

The CRITERION

ARCHDIOCESE OF INDIANAPOLIS
1834-1984
On A Journey Of Faith

In and out of Congress, debate is growing on prayer in schools

by LIZ ARMSTRONG

WASHINGTON (NC)—Debate over school prayer continued both outside and inside Congress March 12 as the Senate began its second week of deliberations on a controversial school prayer amendment.

As discussions continued, Senate attention focused on a potential compromise package worked out by a group of senators led by Senate Majority Leader Howard Baker, R-Tenn.

Baker said March 12 that he expected to let the school prayer debate continue for at least another week.

Baker's proposed compromise would provide for both individual and group vocal or silent prayer, prohibit the government from mandating a prayer or from composing one, and prevent anyone from being required to pray.

It also included a provision to ensure "equal access to the use of public facilities by voluntary religious groups."

Also still pending was a constitutional amendment offered by Sen. Strom Thurmond, R-S.C. It stated that nothing in the Constitution should be construed to prohibit individual or group prayer in public schools or other public institutions, that no one should be required to pray, and that the government should not compose the prayers.

The proposed amendments were aimed at overturning 1962 and 1963 Supreme Court rulings banning organized public school prayer.

While senators debated, the U.S. Catholic Conference, public policy arm of the U.S. bishops, reminded the bishops that the USCC backs the intentions of a school prayer amendment but believes any proposed amendment must include provisions allowing public school students to participate in on-site religious instruction.

A USCC official said the bishops were being mailed copies of a 1982 USCC position statement on the issue by Msgr. Daniel Hoyer, USCC general secretary.

The Baker proposal did not spell out what type of religious groups or activity might be allowed in public institutions and does not mention religious instruction specifically.

Another idea suggested in the Senate was to set up "praying" and "non-praying" sections of classrooms to allow students to participate in prayer if they desired or to avoid prayer if they wished, without being stigmatized in either case.

School prayer also was becoming an issue in the House. The House Republican Policy Committee March 7 urged House Republicans to sign a petition to discharge

a House school prayer constitutional amendment from committee for floor action. A House Republican leader compared the school prayer issue to international human rights problems.

"Hardly a week has gone by in those 13 years (since the House last voted on the issue) that the House has not heard major debate about human rights in nations everywhere on the globe," said Rep. Dick Cheney, R-Wyo., "and yet this most basic human right of Americans—especially school children—that their right to pray not be abridged has been tampered with."

The House Republican group had sponsored a forum Feb. 29 in which professional athletes and representatives of Christian groups had called for school prayer.

Backers of school prayer gathered on Capitol Hill March 5 as well for an all-night prayer vigil.

House Speaker Thomas P. O'Neill, D-Mass., said that he does not personally agree with the idea of school prayer but will not thwart debate on an amendment if it reaches the floor. Republicans have accused Democrats of bottling up the school prayer proposals.

President Reagan also urged passage of school prayer legislation when he addressed the meeting of the National Association of Evangelicals in Columbus, Ohio, March 6.

While the U.S. Catholic Conference has not commented on the issue beyond reiterating its earlier stance, some Catholics, including the Knights of Columbus, were actively backing public school prayer.



STATES' RITES—Students representing each of the 50 states rally on the steps of the U.S. Capitol in support of the school prayer amendment. Organized by the Moral Majority, the group of about 175 college students chanted, "Kids want to pray!" and "Why can't they pray?" (NC photo from UPI)

Other religious groups were lined up on both sides of the issue.

The National Council of Churches, which represents 31 Protestant, Orthodox and Episcopal churches, urged rejection of public school prayer.

Opponents argued that teaching children to pray is best left to parents and churches; that a prayer amendment is unnecessary because God cannot be expelled from school or anywhere else and that children can still pray on their own in class; that a school prayer would be so watered down in order to be acceptable to all believers that it would be meaningless, and that school prayer could threaten the rights of non-believers.

A group of bishops from the Episcopal, African Methodist Episcopal and United Methodist churches, joined by representatives of Baptist, Presbyterian, Lutheran and Jewish groups, in a statement released prior to a planned March 13 rally said that "prayer is our business, the concern of a religious people. Keep the long arm of government out of our discourse with God and leave the First Amendment alone."

But school prayer backers, such as the Knights of Columbus, said school prayer "is needed to re-establish and strengthen personal and moral values."

The Catholic fraternal group said the issue involves "the very moral fabric and strength of our society."

Providence nun named to OCE post

Providence Sister Lawrence Ann Liston has been named to succeed Stephen Noone as archdiocesan director of schools.

Frank Savage, archdiocesan superintendent of education, said the appointment follows a search which began after Noone announced his resignation in October. Sister Liston will replace Noone on July 1.

She sees the position in the Office of Catholic Education as "a role of service to the diocese." Her primary goal is "a collaborative effort with other educators to achieve excellence in education. I hope that we can build a faith community among the administrators."

Her second hope is "to strengthen the future through creative and responsible planning and Christian action."

Finally, she said, "It is my prayer that all educators will act justly, love tenderly

and walk humbly in their goal of providing quality education."

Savage, too, is hoping for "a high level of field presence on the part of Sister Lawrence Ann—that she would be out visiting schools, meeting with principals."

He added, "That is not to say that this has not been taking place, but it certainly will be a high priority."

