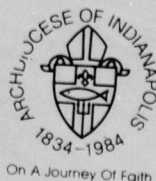


The CRITERION



Three deaneries receive AAA funding for special projects

by JIM JACHIMIAK

Three deaneries—Batesville, Bloomington and Tell City—will receive a total of \$42,500 from the Archbishop's Annual Appeal for special projects.

Deanery special projects were introduced in 1982, to provide AAA funds to deaneries which had no high schools or religious education centers at that time. Projects are proposed to deanery priests for consideration. Those approved by the priests are then forwarded to Archbishop Edward T. O'Meara for final approval.

In the Batesville Deanery, five projects will be funded through AAA '83. In addition, \$5,000 allocated to the deanery last year but not used has been reallocated.

The Crisis Pregnancy Hotline of Batesville and the Crisis Pregnancy Hotline of Decatur County will each receive \$1,000 from AAA '83 and \$2,500 from AAA '82.

Father John Geis, dean, explained that money from the 1982 appeal was originally allocated for a study of youth ministry in the deanery. "But since the archdiocese was doing its own youth study, we saw no need to duplicate that." So unused funds from the 1982 appeal will be given to the hotlines along with 1983 funds.

Betty Frey, who coordinates the Batesville group, said some of the money will be used "to further our aid to clients." In addition to operating telephone hotlines, both groups offer clothing, medical attention, food, shelter and referral services to pregnant women.

"WE'VE BEEN sending them to St. Elizabeth's Home in Indianapolis," Mrs. Frey explained. But St. Elizabeth's can no longer accept clients who are unable to pay for their services. Mrs. Frey hopes to be able to pay for services offered there. She also hopes to be able to pay for prenatal care for some clients of the hotline. "We have some girls who never go to a doctor during their pregnancy," she noted.

She noted that some of the money will also be used for speaking engagements and materials for distribution in local high schools.

"Our members have been doing all of the fund raising, so this is really going to help," Mrs. Frey said. "This frees them up so we can spend more time working."

The Batesville group and the Decatur County group, based in Greensburg, operate independently.

Gertie Riedeman of Greensburg said her organization is "not actually a Catholic

group. We're a group of community women. We formed to prove to people that children do have a right to be born." Through the hotline, members attempt to convince mothers "that it is worth having the child, regardless of the circumstances."

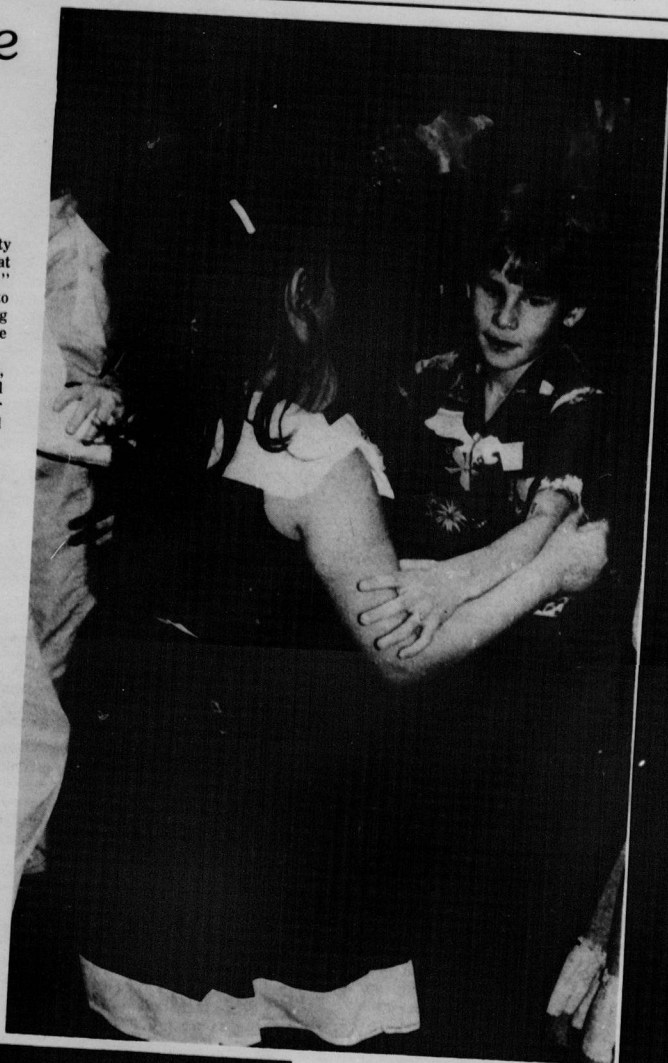
She noted that the Greensburg group, organized two years ago, was instrumental in the establishment of a clinic there for pregnant women who can not afford medical care.

AN ALLOCATION of \$5,000 to the Batesville Deanery will support a part-time resource and program administrator. The position was created by the deanery board of education, Father Geis said, but "we really do not have a job description as yet." It will involve updating and managing the deanery religious education resource center, coordinating deanery programs and administering the deanery board of education.

The resource center will also receive \$3,000 from AAA '83 for additional materials. "Some of the materials in the resource center have been around for a while," Father Geis said. "I think it (the center) will be used more and more by the parishes as we build it up."

A request for \$1,500 for a religious education program for the handicapped, funded last year by AAA, was also approved. "It has been in progress for a year and it is really going well," Father Geis said. "It's certainly an area we want to continue." He noted that this year's request was smaller than last year's because "once we get the materials, we don't need as much to finance it."

Franciscan Sister Amy Kistner, DRE at Holy Family Parish in Oldenburg.
(See DEANERIES RECEIVE on page 2)



LET'S DANCE—The 13th Annual Children's Folk Dance Festival, sponsored by the Community Recreation/Sports Divisions of the Indianapolis Department of Parks and Recreation, was held last Saturday at the Convention Center, and four Catholic schools were among those participating. Above, a couple from St. Simon School works its way across the floor, while below, Holy Spirit dancers are engaged in a dance which looks quite similar to "patty-cakes." St. Barnabas and St. Roch students also danced in the festival. (Photos by Susan M. Micinski)

Looking Inside

St. Vincent de Paul Parish in Bedford honored some volunteers recently. See Linda Fitzpatrick's report on page 2.

Two Archdiocesan priests are celebrating anniversaries this week. Turn to page 3.

Providence Sister Nancy Brosnan, pastoral associate at St. John Parish in Osgood, was interviewed by Kevin McDowell. Turn to page 13.

Sacred Heart School in Terre Haute is celebrating 60 years of Catholic education. Turn to page 16.

the CRITERION

Vol. XXIII, No. 21 — March 2, 1984
Indianapolis, Indiana

Bedford parish honors its volunteers

Award presented at annual appreciation dinner

by LINDA FITZPATRICK
Bloomington correspondent

Every parish has many helping hands; faithful people who perform many chores, and willing groups, when called upon for service, arrive promptly to work diligently on whatever needs to be done. But, as in every phase of serving one's church and fellowman, there are always one or two special people who stand out, head and shoulders above the rest.

To honor these individuals, St. Vincent de Paul Church, Bedford, hosts an annual Appreciation Dinner, which was held this year earlier in February. The second annual "Volunteer of the Year" award, an award established by the parish council, was presented to Frank and Ila Clements who have both been very active in many facets of ministry since coming to this community from Wayne, Penn., in February 1979.

In the few short years that they have been members of the parish, the Clements have left their mark. Ila has been a CCD teacher, a member of the Altar Society, a volunteer and hospital visitor and has

worked at many parish functions. She and Frank have served together as lay ministers and are both active in Marriage Encounter and the Cursillo Movement.

The newly formed St. Vincent de Paul Society, which has been in existence for a little more than a year, was instituted due to the efforts of Frank and Ila, who are both converts to Catholicism. Serving as its president, Frank is responsible for the success of the Society and recruiting the people who are currently involved. He has been a member of the parish council, serving as president for one term, and is a member of the evangelization committee. In addition, he has performed many special tasks, such as re-writing the Parish Constitution and the Parish Community Action Plan.

THE CLEMENTS are the parents of seven children, six of whom are out of the nest and on their own. Their youngest, Christopher, is a senior at Bedford North Lawrence High School. They are also blessed with five grandchildren.

Recently retired from the U.S. Forest Service with 30 plus years of service, Frank is looking forward to moving to Nevada

with Ila as soon as their house is sold. When asked how she is enjoying having Frank home more, Ila replied "I have twice as much husband and half as much income."

Some parishioners recall meeting Ila for the first time and how she told them how to remember her name. She explained, "just remember Ila as in 'I love you,'" which she has done to everyone here.

The first "Volunteer of the Year" award went to Margaret Powers, better known as "Marge," in 1983. She has certainly proved her love for the parish, too.

A Bedford native, this quiet, unassuming, gentle woman, who is now retired from the Medical Records Department of Crane Hospital, begins each day attending Mass and devotes a good part of the remaining time to others.

FOR THE LAST three decades plus, Marge has been the church organist, playing daily for the school children's Masses and all three Masses on week-ends. Originally, she started by helping out the Sister (organist) who was here when the parish had one, but has been doing the job by herself for at least the last 15 or 20 years.

Although she is no doubt an accomplished organist, Marge practices two hours every day and still takes a weekly lesson in advanced pipe organ techniques from Dr. Oswald Ragatz, now retired from the Music School at Indiana University. In addition, this Bedford native attends many workshops each year and keeps current with theory and technique of her special ministry. Marge also belongs to the Bloomington Chapter of the National Organization of the American Guild of Organists, and presents an annual organ recital with the choir members.

On the day of one of her recitals, Marge smashed her finger in the car door. But the show went on. She packed it in ice, and by the evening, although it was still tender, she wrapped it in a bandage and proceeded to play for her recital.

Once before another recital, a rain storm hit Bedford, and somehow a startling flood of water into the church to escape the elements. After flapping around the choir loft, it finally settled into one of the organ pipes, not making its presence known to anyone until Marge began to play. All during her recital it chirped nervously, which entertained the audience but embarrassed Marge.

IN ADDITION to her music ministry, Marge serves on the liturgy committee, is an active member and past president of the Altar Society, and takes the Eucharist and reads Scripture to four homebound parishioners on a regular basis. As a lay minister of the Eucharist, Marge substitutes for the pastor at 7 a.m. Communion service occasionally.

Close friends and neighbors depend on the generous lady for a ride to the grocery store for weekly shopping and gad-abouting. Being community-minded, Marge works on the Red Cross Blood Mobile, volunteers as a Pink Lady at Dunn Hospital and belongs to the Garden Club. One look at her plants will tell you they receive tender loving care at her hands.

While not busy with church or community volunteer activities, Marge enjoys attending the Silver and Gold dinner for the over 55 crowd at the Knights of Columbus Hall once a month, and listening to classical music, reading and knitting.

Although there are many other fine people in the Bedford parish, these "Volunteer of the Year" award winners are people the parish is especially proud of.

Vatican approves six U.S. holy days

WASHINGTON (NC)—The Vatican has approved the U.S. bishops' petition to retain six holy days of obligation in the United States.

The National Conference of Catholic Bishops said Feb. 27 that it had received the Vatican approval of the request, voted on by the bishops last November and forwarded to the Holy See Dec. 6.

The NCCB also announced publication Feb. 27 of a new resource book, "Holy Days in the United States: History, Theology, Celebration."

The book, long planned but previously held from publication because of questions surrounding which holy days would be celebrated in the United States, seeks to promote a better understanding of the celebration of holy days in the church and of the holy days of obligation observed by U.S. Catholics.

The bishops' petition to the Vatican asked that the U.S. exemption from four holy days of obligation in the church's general calendar be continued, leaving only the six days of obligation observed by U.S. Catholics for more than a century.

The bishops made the request because of the new Code of Canon Law which went into effect last November. The NCCB Committee on Canonical Affairs said the new code, mandating 10 holy days, would supersede the current U.S. practice unless a new indult, or exemption from the general law, was obtained.

The bishops' November vote on holy days marked at least a temporary end to several years of controversy in the U.S. church over the possibility of reducing the number of holy days of obligation.

It did not seem likely to be the definitive end of the debate, however. A number of

bishops who argued in favor of keeping all six holy days said they were not opposed to reducing the number as such, but only to an abrupt change without adequate pastoral preparation preceding it.

Under the new indult, U.S. Catholics will continue to observe as holy days of obligation the feasts of the Immaculate Conception (Dec. 8), Christmas (Dec. 25), Mary Mother of God (Jan. 1), Ascension (sixth Thursday after Easter), Assumption (Aug. 15), and All Saints (Nov. 1), as well as all Sundays of the year.

Notice of the new indult was sent by Archbishop Pio Laghi, apostolic delegate in the United States, to Bishop James Malone of Youngstown, Ohio, president of the NCCB. The indult came from the Vatican's Congregation for the Clergy, which is

responsible for matters concerning the care of souls in parish work.

The new resource book on holy days is 104 pages long and is published by the U.S. Catholic Conference's Office of Publishing Services.

The Bishops' Committee on the Liturgy was asked in 1980 to prepare the book because a number of bishops felt that many American Catholics did not have a clear understanding of the meaning of holy days or their place in the spiritual and liturgical life of the church.

"Holy Days in the United States" is available from Office of Publishing Services, U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005. The price is \$7.95 a copy, with bulk discounts available.

Deaneries receive (from 1)

developed and coordinates the program. It involves 12 students and 12 teachers, and a 20-lesson program known as "Journey to Jesus." Students range in age from 7 to 58 and are divided into six levels. One is blind, while the rest are mentally handicapped.

Sessions include spiritual and educational activities. Coordinators also work with parents of the handicapped children. That is important because "they are trying to deal with the anger and the pain. Some of them never had the opportunity to express it," according to Sister Kistner.

She noted that because of interest around the deanery, and distance involved, another class may be added in Aurora.

RETREATS FOR high school students in the Batesville Deanery, funded from AAA for the second year, will receive \$1,000. The program is based at St. Lawrence Parish in Lawrenceburg and coordinated by Franciscan Sister Rosemary Miller, who is DRE there.

It includes Christian Awakening retreats for high school seniors and Search retreats for juniors and seniors, and may also include a sophomore retreat.

Youth retreats and youth ministry are new to the deanery, Sister Miller pointed out. "Because we don't have that experience, the triple-A funds are a great help. We are building up a sense of what retreats are about so that in the future, if those funds are not available, we would be able to continue the program. If the people see the need, the money will be there."

Christian Awakening retreats "provide spiritual leadership," she explained. Adults and youth are involved in planning,

and some who made the retreat last year will help plan it this year. "It has been a marvelous experience to see the growth in leadership" among the youth, Sister Miller said. "Their involvement has become very visible in the parishes."

Father Geis sees the retreats as "a small but very excellent beginning." He added, "It's going to take time, but it is going to be a growing thing for youth."

Two Bloomington Deanery projects were approved. One provides \$6,100 for expansion of the deanery's religious education resource center to include videocassettes for parish and home use. Mary Flaten, director of the resource center, hopes that a videocassette recorder (VCR) and other equipment could also be purchased, since some parishes could not afford their own.

AFTER THE center was established last year with AAA funds, Mrs. Flaten met with the staff of the Office of Catholic Education (OCE) Resource Center. "This was one of the areas where we saw a need. Since that is the direction they (OCE) will be going, this was a good opportunity for us."

Mrs. Flaten hopes the equipment will be used for educational programs based in the home. "People are sick of being hauled into a meeting hall," she said. "The best education is in small groups. If this can be done in the home on a convenient evening, you have a better education climate."

The other Bloomington project is a \$6,400 deanery youth ministry program. Sister Ruth McAllister, a member of the Sisters of Charity of Nazareth, notes that

the program will involve spiritual, athletic and religious education programs, and sending youth and adults to leadership training workshops.

"Youth ministry is little known," says Sister McAllister, who handles youth ministry as DRE at St. Vincent de Paul Parish in Bedford. "The Protestants have had it for a long time but the Catholic Church is just starting to become active."

While programs are available in Indianapolis through CYO, "we are really separate" because of the distance involved. "We send people to rallies, but it would strike home if it were close."

