jaffe's gritty drama about a Mom's search for a missing child in the cruel city, superbly played by Kate Nelligan, simply never found its alert adult audience.

Silkwood (A-III): Meryl Streep as the contemporary anti-nuke heroine, in a film somewhat marred by the ambiguity of what-really happened, but full of solid Oklahoma characters and intense relationships. Script by Nora Ephron, directed by Mike Nichols.

Terms of Endearment (A-III): James Brooks' imperfect film nevertheless creates extraordinary energy in happy-sad tensions between mother and daughter, husband and wife, man and woman, mother and sons, all eventually tested by severe crisis. But the key is knockout performances by Shirley MacLaine and Jack Nicholson.

Front-running also-rans: "The Night of Shooting Stars," "Year of Living Dangerously," "Return of the Jedi," "Angelo, My Love," "Twilight Zone," "To Begin Again," "Something Wicked This Way Comes," "Koyaanisqatsi," "Brainstorm," "Under Fire."

Recent USCC Film Classifications

Broadway Danny Rose	A-III, adults
The Lonely Guy	A-III, adults
Love Letters	O, morally offensive
Scandalous	A-III, adults
Slayground	A-III, adults

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