Youth ministry is also a concern in the Tell City Deanery, where the position of deanery coordinator of youth ministry is being funded for the second year by AAA. Rick Etienne, who holds the position, visited parishes in the deanery last year. "I did an evaluation of the youth program if there was one, and a needs assessment if there was not one," he said.

He also sends a newsletter to adult leaders and pastors and coordinates a deanery youth retreat. While he has assisted some parishes with religious education, he sees his role primarily as "providing a youth program above and beyond CCD."

Father Richard Lawler, dean, noted that Etienne's role is mainly "to work with parish leadership rather than with youth themselves, to guide parish leadership to work with the youth."

He called the AAA grant "a good indication to the Tell City Deanery of the awareness that we are part of a broader church."



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THE CRITERION

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Two priests to celebrate 40th anniversaries here

Two Archdiocesan priests will celebrate the 40th anniversary of their ordination to the priesthood this weekend.

Father James D. Barton, pastor of St. Bridget Church, Liberty, will be honored with a parish dinner on Saturday, March 3. A native of SS. Peter and Paul Cathedral Parish, Indianapolis, he was assistant pastor at St. Philip Neri and Holy Angels as well as St. Mary, Greensburg, St. Vincent De Paul, Bedford, and St. Joseph, Shelbyville. Since 1958 he has been pastor of St. Bridget. In 1976 he was named Archdiocesan Director of the Society for the Propagation of the Faith and Missions.

According to Father Barton, two great church leaders influenced his life and fostered his vocation—Bishop Joseph Chartrand and Archbishop Elmer Ritter. The latter was the rector of the Cathedral during Father Barton's grade school education.

Because of World War II and the need to release priests as chaplains, Father Barton was ordained earlier in 1944 along with three other classmates. Today he believes he has a combination of the best of two worlds, the happiness of being a parish leader and the happiness of administering the Propagation of the Faith. The latter involves travel but he enjoys the work very much.

Since St. Bridget does not have a

Catholic school, Father Barton takes a great interest in CCD education and he has great rapport with the children of the parish. They are studying the history of the archdiocese for the sesquicentennial.

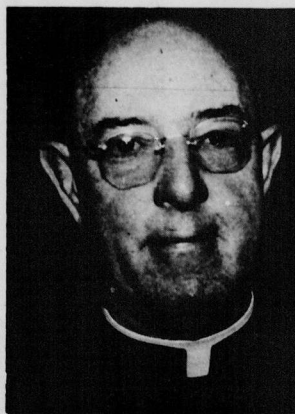
The parish's celebration of Father Barton's anniversary will feature both a dinner and program and the evening liturgy will follow the sesquicentennial Mass and feature the official sesquicentennial theme song.

Anyone who knows Father Barton is aware of his hobby—golf. When asked about his handicap, he said, "It's 10, it's been lower," and added sheepishly, "and it's been higher, too."

Parishioner, Peggy Geis, speaks for the parish and says, "We have a great pastor. He is devoted to Mary and his approach to the Bishops' Pastoral on Nuclear Disarmament is to have the children pray a decade of the rosary before Sunday Mass for peace and justice."

Retired Father Thomas E. Lyons, who lives at St. Augustine Home, will also be celebrating his anniversary with a special program planned by residents of the home on Saturday afternoon, March 3.

A Mass of Thanksgiving will be offered in the chapel at 10:30 a.m. on March 4 with a dinner for Father Lyons' family immediately following. One special family member who will be in attendance is one of



Father James Barton



Father Thomas Lyons

Father Lyons' sisters, a member of the Little Sisters of the Poor recently returned from Africa. A public reception will be held at 3 p.m.

Father Lyons has served as assistant at Little Flower and Holy Cross as well as St.

John, Vincennes; St. Margaret Mary Terre Haute; St. Gabriel, Connersville Sacred Heart, Clinton; and as pastor at St. Martin, Siberia; St. Mary, Aurora; St. Anne, Hamburg; and Assumption, Indianapolis. He retired due to ill health in 1980, and has lived at St. Augustine Home ever since.

In thinking back about his ordination Father Lyons said, "We were premature priests. Cardinal Ritter ordained the four of us in Oldenburg along with the Franciscan in March instead of May. Father Barton and I celebrated our first Mass at the Cathedral. Then a week later I was sent to Rushville."

Upon being congratulated on his anniversary, Father Lyons commented, "Actually, it's no great accomplishment. It just happened to be lucky enough to live this long," he chuckled.

(Contributing to this story were Ruth Alderson and Susan Micinski.)

Archdiocese joins Rice Bowl project

During Lent, most parishes (and schools) in the Indianapolis Archdiocese will participate in the 1984 Rice Bowl hunger awareness campaign, "Shaping a Peaceful World," which is sponsored by Catholic Relief Services.

Operation Rice Bowl renews the traditional lenten practices of prayer, fasting and almsgiving for the poor. Families who participate in Operation Rice Bowl are asked to fast or eat a reduced meal once each week and to donate the savings to Rice Bowl. Some parishes hold weekly soup nights, special activities or liturgical programs.

This year's theme, "Shaping a Peaceful World," was chosen in response to the U.S. Bishops' Pastoral Letter on War and Peace. In the letter, the Bishops call for concerned Catholics to help lay a foundation for peace by promoting justice and providing for unmet human needs.

"Human misery, injustice and poverty create tensions which can sometimes lead to war or violence," explains Rev. James D. Barton, archdiocesan coordinator for the campaign. "Through our participation in Operation Rice Bowl, we are helping to shape a peaceful world by raising consciousness of global issues, fasting and giving alms to combat hunger and to meet human needs."

"The program has caught on well with young people," claims Father Laurence Olszewski of Catholic Relief Services. "Many of them are seeking an outlet for their energy and idealism, and this is an opportunity to affect world problems. There is no end to their creativity and enthusiasm for promoting peace." Some of the youth activities planned this year include fasting, retreats, walk-a-thons, rallies and special benefit events.

Twenty-five percent of the contributions to Operation Rice Bowl are used here in the archdiocese. The 75 percent used by Catholic Relief Services in Third World countries helps fund local community initiatives to obtain safe water resources, to develop cooperative actions, to explore farming technologies and to grow more food. Some of the more than one hundred projects funded last year include a village rice bank in Thailand, small animal raising in Colombia, a youth fishing program in Senegal, well-digging in Yemen and an agricultural training center for poor farmers in Nicaragua.

If you would like more information or promotional ideas, please contact either Father James D. Barton, 1400 N. Meridian St., Indianapolis, IN 46202, 317-236-1485, or CRS/Operation Rice Bowl, 1011 First Avenue, New York, NY 10022.

Regulations are announced as Lent begins

Wednesday, March 7, is Ash Wednesday which marks the beginning of Lent. This solemn season leads us to Easter. Churches throughout the archdiocese will begin the season with the blessing and distribution of ashes during the Ash Wednesday liturgy.

Archbishop O'Meara will celebrate Mass and distribute ashes at SS. Peter and Paul Cathedral at 12:10 p.m. on Ash Wednesday.

Lenten Regulations for Fast and Abstinence

Ash Wednesday—March 7, 1984, is a day of complete Fast and Abstinence. Good Friday—April 20, 1984, is a day of complete Fast and Abstinence.

Fast—Binds all over 18 and under 59 years of age. On the days of Fast, one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they should not equal another full meal. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

Abstinence—Binds all over the age of 14. On days of Abstinence, no meat is allowed.

Note: When health or ability to work would be seriously affected, the law does not oblige. When in doubt, concerning Fast or Abstinence, a parish priest or confessor should be consulted.

Easter Duty is the obligation to receive Holy Communion between the First Sunday of Lent (March 11) and Trinity Sunday (June 17).

The Criterion an Instrument of Peace

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POSTER WINNER—Janna Carson, fifth grader at St. Paul School in New Alsace, captured first place in the grades one through five category of The

Criterion's poster and essay contest last month. The contest promoted Catholic Press Month in the archdiocese.

EDITORIALS

Fasting allows direct contribution to peaceful world

It is difficult in this day and age not to be aware of the millions around the globe who suffer from war and political turmoil. As war has become more sophisticated and widespread, so has the media's ability to bring the horror of the increasing numbers of refugees and victims of combat into our homes. What is not so apparent is what we as families or individuals can do to promote the cause of peace and end the misery of war. Political action is one course open to us, but if we are not directly engaged in the production of weapons, and are uncomfortable with demonstrating or lobbying legislators, what else can we do?

In their Pastoral Letter on War and Peace, the U.S. Bishops committed themselves to prayer and fasting for peace and urged all Catholics to do the same (pg. 298). They draw from Christian tradition which has chosen fasting as a painful reminder of our human frailty, as an expression of our concern and solidarity with the poor and as a means to channel physical, emotional and spiritual power. More recently, fasting has been used to raise awareness of critical issues through conspicuous underconsumption.

It is for all these reasons that fasting can be such an important force for peace in our modern world. Catholic Relief Services has built upon this theme for its Lenten campaign, "Operation Rice Bowl—Shaping a Peaceful World." Participants are asked to commit themselves to increasing awareness of global problems, to fast or eat a reduced meal once each week and to donate the savings to their parish Rice Bowl fund. These contributions are used to fund community self-help initiatives at home and in poor countries of the Third World (where 95 percent of the armed conflicts since World War II have occurred.)

Rice Bowl highlights the trade-off between spending to meet human needs and spending on the arms race: hunger, poverty, and injustice are the cause of tensions and frustration which can lead to war; the increasing militarization of the planet is diverting resources away from human needs; and a strong military presence lends itself to further repression of the poor and those working on their behalf. (Archbishop Oscar Romero's assassination in El Salvador is a tragic example of this.)

A return to a program of fasting and almsgiving, like Rice Bowl, this Lenten season is one way each of us can contribute directly to a peaceful world by channeling our energies and resources to meet human needs and promote justice in the world.

POINT OF VIEW

A fallout of resistance, not apathy, precedes extinction

by KEVIN C. MCDOWELL

Now that the tub-thumping hoopla over "The Day After" has passed us, a more disturbing fallout has been left in its wake, a fallout not due to the film, which was a heavily edited (from four hours to two hours) and poorly presented depiction of a nuclear exchange. The fallout is the overwhelming lack of interest that cannot be described as apathy, since apathy is passive. This is an active, a determined resistance to really giving a hoot.

This apparent disintegration of the human will may be a stage this species will go through on its way to extinction.

"The Day After" correctly assumed that most of its viewers would not know what a nuclear bomb really is. At worst, most probably think of a nuclear bomb as "one of those 500-pound jobbies we used to drop on the jerrys." It is true that Dresden suffered more property damage than Hiroshima or Nagasaki. But the continuing personal loss suffered by the Japanese—even today—dwarfs any German suffering. This is what we do not—or will not—comprehend. And "The Day After" missed its chance. It softened the aftermath, trying to please the survivalists, the

Pentagon and the government. When one tries to please everyone, he pleases no one. The simplistic approach was laughable. "The War of the Worlds" was more frightening.

Dr. Elisabeth Kubler-Ross, in her 1969 book "On Death and Dying," described the five stages a person passes through when he discovers that he is terminally ill: denial and isolation, anger, bargaining, depression and acceptance.

IN DENIAL AND isolation, the patient sets up a temporary defense, adhering to a belief that a mistake has been made and that all will be well soon. Americans have been isolated for some time from the wars of the world. Europeans have complained—often—that our lack of appreciation and understanding is due to our not having any of the wars fought on our territory. We are unspoiled, untainted as it were. Our attempts to limit any nuclear exchange to a European theater were rudely interrupted when the Cuban missile crisis brought war pretty close to home. A nuclear war was possible—it was almost fought here.

Anger and resentment go hand in hand. When the threat of nuclear war passed with the crisis, the attitude was to build a bigger, more powerful nuclear arsenal so that such a confrontation would be unthinkable in the future. As the Russians kept pace, we went faster and further until now we have the ultimate concept, the businessman's special: limited nuclear capability. That means nuclear weapons may be used as a part of conventional warfare. The proposed neutron bomb is an integral part of limited nuclear war—it destroys people but leaves property intact.

THAT is thoughtful. When some species in the future wants to know something about us, they won't have to piece potshers together, dredge for coins or dig a Pompeii out of lava. It will all be there for these beneficiaries of our considerate annihilation.

A terminally ill patient will bargain for a few days more. We are bargaining—

WASHINGTON NEWSLETTER

Senate faces church-state issue

by LIZ ARMSTRONG

WASHINGTON (NC)—When the Senate began considering the nomination of William Wilson as U.S. ambassador to the Vatican, it found itself immersed not only in a diplomatic question but also in religious issues, chief among them, church-state separation.

As members pondered the Wilson nomination and a separate State Department request for a transfer of funds to support a new U.S. embassy at the Vatican, unhappy constituents loudly objected to a formal U.S.-Vatican diplomatic relationship.

Regardless of the ultimate outcome of congressional actions on the Wilson nomination or the transfer request, some opposition is likely to continue, although critics' fears might be eased over time if the new diplomatic relationship proves successful and, as supporters of the idea expect, non-threatening to church-state relations.

The largely Protestant opposition raised numerous arguments against formal U.S.-Vatican ties, with the alleged violation of the constitutional ban on establishment of religion leading the list.



Opponents quoted the famous "establishment clause" decision by the U.S. Supreme Court in 1947. There, in *Everson vs. Board of Education*, the court said that "neither a state nor the federal government can set up a church" and that "neither can pass laws which aid one religion, aid all religion, or prefer one religion over another."

Those sympathetic to diplomatic ties say that formally recognizing the Vatican and its diplomatic status as a political entity in no way establishes a state religion in America. "This is surely not establishment of a state religion by sending an ambassador to the Vatican," said Rep. George M. O'Brien, R-Ill., during a House subcommittee hearing.

However, the second part of the "establishment" argument might prove to be more persistent: the view that formal U.S.-Vatican diplomatic ties would promote preference for the Catholic Church over other denominations.

"Having diplomatic relations with the Vatican is discriminatory," said the Rev. B.B. Beach, director of public affairs and religious liberty for the General Conference of Seventh-day Adventists, at Senate hearings on Wilson's nomination. "Granting the Holy See, and therefore the Roman Catholic Church, special recognition and direct access to the State Department and the White House is discrimination toward other churches, especially world churches or world ecclesiastical councils," he said.

Critics also said that the U.S. ambassador is not to be sent to the state of Vatican City but is to be accredited to the "Holy See." The Rev. Dean Kelley, director for religious and civil liberty at the National Council of Churches, said the Holy See "is an ecclesiastical entity: A 'See' is the seat of a bishop and 'holy' is a quintessentially spiritual term."

Formal ties, the NCC official said, are a throwback to medieval days when the Holy See was a major landowning power, a status it maintained to substantial degree in the now-defunct 19th-century Papal States (16,000 square miles and 3 million residents), the entity to which earlier U.S. presidents sent official representatives.

The current Holy See is primarily a religious headquarters, opponents say, but supporters point out that it has an actual status as a city-state like other small European nations and is a major diplomatic force for peace-making worldwide. There are more than 100 nations with diplomatic ties to the Vatican, backers point out.

Other arguments against formal ties were raised as well:

—That formal ties between the United States and the Vatican will link too closely the U.S. government and the Catholic Church, and by extension all churches, perhaps posing threats to Catholic and other Christian missionaries overseas from groups who could equate attacking a Christian missionary with attacking the U.S. government.

—That formal ties are unnecessary because the practice of having a presidential "personal envoy" to the Vatican already provides for interaction between the U.S. government and the Holy See.

Finally, the fact that it was apparently Wilson himself who sought the formal diplomatic ties with the Holy See prompted the question of whether an exchange of ambassadors was not motivated, at least in part, by personal as well as diplomatic reasons.

Given the issues raised by the Wilson nomination and by the establishment of formal ties, concerned Catholics, Protestants and members of Congress are likely to follow the development in the next several years of the U.S.-Vatican relationship with keen interest to see how the new ties work out in practice.



LIVING THE QUESTIONS

Changing a way of life during this Lent

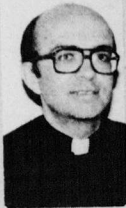
by Fr. THOMAS C. WIDNER

Lent is taking longer to arrive this year. This coming Sunday is the ninth in what the Church calls ordinary time and that seems to be nine ordinary Sundays longer than what we are ordinarily used to. Easter will be late and hopefully much more like spring than like winter. Lent begins next Wednesday. It may already be too late but I'm just now putting together some thoughts for the season.

Matthew's gospel last Sunday addressed God's care for us. Why worry? he asked. Worrying does no good. Tomorrow will take care of itself. Today has troubles enough of its own.

I can't say that I've stopped worrying after 41 years but some of my co-workers say I'm a lot easier to work with today than I was two years ago. The gospel talks about worry in terms of essentials—food, clothing and shelter. Those are very real worries. But the Lord seems to say I shouldn't even worry about those.

It struck me in the course of homilizing on this gospel that everything around me commands me to worry. Have you ever noticed the way television commercials and newspaper ads all seem to stress our inability to get along without things? It doesn't make any difference what the product is. Advertising stresses our need to need whether that need is real or not.



For example, have you ever stood in line at the checkout counter of a grocery store or a drug store? There is always one last rack of small items—candy bars, chewing gum, pamphlets, magazines, knickknacks, etc. It's one last chance for the store to sell you something. When I'm waiting to pay for my purchases, it's an awful temptation not to pick up one more thing. It's just there. I'm waiting and it's so easy just to pick it up. I don't need it. I usually don't even want it. It's just there to buy.

Have you ever looked closely at garage sales people have in the summer? So many items are not necessities but the stuff that people have bought that they've never needed and never used. Yet our society urges us to buy even though we have no need. That's what many people refer to as a consumer oriented society. We buy things as a matter of habit and way of life.

Lent this year could be an excellent time to consider how this way of life gets in the way of my life with Christ. I don't think many of us think of it as getting in the way. I think we tend to regard our buying habits as either neutral or independent of our spiritual lives. But I wonder how much our devotion to consumerism really violates the commandment not to put false gods before the one God.

In last Sunday's gospel our Lord was not just saying something poetic when he suggested we pay too much attention to the material goods in our lives even when those material goods are necessities and not luxuries. It is our relationship with him that should come first. And

our relationship with him can only come first if our relationships with our families and friends come first. Food spoils; clothing wears out. Love and friendship last. If we choose material goods over love and friendship, we have chosen what will not last.

On Monday the gospel of the day was the one in which Jesus proclaims the difficulty the rich have in entering the kingdom of heaven. We are all rich in something. It may not be money. It may be talents; it may be possessions; it may be something else. So in some way we are all going to have difficulty in entering the kingdom.

But the materials rich will obviously have a special difficulty. Jesus is always striving to detach himself from things and the rich are always seeking more. They never have enough.

If there is anything disturbing to me about the upcoming season of Lent, it is the thought that my search for any kind of material comfort at the expense of my spiritual comfort lies in direct opposition to Christ's message. That suggests all kinds of things. It suggests to me that poverty is not something to be discarded but to be embraced. I am a very rich person because of my gifts, my talents, my possessions. At the very least, Christ's message says that I must share those things.

It occurs to me that our political and economic systems encourage me to be competitive and to gain for myself goods which will not last. Can I as a Catholic Christian support any way of life which encourages selfishness rather than selflessness?

What is God's will for me at specific times?

by Fr. JOHN BUCKEL

"How far can we go?" an unmarried couple asks themselves. "Should I put my father in a nursing home?" "Should I discontinue my radiation treatments?" "Should we get a divorce?" "Should we practice birth control?" "Can I, in good conscience, join the Armed Forces?" These are but a few of the questions which are sometimes forced upon us. They demand decisions. As Christians, we must also ask ourselves, "What would God have me do?" In other words, what is the will of God for me in a specific situation?

Unfortunately, there has often been gross misunderstanding about the "will of God." It seems that the only time we hear of God's will is in times of death and tragedy. "God's will be done," a woman cries out when she realizes she has cancer. One gets the impression that the will of God is a cold law and that God likes to see people suffer. Nothing could be further from the truth.

God's will is that we be outrageously happy in this life and in the life to come. It is his desire that we live life to the fullest. As a loving parent wants only the best for his/her child, so too is God's desire for us. Yet God has given us a free will and he respects that free will immensely. As much

as God wants us to be happy, he allows us the freedom to choose otherwise.

God wants us to act in the most loving way possible. In many situations, it is not always clear as to what is the most loving way to act. I suggest the following decision-making process in seeking God's will in a specific situation.

The first question we should ask ourselves is—what are my options? Then some questions which only the individual can answer need to be reflected upon: What do I hope to accomplish? Am I acting out of selfish reasons or reasons of love? What will be the results of a particular decision tomorrow? In two weeks? In two years? Will a particular course of action cause scandal? Who will be affected by my decision, and in what way? Will there be undesirable effects from my particular decision? If so, will they outweigh the good effects?

The advice of others is also an important consideration. Do I know someone who had to make a similar decision? What decision did he/she make, and was he/she happy with that decision? Would he/she now have acted otherwise? Sometimes our family and friends can provide some valuable insight into our situation.

As Christians, we realize that there are still other sources of guidance. What advice is offered by the Church and her teachings? Following the Scriptures, the Church has some very strong teachings regarding the sacredness of life. Whether or not we agree with them, they can never be disregarded, but must be taken into consideration.

What advice does the Bible offer? We should not look for specific answers to our problems in the Bible; rather, we should look at general principles and teachings of the Bible. Will my decision conform to what Jesus expects of his followers as found in the gospels? Jesus taught us that the "law was made for people and not the people for the law." The purpose of all Christian law is to help deepen our love of God and of one another. Therefore, a law which can never be superseded is the law of charity.

We should listen to our own conscience. St. Thomas Aquinas, one of the leading theologians in the history of the Church, stressed the importance of following one's own conscience. It should always be remembered that our conscience is not infallible, and we can be guilty of having an uninformed conscience.

Advice from a priest as well as from a doctor, lawyer, social worker, etc., can often be of great help in making a major decision.

Prayer should always be an integral part of the decision-making process.

In our human condition, it is not always possible to establish with absolute certainty if a particular decision will conform to the will of God. Nevertheless, the desire to do God's will remains all important.

To live as a follower of Jesus is not easy. Sacrifices must be made, and oftentimes great sacrifices are necessary. Whenever we make decisions, let us make them as Christians. Yet never let us forget that it is God's will and desire that we find true happiness. God's will be done . . . on earth as it is in heaven.



The SUNDAY READINGS

NINTH SUNDAY IN ORDINARY TIME (A)

MARCH 4, 1984

by Fr. JAMES A. BLACK

Deut. 11:18, 26-28
Romans 3:21-25, 28
Matthew 7:21-27

Background: The theme for next Sunday's readings is that of the importance of following the ways of the Lord.

The first reading comes from the Old Testament book of Deuteronomy. In that account, Moses placed a choice before the people: follow the Law of the Lord or follow the way of sin. To Moses, it was literally a life and death decision.

In the Gospel reading, Jesus reminded his disciples that they were not only to hear his words; they were to put them into practice.

In the reading from Paul's letter to Rome, we discover the ultimate fulfillment of the Old Testament Law—life in Jesus Christ. He is the means of redemption for all who believe.

Reflection: I'm never sure exactly why there's always such a gap between knowing something and doing it, but there is.

Anyone who takes their spiritual life seriously knows the obvious: believe in the Lord and strive to do what he wants us to do.

So why is that so hard for us to accomplish?

On the surface, at least, it seems that it should be relatively easy to do. But our own

daily experience testifies to the difficulty of living a truly Christian life.

Perhaps that's because we usually try to live it by ourselves, instead of counting on the Lord to help us out.

Some years ago, a famous cartoon character uttered the immortal words: "We have met the enemy, and he is us." I'm not sure that's always true.

But I am sure that the word of the Lord is always true. Now, if we can just make ourselves live it out . . .

Bishop recuperating after surgery

AMARILLO, Texas. (NC)—Bishop Leroy Mathiesen of Amarillo underwent heart surgery Feb. 22 to replace a weak mitral valve. He was "doing great" Feb. 23, said Father Joseph Tash, chaplain of St. Anthony's Hospital in Amarillo, where the three-hour operation was performed. Father Tash said Bishop Mathiesen had suffered a heart problem for several years, and during a physical checkup Feb. 21 his doctor decided the time for surgery had come.

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.

One of the principal cities of the state in 1834 was Terre Haute. The following items were taken from the Wabash Courier, newspaper of that city, which on Saturday, March 1, 1834, published volume 2, number 33.

OBITUARY

At his residence in Pierson township, Vigo county, after a short illness, Mr. Moses Pierson, in the 67th year of his age. The venerable deceased resided near this place for a number of years, and has the reputation of an upright, honest and virtuous citizen.

BOAT LIST

Arrived

Feb. 23—Miner, —from Lafayette
Feb. 25—Citizen, Jack from Cincinnati
Feb. 25—Nile, Farrow from Louisville

Departed

Feb. 23—Miner, —for Louisville
Feb. 25—Citizen, Jack for Cincinnati
Feb. 25—Nile, Farrow for Nashville.

Pontiff addresses unity, attends meeting with Greek Orthodox

by Sr. MARY ANN WALSH

BARI, Italy (NC)—Christian unity is a sign of maturity which cannot be reached unless the churches of the East and West listen to one another and share with one another, Pope John Paul II said during a Feb. 26 visit to Bari, an ecumenical center and seaport in southeastern Italy.

The pope used his trip to Bari to meet with Greek Orthodox Church representatives and to pray for those who suffer religious persecution.

Pope John Paul decried the plight of the church in Albania and pointed out that the Catholic faith exists in the Soviet Union despite persecution.

"From this city which, because of its geographical and cultural position, is a bridge toward beyond the Mediterranean Sea, my thought extends even to our brothers and sisters of Albania who cannot openly express their faith, a fundamental right of the human person," the pope said.

"When I entrust them to your prayers, these brothers of mine who are in my unending daily prayer, I would also like to assure them that they are particularly present in my heart and that I entrust them to the protection of the Madonna."

The pope spoke of Albania, which in 1967 proclaimed itself "the first atheistic state in the world," after his Angelus address in front of the 12th-century St. Nicholas Basilica in the heart of Bari.

A major tourist attraction in the town of 420,000 people, the basilica was built in 1106 to house the relics of St. Nicholas, revered at Christmas because of his love for the poor.

Legend credits Italian sailors with purloining the relics from Asia Minor, home of the saint revered in both the Eastern and Western churches.

While he was at the basilica the pope also paid homage to the Blessed Virgin before the picture of the Odegitria Madonna, which is believed to have come from the East.

The Angelus address preceded a meeting of the pope with ecumenical leaders, including a representative of the Greek Orthodox Patriarch of Constantinople and local Orthodox leaders.

"Saint Nicholas is your special patron," the pope said, in a reference to the saint's position not only as patron of storm-beset sailors but also of Greece and the Soviet Union. "How could we not remember the great love that the saint gathered round him for centuries even among the people of Russia?"

"This is a love that has never known interruption in any of the periods of the Christian history of those people," he added.

DESPITE persecution marked by imprisonment and even death for expressing religious beliefs since communist



GIFT BEARERS—Mr. and Mrs. H.G. Horneck present gifts at the Offertory of the Mass of Christian Burial of Archbishop Paul C. Schulte to Archbishop Edward O'Meara. Mrs. Horneck is the niece of Archbishop Schulte. She and her husband traveled from Wisconsin for the funeral on Wednesday, Feb. 22. (Photo by Mike Holmes)

rule began in the Soviet Union in 1917, the church there still finds religious expression, if sometimes underground, the pope said.

The papal visit to the Adriatic seaport came more than eight centuries after the last papal visit, by Pope Innocent II in the 12th century. Earlier, in 1098, Pope Urban II visited Bari to preside over a council which unsuccessfully tried to unite the churches. Pope John Paul II had planned to go in 1981 but his wounding by Mehmet Ali Agca caused him to delay the trip.

Pope John Paul II spoke of the need for unity.

"Unity is the mature fruit of the spirit," the pope said to the ecumenical leaders.

"The two sister churches of the East and West today understand that without reciprocally listening to one another, to hear the profound rationale which underlies each one, to approach the understanding which characterizes each one, without reciprocally offering the treasures of geniality which each one bears, the church of Christ cannot manifest its full maturity which it received at the beginning, at the Last Supper.

"The only way to reach this unity," he added, is through growth "of mind and heart which every encounter presupposes."

The ecumenical thrust marked the pope's visit from its beginning when about 10,000 people turned out for his opening

remarks in San Paolo, Bari's working-class, high-crime area marked by numerous high-rise apartment buildings.

After the visit to San Paolo, the pope, accompanied by Cardinal Johannes Willebrands, head of the Vatican Secretariat for Christian Unity, travelled by motorcade to the city's fairgrounds where in chill winds he celebrated Mass before an estimated 100,000 people.

Those who came to the Mass included not only citizens of Bari but also men and women from nearby towns in the region of Puglia. During the Offertory the people presented the pope with the products from their region, among them, cheeses and various handicrafts.

During the afternoon, the pope also met with 70,000 people in the rural community of Bitonto, a town outside Bari.

Before going to Bitonto, the pope also met with priests and Religious of the area and visited the sick in a Bari hospital. He met with youths at the airport before returning to Rome.

The people of Bari gave the pope several gifts, including a book, "Bona Sforza, Queen of Poland and Duchess of Bari," which recounts the life of a Milanese woman who married a Polish prince during the Renaissance and later became queen of Poland. Her body is buried in the Bari basilica.

The pope also received a bronze sculpture.

Pope offers help of Vatican in peace efforts

VATICAN CITY (NC)—Pope John Paul II offered the services of the Vatican in international peace efforts and cited the need to use moral criteria when making political decisions during a Feb. 24 meeting with Austria's new ambassador to the Holy See.

The Holy See "shares with Austria the distinctive sign of neutrality which in a particular way permits it to place itself objectively at the service of the international community and to offer its mediation and its concrete collaboration," the pope said to Hans Pasch, who met with the pope to present his credentials.

Speaking in German, the pope also declared that both Eastern and Western powers must abandon "intrigue and deceitful craftiness."

"Political responsibilities too," he added, "in the end, must be evaluated according to moral criteria."

The pope also promised that the church will continue to speak out against numerous problems in society.

"Social ills that are currently so widespread and disturbing, such as organized crime, drugs, sexual exploitation

and abortion show only too clearly what a wrong road we are on when we think we can give up the moral orientation of our actions," the pope said.

"The church never will tire of referring to such criteria," he said.

El Salvador is concern of John Paul II

VATICAN CITY (NC)—Pope John Paul II told a group of bishops from El Salvador Feb. 24 that he shared their concern over the continuing "deaths, attacks and displacement of thousands of Salvadorans." The pope said, "I ask the Lord that, with harmony between all Salvadorans, the day will soon come when violence ceases, when the flow of blood is stopped and when a stable and durable peace is reached." He said peace in the country should be the "fruit of justice, a peace that will usher in the immense task of reconstruction and development that your people are so justly requesting with the voice of anguish."

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CORNUCOPIA

Making a fool of one's dignity

by CYNTHIA DEWES

The warm, furry-headed little creature with the incredibly soft skin is placed in your arms and a proud son or daughter announces, "Here's the new baby." Ready or not, you're a grandparent. Not only that, you're a goner.

Suddenly and without warning you find yourself on your hands and knees, entertaining a person who can't find his mouth with his own finger. You're crossing your eyes for the benefit of someone who is unable to focus his, and inventing noises which don't compare with those he makes himself. You're spending irrational amounts of money buying tiny sweatsuits or bikinis, only to find them casually messed by their wriggly new owner.

Churchgoers sitting next to you at the sign of peace are startled by your voluntary display of baby photos. Relatives, friends and co-workers avoid you for at least six months, referring to you as the "Kodachrome Flasher." In short, you are making a fool of the very self you've spent years trying to dignify.

No inoculation against grandparent dementia is possible. Persons who object to others' excesses in this area are often the worst offenders when their own time comes. One of our friends claims he will not really be a grandfather until a grand-DAUGHTER comes along (he has several grandsons already), but even this little ploy has not prevented him from displaying a certain amount of preliminary foolishness.

The cliché reason for all this runs something like: Grandparents can have all the fun of grandchildren without any of the responsibility. True, but there's another factor at work here.

When we look at the clear eyes and open faces of our grandchildren we see what we saw in our children years ago. But this time around we know what's really important, and we appreciate a Second Chance.

When they want to give us a kiss we drop everything to receive it and give one (or five or six) back. When they want to point out wonders or tell us "something" we listen . . . and listen . . . and listen.

Instead of worrying about not spoiling the kids, about improving their education, or fixing their teeth, we concentrate on loving them and allowing them to love us back. No strings, no guilt.

My credentials as a (credit) card-carrying grandparent are impeccable: Jordache baby jumpsuits on my charge, infant hieroglyphic greetings covering my walls, and a "Take me, I'm yours" ex-

pression whenever I am in the presence of my darlings. So take it from me: parenting is even better the "second time around."

vips...

✓ Msgr. Raymond Bosler will be featured in a series of question and answer sessions sponsored by the Adult Catechetical Team of St. Mark Church, U.S. 31 and Edgewood Ave., at 7:30 p.m. on Tuesdays, March 13, 20 and 27. Topics will include "Church Issues," "Liturgy and the Sacraments," and "General Questions."

✓ Gordon Jump, best known as station manager Arthur Carlson on the TV show "WKRP in Cincinnati," will host the Indianapolis Leukemia telecast "Four Hours for Life" on Sunday, March 11 from 1 to 5 p.m. on WRTV, Channel 6. Mr. Jump is a native of Dayton, Ohio. He hosted the same Leukemia telecast in 1982.

✓ Dr. Joseph Hingtgen, of the Marian College psychology department, recently contributed material on Childhood Autism to the latest edition of the *Abnormal Psychology* text.

✓ Dr. Ken Gordon, also of Marian College in the biology department, will join a panel presentation and discussion on core curricula for college biology programs at a session of the Indiana College Biology Teaching Association at IU East on Saturday, March 3.

✓ Sheryl Collier, a member of Holy Angels parish, was recently named an Outstanding Young Woman of America. This program honors young women who have distinguished themselves in their homes, professions and communities.

✓ Mary Miner, Director of Catholic Social Services of Bloomington, has been named to serve on the Human Rights Committee of Stone Belt School in Monroe County. Stone Belt is a residential treatment center for developmentally disabled and mentally retarded children and adults.

check it out...

✓ Alumni of St. Meinrad College and School of Theology will attend their Seventeenth Annual Alumni Dinner on Tuesday, March 6 at 6 p.m. at the Marten House, 1801 W. 86th St. Featured at the event will be a viewing of "A Leadership of Love," a film about priesthood recently produced for St. Meinrad.

✓ St. Bartholomew Church, 732 Chestnut St., Columbus, will hold Friday Lenten Service and Soup Fellowship evenings on Fridays, March 9, 16, 23, 30, and April 6 beginning at 6 p.m. No reservations necessary.

✓ A Schola presently consisting of six men sings once a month at Saturday evening Masses at St. Catherine and St. James churches. Men of any age who would

Mayor notes pope's strength, decency

VATICAN CITY (NC)—New York Mayor Edward Koch told Pope John Paul II during a 20-minute private audience Feb. 23 that the people of the United States love the pope for the strength and decency he conveys. The audience took place during Koch's five-day trip to Rome at the invitation of the city's Communist mayor. "I told the pope that the people of the City of New York, and indeed of the whole United States, loved him and cherished him—and that this included not only Roman Catholics, but Jews and Protestants and humanists and non-believers—because of the strength and warmth and religiosity and decency that he conveys and has conveyed from the moment he became pope," Koch said after the audience.

enjoy joining this group are invited to call John Maxwell 786-7736. Practice is held on Monday nights.

✓ The annual Guardian Angel Guild and St. John Bosco Guild Day of Recollection will be held at Fatima Retreat House, 5353 E. 56th St., on Monday, March 19, the Feast of St. Joseph, from 9:30 a.m. to 2 p.m. Franciscan Father Justin Belitz and Providence Sister Rose will conduct the day. \$7.50 fee includes lunch. Call CYO 632-9311 by March 14 for reservations.

✓ St. Joan of Arc Adult Catechetical Team will present a four-part Lenten program entitled "Spirituality: Sacrifice and Service" in the parish center on Wednesdays, March 14, 21 and 28 and April 4 at 7:30 each night. Featured topics include "Prayer," "Family," "Scripture" and "Community Service."

✓ The Seventh Annual Fashion Festival sponsored by St. Francis Hospital Auxiliary will be held at the Hyatt Regency Hotel on Saturday, March 31 at 11 a.m. Luncheon, door prizes, raffles. Fashions by L. Strauss, Lady Madonna and D'Arcy's. Reservations at \$18 per person will be accepted until Wednesday, March 21, at St. Francis Volunteer Office or by calling 783-8312.

✓ St. Roch Board of Catholic Education has appointed a search committee to recommend candidates for the job of Principal of St. Roch Elementary School, 3603 S. Meridian St., beginning at the end of the present school year. Inquiries for the position may be directed to St. Roch Search Committee, c/o Office of Catholic Education, The Catholic Center, P.O. 1410, 1400 N. Meridian St., Indianapolis, IN 46206.

✓ St. Peter Claver Center is offering free hot meals every Tuesday and Thursday from noon to 1 p.m. to anyone coming to the center's headquarters at 3110 Sutherland Ave. in Indianapolis.

✓ The Kevin Barry Division of the Ancient Order of Hibernians will present its 114th St. Patrick's Day Celebration with a banquet Thursday, March 15 at 7:30 p.m. in



HOSPITAL GIVEAWAY—This \$1,600 grandfather clock will be given away at St. Francis Hospital Auxiliary's Seventh Annual Fashion Festival on March 31. Admiring it here is festival chairman Brigitte Knapke. For more information call the Hospital Volunteer Office at 783-8192.

the ballroom of St. Pius X Knights of Columbus Council #3433, 2100 E. 71st St., Indianapolis. Al McGuire, basketball coach and sports commentator, will be guest speaker. Tickets are \$20 per person. Reservations may be made by contacting Sean Murray, 352-1686, or Kevin Murray, 352-1331, both in the evening. Or write Kevin Murray, 21st floor, One Indiana Square, Indianapolis, IN 46204.

✓ St. Maurice Parish at Napoleon will host a pitch-in dinner at noon on Sunday, March 4, in conjunction with a special liturgy welcoming the 20 sophomores and juniors of the parish who will eventually receive the Sacrament of Confirmation. The dinner will feature presentations by parishioners concerning the history of the parish and stories will be shared. Parishioner David Engelsing is preparing a pictorial presentation on the theme of the continuation of faith through the sacrament of Confirmation to the young from the faith brought to the area by parishioners of the past.



WELCOME—Benedictine Sisters Marietta Lueken, Mary Philip Seib and Mary Cecile Deken are set to open the door on the new parish hall at St. Maurice Parish in Decatur County. The official grand opening will take place Saturday, March 3, with a dinner, blessing and Mardi Gras celebration beginning at 5:30 p.m. Sister Marietta, biology teacher at Chatard High School, inaugurated the hall in a program for teen-agers on physical aspects of sexuality last weekend. Sisters Mary Philip and Mary Cecile are pastoral associates at St. Maurice and St. Maurice at Napoleon. (Photo by Father Tom Widner)

Archbishop O'Meara's Schedule Week of March 4

SUNDAY, March 4—Confirmation, St. Lawrence Parish, Mass at 2 p.m. followed with a reception.

—Confirmation, St. Jude Parish, Mass at 7:30 p.m. followed with a reception.

MONDAY and TUESDAY, March 5-6—Meeting of Indiana Bishops and Major Superiors, Fatima Retreat House, 6 p.m.

TUESDAY, March 6—17th Annual St. Meinrad Alumni Dinner, Marten House, 6 p.m.

WEDNESDAY, March 7—Mass at SS. Peter and Paul Cathedral, 12:10 p.m.

THURSDAY, March 8—Confirmation for the parishes of St. Mary-of-the-Rock and St. Cecilia, Oak Forest, to be held at St. Mary-of-the-Rock, Mass at 7:30 p.m. with a reception following.

THE QUESTION BOX

Has God forgiven me?

by Msgr. R.T. BOSLER

Q I panicked when I got pregnant and, rather than disgrace my family, I had an abortion. My parents are very prominent and active Catholics. I was considered by my friends to be a good Catholic who went to Mass every Sunday and often on weekdays. I couldn't face the disgrace when I got pregnant, so I wrote a girlfriend who had moved to a distant city to invite me for a visit. There I had the abortion. I felt terrible afterward and went to confession. It has been three years and I still feel guilty. Has God really forgiven me such a horrible sin? I feel as if I am living a lie. Should I tell my parents and my fiancé?



A Why should you? God has forgiven you. And you have his word for it that as a converted sinner, you are someone he loves in a special way.

Read the 15th chapter of Luke's Gospel, where Jesus is criticized for eating with sinners. In three parables there, Jesus describes how God looks upon repentant sinners.

The first is about the shepherd who leaves the 99 sheep to go after the one that was lost "until he finds it" and then calls in friends and neighbors to rejoice with him because he found his sheep that was lost.

The second is about the woman who has lost her silver coin and searches diligently until she finds it and then calls for her neighbors, "Rejoice with me, for I have found the coin which I had lost."

From these Jesus makes the application to God: "Just so, I tell you, there is joy before the angels of God over one sinner who repents."

Then Jesus follows with the tremendous parable of the prodigal son, which might more rightly be called parable of the loving father.

Pray over that story of the young man who demanded his inheritance, left home, squandered all in debauchery and then returned, hoping to become a hired hand on the family estate.

Study the reaction of the father in the story who sees the lost son in the distance, rushes to him, embraces him, restores him to family honors and throws a great party in celebration.

With the figure of the father, Jesus is telling you how your heavenly father looks upon you. When you returned to your father's house by confessing your sin, the father restored you to all your Christian rights and honors.

Keep on renewing your sorrow for what you did, keep on thanking God for going after you when you strayed, but don't

question his mercy and love by doubting the sincerity of his pardon.

Having said this, I feel I must say something about the nature of the sin you committed. You said that you panicked. Doubtless as you look back on it now, you must wonder how you did something so contrary to your moral convictions. It is quite possible that you were so carried away by your fears that you were not fully responsible for what you did.

It may ease your mind to know that you may not have turned from God as completely as you thought you did.

But whatever the sin, God assures you through the sacrament of confession and the Scriptures that he has forgotten it.

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

1984 by Universal Press Syndicate

FAMILY TALK

Shifting blame is a common reaction

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: What can you do to get a child to admit a wrong? My 12-year-old son always blames another. He never acknowledges his action.

Answer: Your son, like most human beings of all ages, would like to get "off the hook." How many times have you heard an accident explained with the excuse, "The car skidded," instead of, "I was driving too fast." Or a broken dinner plate is explained, "It fell," rather than "I carelessly knocked it off the table."

Comedian Flip Wilson entertained us all by projecting the blame onto forces from the other world. Every time his characters misbehaved, they would dodge culpability with a grin and announce, "The devil made me do it."

How quick we are to sidestep responsibility. The tendency to "blame the other guy" is a normal defensive reaction, designed to protect our egos. Not only is blaming normal, but it is still more common in children, whose understanding of other people's feelings is less developed than an adult's understanding.

What is it you want of your son, self-blame? That is a lot to expect of a 12-year-old. Even our legal system does not require that we incriminate ourselves. Further, self-blame may have the opposite effect

from what you intend. Your son may accept the fact that he is a bad boy and decide to behave like one.

Probably you want your son to avoid blaming others. However, blaming others has its own consequences and will generally evoke its own discipline. The others who get blamed will have their own defensive reactions and will straighten out the story.

Most likely you want your son to learn from his mistakes and to behave better in the future. Good! Focus on this. There is no evidence that verbal acceptance of responsibility in young children results in their behaving better.

The problem is that many of us parents spend long verbal monologues pinning the blame on our child, requiring that he admit he is wrong. The child learns to defend himself with increasing cleverness. We end up spending entirely too much attention on bad behavior, behavior that does not deserve so much time, behavior that needs to be eliminated rather than argued about.

Realize that your child is programmed to "stay out of trouble." His tendency to point in the other direction when parents or teachers are searching for the culprit should not be surprising.

Then you as a parent should assign responsibility as you see it. Be brief and direct and follow your declaration with the consequence.

"The car may have skidded, but you were driving too fast for conditions. From now on, you must pay for your own auto insurance." No argument. Do not fuss about whose fault it is. Move right to the outcome.

"You dropped the plate. Now clean it up."

"You did it, not the devil. In any case, it's you that must come home earlier from now on."

Finally, parents teach best by setting an example of responsible behavior. Father apologizes for losing his temper. Mother accepts responsibility for her overeating and overweight.

If parents can comfortably accept their own responsibility for mistakes, their children will eventually follow the same mature path.

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

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March, 1984 TV MASS Schedule:

Date	Celebrant	Congregation
March 5	Fr. George Plaster	Our Lady of Mount Carmel Parish, Carmel
March 11	Fr. James Byrne	Immaculate Heart of Mary Parish, Indpls.
March 18	Fr. John Hall	St. Malachy Parish, Brownsburg
March 25	Fr. James Wilmoth	Holy Name Parish, Beech Grove

Priests renew vows
before pope

VATICAN CITY (NC)—Answering the questions of Pope John Paul II, 4,000 men from dozens of countries renewed their promises to be dedicated and hard-working priests. The renewal took place at a Feb. 24 Mass in St. Peter's Basilica which was the capstone of a three-day celebration for priests, deacons and seminarians held in conjunction with the current Holy Year commemorating the 1,950th anniversary of the redemption by Christ. At a time when the world is experiencing great tensions, the church's most important service is to "reconcile and unite people in the midst of the adversities that increase around them and within themselves," the pope said in his homily. "We are more necessary than ever, because Christ is more necessary than ever."

• March 1984 •

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Faith Today

A people of God on the move



By Joe Michael Feist
NC News Service

The young man's grip tightened around the rough wood. He strained noticeably as he lifted the crossbeam, then rested it on his shoulder. Slowly he began the long trek through the narrow streets of his neighborhood.

On both sides of the man, soldiers prodded and shoved. Behind them, several women cried softly.

Soon the weight bore down on the cross bearer and he stumbled and fell. As he did so, the crowd following the man paused and meditated on the scene of suffering.

□ □ □

This very physical re-enactment of the Way of the Cross is repeated dozens of times in Mexican-American parishes throughout the southwestern United States each Lent. The procession is a reminder that Lent is a time of pilgrimage, a journey of faith.

In many ways, however, Hispanics in the United States are part of a constant pilgrimage. In fact, the unofficial theme of a

Lent — that season of pilgrimage — is an invitation to expand horizons, to grow, to move forward. Father Virgilio Elizondo believes that Hispanics in the United States are a pilgrim people in many ways. And, he feels, there's an excitement in the journey.

1977 national assembly — an "encuentro" — of U.S. Hispanic Catholics was "un pueblo en marcha," translated as "a people on the move."

"(Hispanics) have not arrived. That is our blessing and our challenge," said Father Virgilio Elizondo, a theologian and president of the Mexican-American Cultural Center in San Antonio, Texas.

Father Elizondo sees a parallel between Lent, a time when people strive to move to a new point in their lives, and the position of Hispanics today.

"We are still on the move for our own identity in the United States, on the move as to what it means to integrate without losing our cultural identity, on the move as to what it means to be Catholic," Father Elizondo said.

He compared the Old Testament story of the Israelites

wandering in the desert to the searching of Hispanics today, saying that "in this context, there is a sense of excitement about moving."

The "blessing" of not yet having arrived, suggested Father Elizondo, is that once a person feels he has no journey to make, he is overcome by complacency and ceases to grow.

□ □ □

Hispanic Catholics in the Southwest often undertake pilgrimages to the Shrine of Nuestra Señora de San Juan del Valle in the Rio Grande Valley of Texas. They do so because of a promise they've made or as a sign of devotion to the Virgin Mary.

For example, a pregnant woman may make a "promesa," or promise, to journey to San

Juan if her baby is healthy.

Often, an entire parish or neighborhood joins in a pilgrimage.

It is the journey itself, rather than the arrival, which takes on meaning and importance. "The getting there is what's exciting," stated Father Elizondo.

Said the theologian, the pilgrimage is a "symbolic reflection of our deepest life experiences, a cultic celebration of our daily life struggle."

Migrant farmworkers and Central American refugees are others in the midst of a journey, both symbolic and actual.

"The Way of the Cross is being lived daily," said Father Elizondo. "For many people, life is one of coming and going."

During Lent, Father Elizondo believes, all Catholics are reminded of their passing state. Life is a journey and we must make the most of each step.

"A pilgrimage is not a vacation trip," added the Texas priest. "You experience suffering and doubts. But there's an assurance of the outcome because of our faith."

(Feist is an associate editor of Faith Today.)



Personal change — easier said than done

By Katharine Bird
NC News Service

As the man walked into his home, he heard angry voices upstairs. He couldn't make out the words but then he didn't need to: he knew. His wife and daughter were arguing about the disreputable state of the daughter's bedroom.

The same scene had been repeated every weekend for the past year.

Distressed, the man stood indecisively in the hall. Then his wife came angrily down the stairs.

Eventually the man went up to his daughter's room and found what he expected — chaos, a jumble of toys and clothes piled high. Now he too felt angry.

As always, the scene ended in an impasse with everyone thoroughly upset. The family felt caught in a troublesome pattern that kept repeating itself. But they didn't know how to change it.

Does that scenario sound familiar? Though it seems incredible that the same kinds of tensions can be repeated week after deadly week, according to psychologists people tend to pedal fast rather than change their established routines. By and large, the prospect of personal change is frightening.

As psychologist Howard Bregman of Arlington, Va., said, people will put up with an "astounding" level of discomfort to avoid change. No matter how uncomfortable they are, it's "easier dealing with what's known than with the unknown," added the marriage and family counselor.

People resist, the counselor said, because every personal change "involves a tradeoff. You have to give up something to get something."

He offered the example of the alcoholic who says he can't quit drinking or "he'll lose his wife." Explaining the seeming contradiction in the man's statement, Bregman said the alcoholic often finds a protective shield in alcohol. But then, having developed a rather poor way of thinking about himself, he's afraid to stop drinking and face himself. He may regard himself as "worthless."

Yet, despite people's reluctance, psychologists and religious leaders alike emphasize that change is an

important human task. And it is possible.

Bregman commented that people have to change throughout life or they begin living in the past. The major religions recognize this need, finding a time in their yearly cycle to focus on self-evaluation and the potential for personal change.

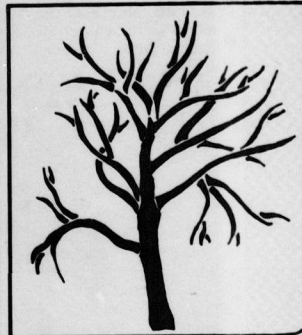
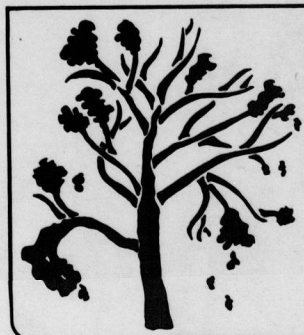
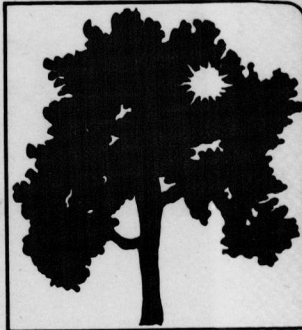
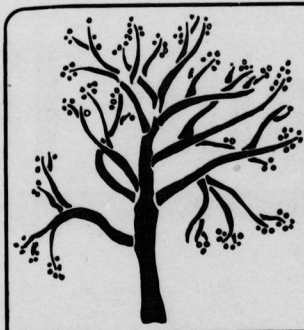
For Christians, he added, Lent provides an opportunity "to assess relationships to God, to other persons and to the world."

In Bregman's experience, it is often a crisis that forces a person to take steps to change an established pattern. A crisis may stem from a variety of sources. Sometimes, he added, "It involves the risk of a loss," such as a spouse threatening to leave an unhappy marriage.

What about the family that argued over the state of their child's room? In that case the husband and wife decided a change was necessary and sought professional help.

Making a decision to seek change is only the first step. Bregman stressed that much more will be needed — including support and encouragement from others. Some people are so unforgiving of themselves that they consider "any small failure a total failure," he said. That in itself can get in the way of personal change.

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



LENTEN seasoning

Breathing new life into those dried up bones

By Father John Castellet
NC News Service

God's people were in exile in Babylon. They had no hope of ever getting home again. The prophet Ezekiel was hard-pressed to keep the Israelites' hopes alive.

In fact, Ezekiel needed to have his own hopes bolstered. They were bolstered when he was favored with an encouraging vision, the vision of the dry bones.

In his vision, Ezekiel describes the Lord leading him into the center of a vast plain. It is littered with human bones — dry, scattered, utterly lifeless.

Ezekiel hears the Lord asking him: "Son of man, can these bones come to life?" To this Ezekiel could only reply: "Lord God, you alone know that."

The Lord told Ezekiel to prophesy over the bones, saying, "Dry bones, hear the word of

the Lord!" As the prophet watched, the bones started to come together, clickety-clack, clickety-clack. Soon they were covered with sinew and flesh, but remained lifeless.

Once again the Lord told Ezekiel to prophesy in his name with the words, "From the four winds come, O spirit, and breathe into these slain that they may come to life." Ezekiel did as he was told and suddenly a wind sprang up, symbol of the creative spirit of the Lord.

The wind brought life to the skeletons and soon a vast army stood at attention in the plain. Then God reproved the people for losing hope and saying, "Our bones are dried up, our hope is lost and we are cut off."

He entrusted Ezekiel with a reassuring promise: "O my people, I will open your graves and have you rise from them and bring you

back to the land of Israel."

Ezekiel's vision conveys a message. Neither as a people nor as individuals need we ever give up hope. God can go as far as the grave to recreate us. Raising his son from the dead was assurance of this.

Matthew's Gospel speaks of Jesus' death and resurrection in a way that recalls Ezekiel's vision: "Suddenly...the earth quaked, boulders split, tombs opened. Many bodies of the saints who had fallen asleep were raised. After Jesus' resurrection they came forth from their tombs and entered the holy city and appeared to man."

This is the prospect Lent holds out: victory over death. "I have promised, and I will do it, says the Lord."

It means that Lent is a season of hope, of promises. It points to the possibilities for new life.



Lent beyond the ashes



By Patricia Davis
NC News Service

Someone said that because of recent discoveries and because of the power of modern communications, 20th century Christians know more about the church of the first century than did the Christians of the second century.

Scholars have been learning more and more about how the first members of the church lived and thought. In recent decades, the church's roots have been closely scrutinized.

In light of that, as we begin another Lent, it is only natural to wonder how Christians in the first years after the death and resurrection of the Lord observed the season of Lent. The surprising answer is, they didn't.

The first Christians focused on the first day of the week, the Lord's day, for their celebration of God's victory over death. Each Sunday was — and is — a "little Easter."

Only later did a special annual celebration of Christ's passion, death and resurrection come to be observed.

As the number of believers grew, Easter became the logical date for their initiation into the community of the church.

To prepare those about to be baptized in the early church for this "most blessed of all nights," a period of fasting — originally just a couple of days or a week —

was observed. But by the fourth century the preparation time had been lengthened to 40 days. It later came to be known as Lent, a word meaning "spring."

Our time has seen the restored Rite of Christian Initiation of Adults. Now Lent is again experienced as the great retreat in the church, when Catholics can be with and support those who are preparing for baptism at Easter.

And we remember our own baptism.

The first word spoken to me when I am marked with ashes at the beginning of Lent sets the tone of the season. "Remember," the minister says, and the word echoes down the 40 days.

The Gospel for Ash Wednesday names the practices which mark all of Lent: prayer, fasting and almsgiving.

—*Prayer.* Matthew's Gospel reminds us that prayer's purpose is not applause. Rather, prayer is for the eyes of God "who sees what is hidden." Thus, each Christian can adapt time-tried Lenten disciplines to his or her own needs.

—*Fasting.* It is not that food is bad. It is that food is good — worth sharing, worth respecting. Beyond the fasting that the whole church does, I may also fast daily from junk food, join Bread for the World or Operation Rice Bowl and promote ways for the earth's food to be shared, and learn to substitute grains for meat.

—*Almsgiving.* The practice of providing for the needs of others can take so many forms. I can join my parish in its monthly staffing of a soup kitchen. I could write a long letter to a friend who needs to hear from me. Or, when the U.S. day for tax returns arrives April 15, I could view it as a time to rework my personal budget in light of gospel priorities.

All the personal and joint actions of Lent are ways of responding to the Ash Wednesday cry of the prophet Joel: "Return to me with your whole heart."

Each practice helps to prepare for the Easter exultation: "Rejoice, Jesus Christ...is risen!"

(Ms. Davis is on the staff of the U.S. bishops' Committee on the Laity.)



FOOD...

...for thought

How do people change? What is required if people are to grow or expand horizons, if they are to resolve conflicts or decide to take a better course in their lives?

The season of Lent has a way of raising such questions. Images of Lent point to a people on the move, people taking steps that will change their lives:

—There is the image of the Israelite people and how they moved out of slavery and toward the land promised them — a story repeated every year in the church on the eve of Easter.

—There is the Lenten image drawn from Christianity's early centuries, when those who intended to become members of the church took a series of final steps toward baptism on Easter.

Lent is a time when Christians ponder their own "pilgrimages." It is a time when Christians think about the fact that change — conversion, transformation, new life — is possible. They consider the ways personal life, relationships, communities, even a tension-filled world, can be renewed.

Pope John Paul II often talks about the potential for change. Often this comes up when he discusses peacemaking. Typically he analyzes both the obstacles to peace and the necessary ingredients of peace.

Undoubtedly a large percentage of the population would like to

undertake a peacemaking pilgrimage in some area of life.

"Peace has many different forms," the pope said this year. "There is peace between nations, peace in society, peace between citizens, peace between religious communities, peace within undertakings, neighborhoods, villages and, especially, peace inside families."

But fatalism is an obstacle to peacemaking. Discouragement is an obstacle.

Courage, the pope said, is a necessary ingredient of peacemaking. Among other ingredients of a peacemaking pilgrimage is the willingness to believe that peace is possible, he often says.

Justice, respect for the rights of others, dialogue and love promote peace, he believes.

But to be peacemakers, people need to change — to be transformed. What is needed, says the pope, is a "new heart."

The list of ingredients for a peacemaking pilgrimage — or for making any worthwhile improvement in life — could grow very long. Patience, hard work and prayer might be included. True understanding of the situation in need of change might be mentioned.

How do people expand horizons, resolve conflicts and grow? It is a matter to ponder during Lent.

...for discussion

1. There are many ways in which people can be on pilgrimage — on the move within their lives and directing their energies toward worthwhile goals. For many people the pilgrimage might entail growth, transformation, conversion. What makes these pilgrimages difficult? What attitudes help move these pilgrimages forward?

2. What role can other people play as you pursue a worthwhile goal in life?

3. How do you see the meaning of Lent?

4. Almsgiving — providing for others' needs — is a traditional Lenten practice. How many ways can you think of in which almsgiving in the broadest sense of the term can be practiced during Lent?

SECOND HELPINGS

"The New Testament as Personal Reading," edited by Ronan Drury. The short, reflective chapters in this book take the reader on a personal journey with Scripture. One writer, Sean Freyne, speaks here of Mark's Gospel. It presents "real life people, capable of engaging us, the readers, in their tensions and struggles, yet also challenging us to see things differently," he states. Another writer, Sister Josephine Newman, speaks of the journey of growth in life that a Christian takes. God's mystery, "imprinted in the human heart, is encountered in and through the journey of one's self as it struggles to awaken and respond to the call of that presence within," she writes. The articles in this book appeared first in *The Furrow*, an Irish journal. (Templegate Publishers, 302 E. Adams St., Springfield, Ill. 62705. 1983. \$6.95.)

ones

But to be truly one with Christ, people must follow along the same path he did. And during Lent people can look for the occasions when they gain some understanding of what dying and receiving new life might mean.

Most people have some experience of failure, for instance. Or they go through a period when they are depressed and not feeling good about themselves.

No matter how hard they try, they can't shake this feeling of failure or of being depressed. Then later, after they become more hopeful about themselves once again, they may feel it took some activity on God's part to pull them out of it. They may realize a little better what Ezekiel was talking about in his wonderful and hopeful vision.

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

CHILDREN'S STORY HOUR

John the Baptizer tells the people to change

By Janaan Manternach
NC News Service

"I can hardly believe what that wild man called me!" the well-dressed man gasped. "No one ever dared speak to me like that in all my life."

Joshua was deeply hurt. He was angry; and, he thought, with good reason. He was standing beside the Jordan River. In fact, he had his shoes off and was ready to step into the gently moving waters. He was going to be baptized by an unusual man named John, whose nickname was "the baptizer."

John glared at Joshua and his friends. They were powerful. They had come all the way to Galilee to see this strange man everyone was excited about. Now Joshua wished he had stayed home.

John pointed right at Joshua and at the crowds: "You snakes! You brood of vipers! Change your lives! Don't boast about your heritage. God can raise up children of Abraham from these stones. Repent! Reform your lives!"

"Who is this man to tell us to change our lives?" Joshua thought to himself. "My friends and I are probably the most important people he has ever met! Who is this John? Just look how he dresses — a rough camel's hair shirt, an old leather belt. People say he eats grasshoppers."

John the Baptizer calmed down a little. He then said, "I baptize with water as a sign of reform.

But someone will follow me who is still greater and more powerful. I'm not worthy even to carry his sandals.

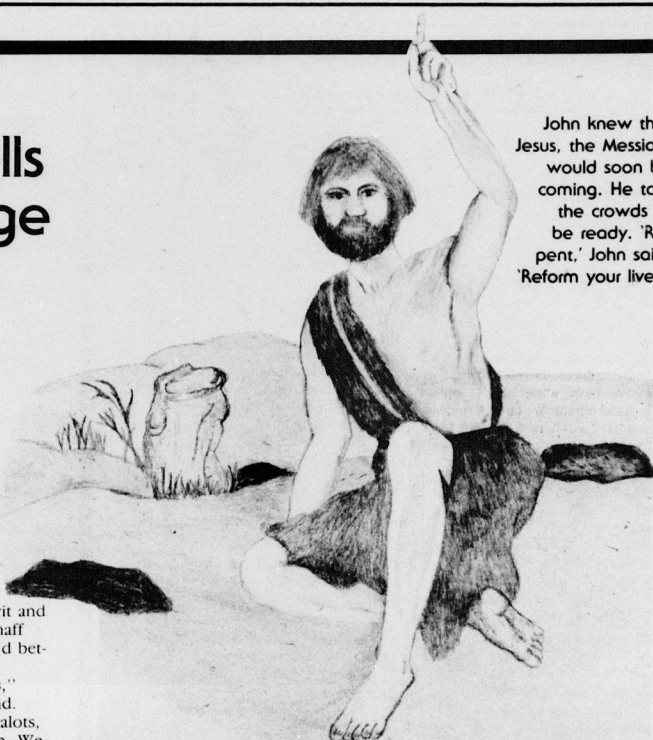
"The one who will follow me will baptize you with the Holy Spirit and fire. He will separate the chaff from the good wheat. You'd better be ready!"

"The fellow is dangerous," Joshua whispered to a friend. "He must be one of the Zealots, eager to stir up a revolution. We know how they hate us because of our friendliness with the Romans."

"Maybe so, Joshua," his friend whispered back. "But what John is saying has a ring of truth to it also. He sounds a lot like the great prophets of olden times — Amos, Isaiah, Jeremiah. I wonder if the one he says is coming after him is the Messiah foreseen by the prophets."

Story Hour biblical quotes — this week from Matthew 3:1-12 and Luke 3:18 — are paraphrased.

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



John knew that Jesus, the Messiah, would soon be coming. He told the crowds to be ready. 'Repent,' John said. 'Reform your lives.'



Healing

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HOW ABOUT YOU?

☐ Some people think John the Baptist is one of the most interesting people in the Bible. After reading our story this week, what do you think he was like?

☐ Put yourself in the shoes of Joshua in the story this week. How would you have felt if John the Baptist had spoken to you the way he spoke to Joshua?

☐ Do you know what Lent is? What special things will people in your parish do during Lent?

Children's Reading Corner

John the Baptist stood out from the crowd. He had strong convictions. And he was courageous at encouraging people to change their lives. He did special things because of his love for God and for people.

"The Christian Heroes" series tells some interesting stories about people who did special things because of love for God and people. The series includes books that tell of people like Joan of Arc, Damien and the lepers, and Tom Dooley, the jungle doctor. (Winston Press, 430 Oak Grove, Minneapolis, Minn. 55403. Paperback, \$1.50 each.)

Providence sister sees shift in role of Religious

by KEVIN C. McDOWELL

"And I have known the eyes already, known them all—
The eyes that fix you in a formulated phrase."
T.S. Eliot, "The Love Song of J. Alfred Prufrock"

One of the shortcomings in the past of being a Religious was that traditional duties and behavior were expected of the ordained and non-ordained alike. A deviation to the left or the right caused them to topple from an unwanted pedestal the laity had built for them and placed them upon.

With the broadening of active lay participation in the Church and the corresponding reduction in the numbers of vocations, Religious, notably women, have been able to take a more active, if less traditional, role in the Church.

In her 35 years as a Providence nun, Sister Nancy Brosnan has seen a shift from "formalism to personalism" in her order.

"This is particularly true in the new, more recent emphasis on relationships in one's life. We have a personal responsibility for discernment. We have a voice in what our ministry will be. We can look for a job, but we keep a dialogue with our

superior. We keep in mind the targeted ministries of the community.

The targeted ministries of the Providence order are—broadly—to work wherever there are oppressive structures, where there are those who do not enjoy full rights either in their government or their church. This encompasses migrant workers, rural America and the inner city, Sr. Nancy said.

Sr. Nancy is currently the Director of Religious Education (DRE) at St. John's in Osgood, and St. Magdalen, a mission in New Marion. She grew up in St. Joan of Arc parish in Indianapolis, attended the former St. Agnes Academy, and then Marian College for six months before joining the order at St. Mary of the Woods.

SR. NANCY spent a good part of her time as a teacher, a traditional occupation for a nun. She has been a DRE for the past nine years.

"I don't see myself as leaving teaching. Some see teaching in its traditional sense, in the classroom. I believe teaching is much more effective when one can minister to all ages."

The increase in lay participation in the Church is a positive sign, she added. "I find it most exciting—the empowerment of people in their own gifts. I would say that each of us has a call as a baptized person to bring about the Kingdom in any way we can. We are all gifted in some way to do that. We are all called to holiness."

"I have a great concern that women, particularly in the rural areas, do not sense their own giftedness. I know absolutely beautiful people who put themselves down like crazy."

The 53-year-old Providence nun said that the change from formalism also caused a shift in the duties of the religious. "I think as religious women, we are called to help people discover their own gifts and to step back and give them their rightful place in the Church. We see ourselves as catalysts who need to move on when our work is finished."

SR. NANCY said that she does not feel she needs to be a priest in order to better serve the Church. "I feel we are freer to go

where the needs of the Church are, and to move on when we have finished our job, much more free than a priest could ever be. Priests are under much greater pressure from people than the religious are."

The changes in the Church's expectations and the laity's perception of nuns has "enhanced our ministry, not inhibited it. Generally, my experience with Religious women is that they are much happier today. Their gifts are being used in areas where they're more competent. There were some religious who were miserable teachers. Their presence in the classroom was a tragedy."

Sr. Nancy is currently involved in the new Rite of Christian Initiation of Adults (RCIA), which she describes as the "sleeping giant of renewal in the Church." The rite not only governs how one, as an adult, will enter the Church, but also enriches the community itself by active participation of members as sponsors who "come together to share in a deepening faith, exploring faith questions and praying together."

She has found that the "transformation of folks particularly affects men. There is a dramatic effect on men generally because men have not been that sensitive to their spiritual journey as women have been."

Besides DRE and the associated pastoral work, Sr. Nancy has been involved in educating the parishes on the bishops' peace pastoral. There have been some problems in delivering the bishops' message.

"People do not want to deal with the issue of nuclear war, either because it is uncomfortable or because they already believe so strongly that national interest needs an arms build-up that they are closed to thinking about other alternatives."

"They do not understand—they're angry—why the bishops have made a statement in this area."

Sr. Nancy said that the alternative is to put our efforts and resources into peace initiatives. "We need untiring efforts at negotiation. We need education toward an understanding of other peoples and their problems as opposed to putting our own solutions on other persons. We need to seriously consider how our economic

policies affect other countries, particularly the developing countries.

"The bishops are not calling for a unilateral disarmament, but a bilateral, verifiable halt to the deployment of nuclear weapons."

Not everyone is satisfied with the enlarged role that Religious women have in the Church. "It is intimidating, I suppose, to some people. They would rather see us separate, distinguished by dress, acting in a 'flock.' Some in the community feel that way. Some outside feel that way. Some like to keep us separate, keep us on a pedestal. Then they don't have to deal with us."

"But I am more concerned about being authentically a disciple of Christ. The externals are not all that important."

She has found that apathy and individualism are also obstacles to her ministry. "There is apathy on the part of many people. They don't know what a difference in their lives a more vibrant faith can be. The individuals see faith only in a very private way and are unwilling to share their own good news with other people."

There were the times when her own commitment to the community was tested.

"I, like many others, reevaluated my commitment in the '60s and '70s as some of my closest friends chose another lifestyle."

"I also re-evaluated as I learned to care very deeply for a man. But I have become convinced through those struggles that a celibate lifestyle is a way for me to be a loving, a more fully human person. I have definitely chosen this with a much deeper commitment."

There were also other difficult decisions.

"One of the most painful things for me was when I was in my late 20s and was teaching first grade. I realized then that I would have no children. In my 30s, as I realized that I would be moving from place to place, there would be no one person that will have shared my life experiences with me, and that would always be the case. I felt kind of lonely."

"But I've been freed to share deeply with many people over the years, and my life has been terribly enriched by their love."



Sr. Nancy Brosnan, S.P.

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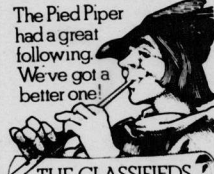
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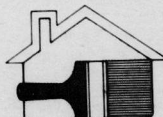
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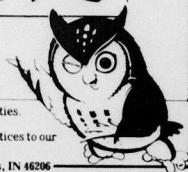
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



March 2-4

A Workshop on Dreams will be presented at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

An Engaged Encounter Weekend will be held at Holiday Inn, Cloverdale exit of I-70. Contact Ken and Carolyn Gardner, R.R.3, Box 291, Clinton, IN 47842, 812-7023 for information.

Mount St. Francis Retreat Center will hold a Scripture Weekend for Married Couples. Call 812-923-8817 for information.

March 3

St. Benedict Church, Terre Haute, will hold an adults only Mardi Gras Gala Masquerade Ball at 8 p.m. Cost is \$2.50 per person, \$5 per couple. Costumes are optional. Call 812-235-0267, 812-235-8651 or 812-235-3028 for information.

The Catholic Widowed Organization (CWO) plans a Pizza Party at the home of Judy

Renguette following a 6 p.m. Mass celebrated by Fr. Rick Ginther. BYOB. Cost is \$1.50 per person. Call 356-9103 for information.

The Terre Haute Deanery Sesquicentennial Youth Day, "This One's for Youth", will take place at St. Mary-of-the-Woods College from 1 to 11 p.m. Cost is \$1. Call 812-232-8400 to register.

Our Lady of Fatima Retreat League presents a Luncheon/Style Show on the lower level of St. Peter Claver Center, 3110 Sutherland Ave., beginning at 11:30 a.m. Styles by Mary-V and Casual Corner, surprise box lunch and wine.

The ladies of St. Barnabas parish, 8300 Rahke Rd., will sponsor a Leisure Day including Mass and lunch from 9 a.m. to 2 p.m. Therese Maxwell will speak on "Back to Square One—Now, What Do I Do?" Advance reservations required.

The Fourth Annual Holy

Name Family Festival sponsored by the Holy Name Church Athletic Association will be held in Hartman Hall, Beech Grove. Spaghetti dinner served from 4-8 p.m. Adults \$3, children \$1.50, pre-schoolers free. Booths, games, Monte Carlo (tickets only), until midnight. Tickets available at the door.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 3 p.m. in St. Jude's Church, 5353 McFarland Rd.

Fr. Jeff Godecker's IUPI series on The Spirit of Thomas Merton continues with another session on "The World of Prayer and Contemplation" from 9:15 to 11:15 a.m.

The regular meeting of the Fifth Wheeler Club will be held at 8 p.m. in the Catholic Center, 1400 N. Meridian St. For information call Thelma 255-9839 or Alen 251-5122.

St. Ann parish, 2850 S. Holt Rd., will hold a Spring Monte

Carlo from 7 p.m. to 1 a.m. Admission \$2.50 per person.

St. Joseph Church, Terre Haute, will sponsor its Annual Dinner Dance, featuring music by Mourning Missed II, at the K of C Hall. Cash bar: 6:30 p.m., Dinner: 7:30 p.m., Dance: 9 p.m. Tickets are \$12.50 each, students \$8; dance only \$4 each, students \$2. Call 812-232-7011 or 812-299-1077 for tickets.

A Celebration of Evening Prayer for the Holy Year sponsored by Nativity parish will be held at Sacred Heart of Jesus Church, 1530 Union St. at 4 p.m.

The Catholic Alumni Club invites single Catholic adults to a Fasching Party at Glenbrook Apartments Clubhouse at 9 p.m. For more information call Dan 842-0855 or Mary 255-3841.

St. Anthony Church, Morris, will host a Day of Reflection presented by Providence Sister Connie Kramer from 8:15 to 11:45 a.m. Fee \$2.

St. Vincent Hospital Guild presents a Monte Carlo Dinner Dance at the Holiday Inn North, beginning with Social Hour at 7 p.m. followed by dinner at 8 p.m. and dancing and games from 9 p.m. to midnight. Tickets are \$25 per person which includes \$5 worth of game chips. Call 872-4124 for information.

The Knights of Columbus in Lawrenceburg will conduct their annual Chicken Dinner Carryout from 11 a.m. to 5 p.m. at the K of C Hall. Proceeds benefit Gibault School for Boys. Dinner price is \$3.50. Free delivery by calling 812-537-0083.

March 4

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday at St. Joan of Arc Church, 4200 N. Central Ave.

St. Thomas Aquinas School, 46th and Illinois Sts., will hold a Mardi Gras from 1 to 5 p.m. Free admission. Games, drawings, prizes.

March 5

The Archdiocesan Office of Worship will sponsor a Pastoral Musicians' Meeting on "Music for Children's Liturgies" presented (Continued on next page)



"I'M AFRAID WE CAN'T ALLOW YOU TO PRAY OUT HERE WHILE CLASSES ARE GOING ON."

Media workshop held at Oldenburg

"A Media Experience," a workshop to be held July 5-7, will be offered by the Sisters of St. Francis Communications Office at the motherhouse in Oldenburg.

Rhonda Kanet, executive producer of PM Magazine for the past two years, WKRC-TV, will give the keynote address. She previously acted as director of the program, and worked as a camerawoman and in advertising.

Presenters and their topics include: Franciscan Sister Carol Ann Munchel, editor of a newsletter published by St. Anthony Messenger Press, "The Effective Educator: For, With, and Against TV"; Franciscan Sister Colleen Winston, communications director of the Covington diocese, "The Theology of Communications"; Shannon Flynn, reporter/photographer of Cincinnati's archdiocesan paper, The Catholic Telegraph, "Getting Your Organization's News in the

Paper"; and Lisa Bastian, assistant editor of St. Anthony Messenger, "The How To's of Effective Newsletter."

Others are: Mission Helper of the Sacred Heart Sister Angela Ann Zukowski, director of a creative ministry center in Dayton, "Religious Education and the Media"; Joe Weber, owner of Budget Print Center in Cincinnati, "Cost Effective Printing"; Franciscan Sister Tecla Jaehnen, free-lance photographer, "Photography"; Father Ted Kosse, director of radio and television for the Archdiocese of Cincinnati, "Video Technology"; and Ken McDonough, Radio Shack sales representative, "Word Processing."

The fee is \$25 for three days or \$10 per day. For more information contact Franciscan Sister Jacquelyn McCracken, Communications Director, Sisters of St. Francis, Oldenburg, IN 47036, 812-934-2475.

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- Mar. 14, 21, 28 Sesquicentennial Series:
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To be announced
- Mar. 16-18 Holistic Retreat
Gwen Goss, OSB
- Mar. 24-25 Spirituality and the Single Life
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by Sr. Catherine Marie Qualters and Charles Gardner at the Catholic Center from 7:30 to 9:30 p.m. Everyone welcome.

Bishop Thomas Gumbleton will speak on "A Christian Response to World Hunger" at St. Paul's Catholic Center, 1413 E. 17th St., Bloomington, at 7 p.m. followed by an informal reception.

March 6

Franciscan Father Justin Belitz continues his lectures on "Creative Family Living" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

March 7

A Leisure Day on the theme "Turning Pain Into Growth" will be conducted by Dr. John Nurnberger at Fatima Retreat House, 5353 E. 56th St., from 9 a.m. to 2 p.m. Call 545-7681 for information.

March 8

The free Focus on the Family series sponsored by Napoleon-Millhouse-St. Dennis parishes presents the film "Preparing for Adolescence: The Origin of Self-Doubt" at Napoleon at 7:30 p.m.

Franciscan Father Justin Belitz course on "Creative Family Living" continues at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Spirituality of the Beatitudes will be held at Kordes Enrichment Center, Ferdinand, from 7 to 9:30 p.m. Call 812-367-2777 for information.

The Indianapolis Council of Catholic Women will conduct its Third Quarterly Meeting at Holy Trinity Church, 2618 W. St. Clair St. beginning with registration at 9 a.m. Tasters luncheon \$3. Bring large vegetable casserole or dessert and exchange recipe.

March 9-11

Fr. James Farrell will conduct a Women's Weekend on the theme "A New Look at Life and Liturgy" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

Parents, educators and others in authority are invited to a weekend Developing Capable Christians at Mount St. Francis Retreat Center. Call 812-923-8817 for reservations.

March 10

Benedictine Sister Gwen Goss will present a workshop on "Contemplative Prayer" at Beech Grove Benedictine Center from 9 a.m. to 4 p.m. Fee \$10. Call 788-7581 for information.

The Irish-American Heritage Society will sponsor a St. Patrick's Day Gala at Secunia Memorial High School from 6 p.m. to 1 a.m. Irish balladeers, dancing and bagpipers, the Paul Burton orchestra and a buffet dinner are featured. Tickets are \$13 single, \$25 couple, by calling Patrick J. Moriarty 356-6037 or

Mary B. Moriarty 359-6940 evenings.

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

Chatard High School will sponsor a Monte Carlo at 7:30 p.m. featuring games, beer garden, food, raffles and awards. Admission free.

March 10-11

Single Catholic women interested in ministering as Religious are invited to a Vocation Retreat at the Franciscan Community in Oldenburg. Bring a Bible, and a musical instrument if you like. Call Sister Mary Ann Stoffregen, 812-934-2475, for information.

March 11

St. Patrick Division #1 Ancient Order of Hibernians will hold a Hibernian Mass and Brunch beginning with Irish songs before Mass at 11 a.m. in St. Mary's Church, 317 N. New Jersey St. Brunch will be held at Mahaffey's

Irish Pub, 306 E. Prospect St. Tickets \$8. Call 787-8224, 786-5967 or 846-8759 for reservations. Everyone welcome.

St. John's fourth annual Festival of Arts will present The Greater Indianapolis Choral Company directed by James Fronczek in a free concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

ARIA workshop aims to educate voters

The Association of Religious of the Indianapolis Archdiocese (ARIA) will sponsor "Election '84," a non-partisan voter education workshop, on March 24, from 9:30 a.m. to 2:30 p.m. at the Beech Grove Benedictine Center.

Dominican Sister Catherine Brousseau, a lobbyist for Network, a Catholic social justice lobby favoring human rights issues, will conduct the workshop.

Peace seminar planned in Terre Haute

The Terre Haute Deanery Religious Education Center will sponsor "Putting Peace into Practice," a seminar designed for educational and pastoral ministers, on March

13 and 14 at St. Margaret Mary Church.

Developed in response to the bishops' war and peace pastoral, the seminar will explore Catholic tradition and the biblical roots of peacemaking. It will also examine strategies for implementing the pastoral in parishes and identify ways of integrating peacemaking into our lives.

Dr. James B. McGinnis and Dominican Sister Mary Jo Heman, both staff members of the Institute for Peace and Justice in St. Louis, will be the presenters.

A lecture relating to the seminar will be held on Tuesday, March 13 at 7:30 p.m. at St. Margaret Mary Church. The fee is \$3 and includes a reception.

The cost of the seminar is \$60 and includes two lunches, dinner and all materials. For further information call the center at 812-232-8400.

Forum addresses Jewish relations

Monsignor Raymond T. Bosler, director of ecumenism for the Archdiocese of Indianapolis, will be among the participants at "Toward a Theology of the Jewish-Christian Reality," the third annual forum on Jewish-Christian relations co-sponsored by the Jewish Community Relations Council (JCRC) and Christian Theological Seminary (CTS) on Monday, March 5 from 9:30 a.m. to 3:30 p.m. at CTS.

The Rev. Dr. Paul M. Van Buren, a professor of religion

at Temple University and author of numerous articles and books, will be the keynote speaker. A lecturer in the United States as well as Germany, Israel and Canada, Dr. Van Buren has been appointed director of a new Center of Contemporary Theology in the Shalom Hartman Institute for Judaic Studies where Christian scholars can study in Jerusalem and work on theological problems of the Jewish-Christian relationship.

Topics to be discussed include: "New Directions for

Christian Theology;" "The Possibilities for Interreligious Dialogues," and "Jews, Christians and Conversion." Addressing these areas with Dr. Van Buren will be Monsignor Bosler; Rev. Richard E. Hamilton, pastor, North United Methodist Church; and Rabbi Jonathan A. Stein, Indianapolis Hebrew Congregation.

Registration, including lunch, is \$20 and may be made by calling the JCRC at 926-2935 or CTS at 924-1331, ext. 115.

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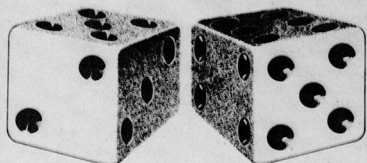
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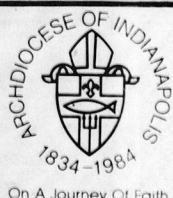
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youth CORNER

Sacred Heart celebrates 60-year history

by SUSAN M. MICINSKI

"This is something big and we're really proud of what's happening here," exclaimed Nancy Nation, principal of Sacred Heart School in Terre Haute, in discussing the school's week-long observance of Catholic

Schools Week which began on Feb. 26 and runs to March 4.

Sacred Heart, which offers kindergarten through eighth grade, is also celebrating 60 years of education. The school opened its doors in February of 1924.

"Since our school opened, we now have a number of

second and third generation families at Sacred Heart," said Nation, who is also a graduate of the school and the mother of a fifth grader. "We are proud of our heritage and the strong support and concern our community has always offered."

To mark these events the school scheduled several activities. Monday was Service Day, a day students got the grounds and building "just shining," said Nation. Children brought in rags and cleaners and also picked up debris of winter.

On Tuesday, Spirit Day, most children wore T-shirts or sweatshirts with Sacred Heart printed on them, and also hats of their choice. "We also had a dance contest where fifth and sixth grade couples competed against each other, while seventh and eighth graders tested their dance expertise." A best couple was picked from each category, and winners received a \$10 prize. The day ended with an all-school assembly where cheer leaders lead the student body in "Rah, Rah for Sacred Heart Cheers," dance winners gave a demonstration

and a slide show about the school was viewed.

Career Day was Wednesday's theme, and 20 adults came in to share their careers with the children. Those in attendance included a doctor, nurse, veterinarian, cosmetologist, potter, silversmith, mechanic and nutritionist.

"Each teacher spent time teaching school history on Thursday—when we started, how many students there were, etc.—which was quite appropriate since it was designated History of Sacred Heart Day. Also, luncheon invitations were issued to former sisters and lay teachers who spent the rest of the day with us," explained Nation.

Father Chuck Fisher, pastor of Sacred Heart, celebrated an all-school liturgy on Friday, Grandparents' Day, which started with a procession of children and grandparents. "You are the Light of the World" was the day's theme, and "we certainly used a lot of candles and other symbolic elements to stress this idea," declared Nation.

On March 4 all Sacred Heart School alumni are invited for 9 a.m. Mass which will be followed by an open house and coffee and doughnuts served by the board of education.

"We're still the same sturdy rock as we've always been," added Nation, "although things certainly have changed since we began." Persons visiting the school will get to see some of

these changes thanks to a large hallway display of memorabilia featuring photos of graduating classes, first communion classes, confirmation and the Mothers' Club, as well as past trophies.

The Archdiocesan CYO Cadet Science Fair will be held March 4 at the CYO Youth Center. Judging will begin at noon and continue to 3:30 p.m. An awards presentation will follow at approximately 4 or 4:30 p.m.

Camperships will be given to either Rancho Framasa or Christina to winners in both the biological and physical sciences divisions.

There is still time to register for "Youth Ministry: A Journey of Faith," a workshop for adults and teen key leaders, to be held on March 10 at the Archdiocesan Youth Center. Call Carl Wagner at CYO at 317-632-9311 for further information.

On March 11, the One-Act Play Contest and Festival will be held at the Youth Center beginning at 11 a.m.

The Terre Haute Deanery will host "The Spiritual Journey of Youth," a workshop for adults working in any aspect of youth ministry, on March 8 at the Terre Haute Deanery Religious Education Center.

Tim Fallon, a consultant for human service training in Kalamazoo, Mich., will conduct the workshop.

Cost is \$4 and registration can be made by calling the center at 812-232-8400.

Roncalli High School will present "Mame," the popular Broadway musical, from March 9 to 11. Directed by Patricia Cunningham, the student cast will feature Sue Hillan, Shawn O'Keefe, Veronica O'Connor, Andy Hertzberg and Debbie Camp.

Friday and Saturday curtain time is 8 p.m. with reserved seats at \$4 and general admission at \$2. Sunday's performance will be preceded by an Italian Dinner with tickets at \$10 per person. The reservation deadline for dinner/theatre tickets is March 6. Call Jim Dicks (783-0401) or Francis (Lefty) Cunningham (881-4629) for reservations.

The Connersville Deanery Youth Commission will offer a freshman retreat on March 24 and 25 at St. Andrew's in Richmond. Participants will examine their feelings and relationships with our faith in Christ. A team of youths and adults from the deanery will conduct the retreat. Those interested in attending should contact their parish or Father Steven Schafflein, 240 South 6th St., Richmond, IN 47374, 317-962-3902.

'Lifesigns'

Sunday, March 4, "Lifesigns," the new and exciting radio show for youth will feature "Christian Ministry" with students at St. Meinrad. The program is aired at 11:30 a.m. on WICR 88.7 FM.



INDUCTEES—Three Boy Scouts from the St. Paul Troop 192, Tell City were inducted into the Knights of St. Dominic Savio, a pre-adult vocational awareness program. They are (left to right) Tim Davis, son of Mr. and Mrs. Wyman Davis, Jr., Steve Holman, son of Mrs. Lloyd Holman and Billy Kline, son of Mrs. Georgeann Gogel. To be inducted, each boy had to earn the Ad Altare Dei emblem, attend an archdiocesan scout retreat, attend the archdiocesan vocational awareness day program at St. Meinrad and write an essay on "What Vocations Means to Me." (Photo courtesy Lana Poole)

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Some look forward to old age

by TOM LENNON

Question: What is it like to grow old? When you're old do you just sit around thinking how things used to be?

Answer: Many old people frequently say to young people various things that begin, "When I was your age . . ."

So let's start off that way. When I was your age, there were quite a few old people in the neighborhood where I lived.

I used to talk to them quite a bit and today, when the number of elderly in America is increasing, it is important that the young and the elderly converse and grow in understanding of each other. From the old people I talked to when I was younger, I learned not only a lot about living but also a lot about what it's like to grow old.

Many old people (but not all) find they are taking more pills and naps, eating less, having trouble remembering what happened yesterday, finding that many old friends have died. Some old people are mildly confused by such things as money machines and telephones without cords.

Some old people sort of give up on the world and don't take part in life much. But many others go back to school, travel a great deal, seek new interests, make new friends, join clubs and have

an extremely rewarding old age.

I suspect that just about all old people spend some of their waking hours thinking about "the way things used to be."

Some yearn for the good old days. Others say that now are the good days.

An 82-year-old man who lives in the house behind me is looking forward a great deal to the future. Although he is not ill, he is preparing for his passage through death to eternal life.

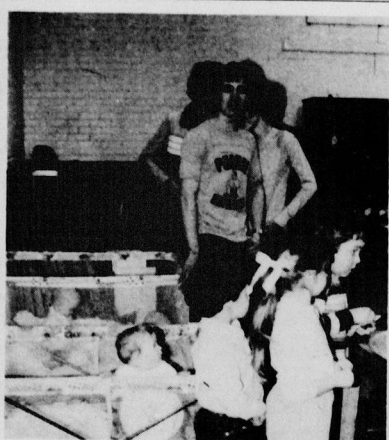
But he doesn't do this in a morbid way. He tries to live each day and night as the Lord would have him live. And since he doesn't work, he has more time to pray and to think about what life in Christ should be.

He told me one day that he ponders more and more frequently what it will be like to see God in all his glory in heaven and to meet at last the divine person who gave life in the first place.

As this old man talked, I sensed a sort of eager anticipation of the rich happiness of heaven. He thinks a great deal, not about how things used to be, but about how things will be.

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

1984 by NC News Service



SERVICE PROJECT—St. Paul CYO in Tell City provided volunteer babysitting last month so the parents of the infants and small children pictured here could attend a special Mass to celebrate marriage, "Liturgy for Lovers." Parents attending the Mass repeated their vows, and afterward a pitch-in dinner was held in the parish hall. (Photo courtesy Lana Poole)

Diocese drops college seminary

ROCHESTER, N.Y. (NC)—The Diocese of Rochester is replacing its college seminary with a vocational "house of discernment" for upperclassmen and older men, who would be allowed to date women while they decide whether to pursue studies for the priesthood.

The change will allow post-college-age men, as well as college juniors and seniors, to live in a religiously-oriented community setting and receive individual guidance while they consider the option of priesthood, said Father Thomas Valenti, diocesan director of vocations.

According to Father Valenti, the Becket Hall seminary will become a "house of discernment" in September. At the same time, the location will be moved

from the campus of St. John Fischer College to a downtown area close to local businesses, from which the diocese hopes to attract interested men.

"A seminarian is one who has publicly declared his decision to become a candidate for the priesthood," he said. "The people who come to Becket Hall will all be looking at the question of priesthood and looking at it responsibly," but will not yet have made a decision.

The distinction between a seminary and a house of discernment is important, Father Valenti said.

Once a man has decided to pursue a priestly vocation, he would apply for admission to a graduate seminary, or school of theology, Father Valenti said.

Because they are not official candidates for the priesthood, residents of Becket Hall would be allowed to date women.

"One of the issues they will be looking at in this process (of discernment) will be emotional growth and development, which includes relationships with women," Father Valenti said. With the help of a spiritual director, the men will assess "where they are in terms of those relationships."

The Becket Hall program is "meant to lead people through the necessary questions they must ask to make a well-informed decision on a spiritual basis to apply to a seminary," he added. "Once a man has made a decision to enter the seminary, dating ceases."

In a Feb. 17 story in The New York Times, Father James Schwartz, director of Becket Hall, said steady dating would be discouraged in favor of more casual group outings.

"The students will be encouraged to develop significant relationships with both men and women," Father Schwartz told The

Times. "But if someone feels that dating exclusively with one person toward marriage or sex is OK, then Becket Hall is not for them."

The program was redesigned because local trends indicate that an increasing number of men who have graduated from college and have worked for a year or more are "seriously thinking about priestly ministry," Father Valenti said.

Last year, the diocese sent eight men to schools of theology. The Times reported. Only three of those were from the on-campus seminary program. The other five were from a vocations program in which the men met regularly in small groups for prayer and discussion, but did not live together.

Father Valenti said that the program would take a "holistic, Christ-centered" approach in which each man will develop his own program according to his needs in consultation with the director.

Pope plans Mass for youth

VATICAN CITY (NC)—Pope John Paul II will celebrate Mass at a Rome sports stadium during the Holy Year week in April dedicated to the world's youths, announced the Pontifical Council for the Laity, which is organizing the events.

The April 12 Mass will come during a day-long program of international athletics, featuring performances by an international group of athletes, the laity council said in a Feb. 17 press release.

The sports event was planned as part of the one-day Holy Year program for athletes organized in part by the Italian Olympic Association.

It was later decided to add the outdoor stadium Mass and invite the estimated 50,000 youths who will be in

Rome for Holy Year events April 11-15.

Pope John Paul will attend the athletic performances before celebrating Mass and delivering messages to the athletes and the youths, the council said.

The release also listed other scheduled activities during the week, which organizers predict will be attended by more than 3,000 U.S. youths and thousands more from Europe, Africa, Asia and South America.

Other activities include: —An April 11 torchlight procession after which the pope will address the youths in St. Peter's Square.

—April 12-14 instructional meetings among youth groups to discuss the themes of freedom, joy and love.

—An April 14 afternoon meeting with Pope John Paul in St. Peter's Square where

the youths will be able to question the pope.

—An April 15 Palm Sunday celebration led by the pope in St. Peter's Square.

Organizers of the activities are still arranging housing for the youths after canceling plans to set up a giant "tent city" in a park near the Vatican. The idea was withdrawn after it drew criticism from local environmentalists and politicians.

Private housing and smaller campgrounds are being sought in and around Rome to accommodate the youths during what is normally one of the busiest tourist seasons.

While 50,000 is the official estimate of those who will attend, council officials have said privately that the number may grow to twice that.

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Woody Guthrie recalled in documentary

by HENRY HERX

NEW YORK (NC)—The phonograph and the radio allowed the folk song tradition to become part of the musical mainstream of the nation. The man most responsible for making folk songs popular is the subject of "Woody Guthrie: Hard Travelin'," a documentary airing March 3, 8-9:30 p.m., on PBS.

Guthrie sang about the common problems and pleasures of people he met on the road and in the workplace, with a homespun lyricism that still touches listeners today.

A Dust Bowl refugee from Oklahoma, he brought his guitar to Los Angeles in 1937 and became a radio balladeer popular with other displaced Okies. There he met labor organizer Will Geer, later to become well-known as TV's Grandpa Walton, who invited Guthrie to sing at labor meetings and rallies for social causes.

Guthrie's reputation grew and CBS soon brought him to New York for a weekly network radio show. The money was good but instead of setting down, he soon quit

for a job with Oregon's Bonneville Dam. There, in 1940, he wrote 26 songs in 30 days. After he served in the Merchant Marine during World War II, his songs were turned into juke-box hits sought after by top recording stars. The royalties poured in.

But his health was deteriorating because of Huntington's Disease, an incurable hereditary disorder of the nervous system. From 1952 until his death in 1967, he was in and out of hospitals.

Guthrie's creative years comprised little more than a decade, in which he wrote more than 1,000 songs. Many have become popular standards, such as "This Land Is Your Land" and "So Long, It's Been Good to Know You."

Never losing the idealism of his rural youth or the strong sense of solidarity with the victims of the Depression, Guthrie's songs derided the bosses, politicians, financiers and all the others he saw as exploiting the common good for their own benefit. It is this part of his legacy that inspired songs of social protest by civil rights marchers, the anti-Vietnam movement,

environmentalists and peace groups.

Woody's son Arlo Guthrie, who established his own identity as a folk singer, takes the viewer on a cross-country journey to meet those who knew his father and played some part in his career.

But Woody's own voice, on an old recording, describes the hard times of his Oklahoma youth. Other folk singers, most notably Pete Seeger, a folk legend in his own right, provide an anecdotal account of the man and his gift of song.

Although the film's emphasis is on Guthrie's contributions as a folk artist, it becomes clear that his personal life was troubled and less than exemplary. His first wife left him because of his wanderings and for a time, he strayed from his second wife, Arlo's mother. But she stood by him through all the difficult years of hospitalization that followed.

Omitted, however, is any mention of the political climate after the war, in which a number of folk singers were blacklisted for alleged pro-communist sympathies—an accusation



TV FARE—Ann-Margret stars as Blanche du Bois, one of the classic figures in American drama, in a new production of Tennessee Williams' "A Streetcar Named Desire." The drama, airing March 4 on ABC, is considered mature viewing. (NC photo)

which meant little for Guthrie, who was largely inactive during those years. Yet it provided sufficient cause for his hometown to deny him a monument after his death.

The program depicts the historical period, especially the Depression, in photographs and newsreels. This pictorial re-creation places Guthrie's music in its original context, that of songs helping boost the spirit and self-confidence of a nation suffering from Depression blues.

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

Manning hosts program

Divine Word Father Michael Manning of Riverside, California, hosts a weekly Catholic television program which airs in the Richmond area.

"Thirty Minutes with Father Michael Manning, SVD" can be seen in Channel 43 on Sundays at 9 p.m. and Tuesdays at 2:30 p.m. Through personal interviews and teaching, Father Manning explores issues of interest to Catholics.

Programs for the next three weeks will be:

"What Love Really

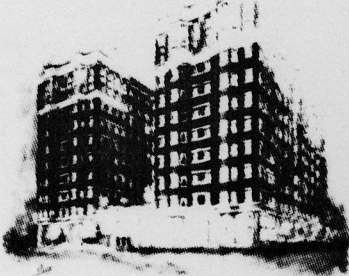
Means," March 4 and 6. Father Manning will discuss the difference between romance and real love. Guests will include singer Carole Hampton.

"Islam, the Offspring of Abraham," March 11 and 13. Guests will include White Father Michel Lavoie, who has 15 years of experience among Moslems.

"Caring for the Elderly: Insights from the Book of Ruth," March 18 and 20. Father Manning explores the rewards and joys of caring for the aged.

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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. They must be submitted in writing to our office by 10 a.m. on Monday for publication the following Friday.)

† ALDRIDGE, Mabel, 90, St. Michael, Cannelton, February 16. Mother of Jean Cabbage, William L. and Robert F.; sister of Edna Allen.

† BEBERDICK, Joseph, 75, St. Christopher, Indianapolis, February 19. Brother of Helen, Mary McBride, Elizabeth Kinman and LaVerne Marks.

† CHAMPTION, Regina M. (Ricke) Woods, 78, St. Bartholomew, Columbus, February 7. Mother of Holy Trinity Father Randall Charles Woods.

† GARLAND, Gladys C., 59, St. Columba, Columbus, February 19. Wife of Harold W., Sr.; mother of Ronald D. and Harold W., Jr.; daughter of Stella Collins; sister of William B. and Mary Collins; grandmother of three.

† KRIESE, Irene Winter, 90, St. Philip Neri, Indianapolis, February 18. Mother of Joan Beaumont.

† LYONS, Sarah, 49, St. Paul, Tell City, February 21. Wife of Dale; daughter of Mr. and Mrs. Rucker Schertzer; mother of Renita Spindler; stepmother of

Dana, Randy, Donnie and Steve Lyons; sister of Verna Poehlein; grandmother of one; stepgrandmother of one.

† MEYER, Frank "Gill," 67, St. Roch, Indianapolis, February 15. Husband of Florence.

† OWENS, Francis M., 74, St. Mary, Rushville, February 8. Father of Mary Schlechtweg; Patricia Dickey; brother of Al West, and Charles.

† RAFFERTY, Ronald C., 56, St. Bartholomew, Columbus, February 16. Son of Mart Weaver Rafferty; father of Paul and Karen Tomczak; grandfather of four.

† ROEDER, Marian E. (Wood), 66, St. Roch, Indianapolis, February 17. Mother of Thomas Laurel Peters, Maril Wehington and Janice Tole; grandmother of 13.

† ROGIER, Leone, 93, St. Paul, Tell City, February 20. Wife of Albert.

† SAUNDERS, Mary "Jackie," St. Pius X, Indianapolis, February 15. Wife of Paul; mother of Lisa Mulher Lacey, Catherine A., Michael John P. and Mark V.

† SCHUCK, Ruth C., 63, Holy Guardian Angels, Cedar Grove, February 15. Wife of Edward; mother of Diane Aliq and Richard; grandmother of Brian and Rachel Aliq and Dan Joseph and Bethany Schuck.

† SHUPPY, Dorothy N., 71, Andrew, Indianapolis, February 18. Mother of Peter, Mary Wacker and Dottie Murphy; grandmother of four; sister of Mary McGonigle.

† TURNER, Marcella, 67, Lawrence, Lawrenceburg, February 20. Mother of Nan Burton; sister of Louis Behr and Rose Croton.

† WHEELER, Alma, 55, St. Roch, Indianapolis, February 17. Wife of Glenn; mother of Bill and Eddie Frye, Linda Stanley and Rhonda Phipps.

† WINKLER, Marie T., 88, St. Columba, Columbus, February 17. Mother of Genevieve Skur; sister of Joseph and J. Maciag; grandmother of eight great-grandmother of 13.

Sister Alexia, a native of Madfield, West Germany, entered the Oldenburg Franciscan Community on May 3, 1918. During her many years in religious life, she served mainly at the motherhouse in domestic service and as a nurse's aide in the infirmary.

Sister Alexia had no immediate survivors.

Sister Lange is buried

OLDENBURG—Ninety-one-year-old Franciscan Sister Alexia Lange died in Good Samaritan Hospital in Cincinnati on Feb. 20. She received the Mass of Christian Burial here on Feb. 23 in the motherhouse chapel of the Sisters of St. Francis.

Sister Alexia, a native of Madfield, West Germany, entered the Oldenburg Franciscan Community on May 3, 1918. During her many years in religious life, she served mainly at the motherhouse in domestic service and as a nurse's aide in the infirmary.

Sister Alexia had no immediate survivors.

Docudrama traces life of pope

NEW YORK (NC)—A three-hour docudrama, "Pope John Paul II," shown last November at a fundraising dinner sponsored by the New York archdiocese, will be broadcast by CBS April 22, Easter Sunday.

The film, starring Albert Finney, traces the life of Pope John Paul from his early days in Poland to his installation as pope. The program will be shown at 8 p.m. Directed by Herbert Wise from a script by Christopher Knopf, the film was made in cooperation with the New York archdiocese and the Vatican.

The film was used by the archdiocese for a fundraiser Nov. 2 at the Lincoln Center in New York "for the Polish

people as a tribute to the pope," according to Dominican Sister Dorothy Farley, New York archdiocesan coordinator for radio and television.

Bishop Joseph T. O'Keefe,

administrator of the Archdiocese of New York until Archbishop John J. O'Connor is installed in March, said the film gives people "insights into the pope they normally wouldn't have."

Radio show aimed at couples

RAPID CITY, S.D. (NC)—The Diocese of Rapid City took to the airwaves in February to sell prospective bridal couples on the importance of marriage preparation.

The diocese aired commercials on 11 radio stations, aimed at getting couples to think more about the lifetime commitment they would be making in the sacrament of matrimony.

"We were concerned that couples were too busy worrying about the cake, the flowers and the color of the bridesmaids' dresses," said Bishop Harold J. Dimmerling of Rapid City.

"We know that this is an exciting time for them, and it should be," Bishop Dimmerling said. "But we want them to be prepared for the life they will live after the big day."



DUELING VIOLINS—Venting jealous hostility through his music, Claude Eastman, played by Dudley Moore, right, engages in "dueling violins" with another musician played by Armand Assante in "Unfaithfully Yours," a 20th Century-Fox release. Calling the comedy "not a very funny one," the U.S. Catholic Conference says the film is marred by an "ill-conceived shower scene and bedroom sequence" that caused the USCC to give it an O—offensive—classification. (NC photo)

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VIEWING WITH ARNOLD

Film not unfaithful to original

by JAMES W. ARNOLD

Ho, hum. Yet another Dudley Moore comedy? Well, not bad, or not all that bad. This is "Unfaithfully Yours," a remake of an old Preston Sturges movie that is funny the way a Johnny Carson joke is funny the next day when it's told at a lunch break.

I don't claim to remember the 1948 original in minute detail, but it was wildly creative in the wacky Sturges manner, with a disturbing amount of marital hostility just under the comic surface. It was about a jealous symphony conductor (Rex Harrison) who thought his young wife (Linda Darnell) was unfaithful and imagined killing her off in three different "perfect crimes" to the varying music of Wagner, Rossini and Tchaikowsky, before botching it up in real life.

Thank goodness, because the poor woman was innocent, and it was all a misunderstanding.

Clearly, the killing of a spouse is a premise that must be established and played with just the right touch to be funny rather than grim, and there have been some notable movie successes with it (e.g., "Divorce, Italian Style"). But even with the right mood, the subject is less than hilarious unless it's used as a platform for other sources of comedy, like social or moral satire.

The new "Unfaithfully Yours" doesn't reach that high or complex a level of art, so it does catch in your throat now and then. But it does have the triple-threat talents of Moore (actor, musician, physical comedian) and director Howard Zieff, who built his career on great Alka-Seltzer commercials, manages to concoct a climax sequence (the messed-up real life murder attempt) that is worth waiting for.



of exposition. We learn that Dudley (a big shot conductor at Carnegie Hall) is in newly wedded bliss with a doting, half-his-age Italian movie actress (Kinski), but that his Italian valet (Richard Libertini, in a very funny bit) has mistakenly assigned a private detective to follow her.

Apparently the gumshoe uncovers an affair with a dashing solo violinist (Armand Assante), but that is a mistake, too. Assante is really seeing the wife of Moore's unsuspecting manager (Albert Brooks).

One simply tolerates the mistake-coincidence syndrome of classic marital farce.

THE MURDER plan, which Moore imagines as he conducts a concert, is much too zany improbable to take seriously. It involves portable tape recorders, Halloween masks, doping Assante's wine after making sure he's in a tuxedo, and intricate timing in the hallways of a posh East Side condo—all of which are doomed to fall to unforeseen complications when the woozy Moore (who

naturally gets the pills intended for Assante) tries to pull them off in what passes for "reality."

The target of the fun in "Unfaithfully" is the insane jealousy brought on by the hero's tender middle-aged vanity, and it is all dependent on a social circle where infidelity is a probable occurrence. But that's about as deep as it gets. Otherwise the worst thing to say is that the pace and inventiveness are less than madcap.

There are reasons why the diminutive Moore (49) has become a star other than his

"cuteness" and intelligence. (The late Peter Sellers originally signed for this role, and normally, it takes 20 actors to replace him.)

Here Moore not only acts impressively, but displays his musical skills (on the podium, at the piano, and with the violin, in a funny "dueling violins" scene in a very ethnic Hungarian club) and his deftness at slapstick (stumbling through a dark movie theater or wrestling with a huge desk with at least 50 drawers, all determined to fall on him).

Many actors can do some of these things, but only Moore can do them all.

(Slight but bright remake, comic passions among the spoiled social-cultural uppercrust; satisfactory for mature viewers.)

USCC rating: O, morally offensive.

Film ratings

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

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

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

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

All the Right Moves.....	O
Amityville 3-D.....	A-III
Angel.....	O
Baby, It's You.....	O
Bad Boys.....	O
*The Ballad of Gregorio Cortez.....	A-II
Betrayal.....	A-II
Beyond the Limit.....	O
The Big Chill.....	A-III
The Black Stallion Returns.....	A-I
Blame It on Rio.....	O
Blue Thunder.....	O
Brainstorm.....	A-III
Breathless.....	O
Britannia Hospital.....	O
Broadway Danny Rose.....	A-III
Christine.....	O
A Christmas Story.....	A-II
Class.....	O
Crackers.....	A-III
Cross Creek.....	A-II
Danton.....	A-II
D.C. Cab.....	O
Dead Zone.....	A-III
Deal of the Century.....	A-III
Deep in the Heart.....	O
Doctor Detroit.....	O
The Draughtsman's Contract.....	O
The Dresser.....	A-II
Easy Money.....	O
Eddie and the Cruisers.....	A-II
Educating Rita.....	A-III
Exposed.....	O
Final Option.....	A-III
Fire and Ice.....	O
The Flight of the Eagle.....	A-II
Footloose.....	A-III
Going Berserk.....	O
The Golden Seal.....	A-II
Gorky Park.....	A-IV
The Grey Fox.....	A-III
Hammett.....	A-III
Heart Like a Wheel.....	A-III
Hercules.....	A-II
High Road to China.....	A-II
Hot Dog.....	O
The Hunger.....	O
I Am the Cheese.....	A-II
Jaws 3-D.....	A-III
The Jupiter Menace.....	A-II
The Keep.....	O
The King of Comedy.....	A-II
Krull.....	A-II
Lassiter.....	O
Local Hero.....	A-II
Lone Wolf McQuade.....	A-III
The Lonely Guy.....	A-III
The Lonely Lady.....	O
Love Letters.....	O
The Man Who Loved Women.....	O
The Man Who Wasn't There.....	O
National Lampoon's Vacation.....	A-III
Never Cry Wolf.....	A-II
A Night in Heaven.....	O
The Night of Shooting Stars.....	A-II
The Osterman Weekend.....	O

St. Pat's Day Items

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The Outsiders.....	A-III	Staying Alive.....	A-III
Pauline at the Beach.....	A-IV	Strange Brew.....	A-III
The Pirates of Penzance.....	A-I	Strange Invaders.....	A-II
Porky's II: The Next Day.....	O	Streamers.....	A-III
The Prodigal.....	A-II	Sudden Impact.....	O
Psycho II.....	O	The Survivors.....	A-III
Reckless.....	O	Ten to Midnight.....	O
Return of the Jedi.....	A-II	*Tender Mercies.....	A-II
The Return of Martin Guerre.....	A-III	Terms of Endearment.....	A-III
Reuben, Reuben.....	A-III	Testament.....	A-II
Revenge of the Ninja.....	O	To Be Or Not To Be.....	A-II
The Riddle of the Sands.....	A-II	Tough Enough.....	A-III
The Right Stuff.....	A-III	Trading Places.....	O
Romantic Comedy.....	A-II	Twilight Zone.....	A-III
Rumble Fish.....	O	Two of a Kind.....	A-II
Scandalous.....	A-III	Uncommon Valor.....	O
Scarface.....	O	Under Fire.....	A-III
Silkwood.....	A-III	Unfaithfully Yours.....	O
Slayground.....	A-III	Valley Girl.....	O
Star 80.....	A-IV	Vigilante.....	O
Starstruck.....	A-III	Yentl.....	A-III
		Zelig.....	A-II

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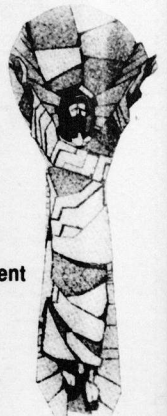
PRE-NEED?
AT-NEED?

Ground Burial

- Flush Memorial?
- Raised Memorial?
- Monument Lot?
- How Many Graves?
- Which Catholic Cemetery?
- Which Section?
- Which Location?

Mausoleum Entombment

- Inside Building?
- Outside Building?
- Which Building?
- What Configuration?
- What Level?



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