A screening committee selected Sister Liston from a field of more than 30 candidates from around the country, Savage said. He noted that part of the search process involved obtaining input from educators and others from around the archdiocese. "Based on the background, skills and characteristics expressed by the people of the archdiocese, Sister Lawrence Ann just emerged as the best available candidate."

Sister Liston most recently served as principal of St. Philip Neri School in Indianapolis, from 1976 to 1983. She was principal of St. Paul's School, Sellersburg, from 1969 to 1975. Her teaching experience includes positions in Chicago, Sellersburg and at All Saints School in Indianapolis.

She also served on the steering committee of the Urban Ministry Study conducted in Indianapolis in 1983. She is a former president of the Archdiocesan Principals' Association and the Center City Principals' Association.

Sister Liston, 41, is a native of Terre Haute. She holds a B.A. degree from St. Mary-of-the-Woods College and an M.S. in elementary education from Indiana State



Sister Lawrence Ann Liston, S.P.

Looking Inside

Tomorrow is St. Patrick's Day, a good time for learning more about the Irish American Heritage Society. Turn to Susan Micinski's interview with Mike Williams on page 2.

Bishop Thomas Gumbleton spoke to students at Indiana University about hunger issues recently. Read Jim Jachimciak's summary on page 9.

the CRITERION

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Society promotes greater awareness of Ireland's past and present

by SUSAN M. MICINŠKI

St. Patrick's Day, the one day each year everyone wears green and claims Irish descent, is tomorrow and no doubt a glass or two will be raised and downed in good cheer. But what about the rest of the year? Do people think of Ireland any time other than March 17? Is there any organization that wants to do more than make merry, and consider Ireland in a more serious light?

The answer is yes. And that organization is the Irish-American Heritage Society (IAHS), a family organization aimed at providing opportunities for a better appreciation of the Emerald Isle and its rich history and culture, as well as educating people about the situation in war-torn Northern Ireland.

Established in September of 1981, membership is open to all persons regardless of sex, religion, race or ethnic origin (although, the majority of members do have some Irish background). "Most of our people are a combination of nationalities," explained Mike Williams, IAHS president. Williams, who is Irish on his mother's side, confides that "you'd think this was a German/English organization when you see the list of names."

Currently, there are 150 members, mainly coming from Marion County, although some are reported from Crawfordsville, Mooresville, Martinsville and Muncie. Members meet the second

Tuesday of each month, except August and December, at 7:30 p.m. at the downtown Knights of Columbus, Council #437 where they hear speakers and address Irish-related issues.

NEWS OF THE group's activities gets out by way of a newsletter published every two months (minimum). It is also a way to let prospective members find out about the society. But according to Williams, they're not in the numbers game.

"We're not out there pursuing members," he stated. He admitted the society is happy to get new members, but is not in a hurry to increase its ranks. "What we do want are active participants," he explained.

The society was established because of discussions carried on by a group of individuals about Northern Ireland and available Irish programs, Williams said. "At that time, the only thing available was the Ancient Order of Hibernians. There was such a void in the community. But what really got us going was the International Festival. We picked up 20 members from our participation in that event."

Among those who helped found the society are: Williams; Ken Sweeney, past president; Tom and Mary Hunt; Owen and Bridget Farren, first generation Irish who have family in Northern Ireland; Mary Moriarty, the society's first vice president; Peggy and Martin (deceased) Brennan; and Alice Davis and Ken McGinity who are

both Irish Heritage Day Advisory Committee members.

THE FOUR MAJOR events the IAHS sponsors annually are its picnic, usually held in June; Irish Music Gala, which this year featured direct from Ireland, Seamus and Barry, the Paul Burton Orchestra, the Clan Na Gael Pipers and Irish Step Dancers at Secena High School last Saturday; the St. Patrick's Day Parade and Irish Heritage Day, the gathering Williams claims "brings all the Irish together."

"It has been a really big thing," Williams added in continuing to discuss Irish Heritage Day. Held the past two years at German Park, Williams says "it looks promising now that Marian College will be the site for this year's celebration. We're hoping to have it at the end of July."

A family affair running from 1 p.m. to midnight, Irish Heritage Day features ongoing music, films, displays from the Irish Embassy in Chicago, games for children and appearances from local political candidates—along with an endless supply of "good things to eat and drink," said Williams. "We also bring down some Irish missionaries from Chicago who say Mass in Gaelic." Other participants of the day include the Hibernians and the Irish Northern Aid, a Chicago group that helps identify Irish political prisoners and keys in on human rights violations.

An especially popular attraction at Irish Heritage Day is the history/genealogy booth. People love to find their roots. "I don't know how many families have been

traced back to Ireland, but there sure have been a lot of trees made," chuckled Williams.

Although the society has never sponsored any trips or tours to Ireland, the group has gone to Milwaukee and Chicago for Irish Family Day, a festival each city has with an attendance of upwards of 30,000. "We're trying to get the flavor of that here with Irish Heritage Day," continued Williams. "Sponsoring a group trip to Ireland could be a possibility for the future, but I think we might sooner sponsor some children over from Northern Ireland so they could get away from the violence."

One of the branches of the IAHS is the Northern Ireland Committee whose function is to let people know what is going on there. According to Williams, the number of persons serving on this committee fluctuates between 30 to 40 people. "Members bring in speakers to keep people informed of the other side of the news," Williams continued. "To us, it is a war; a violent and sad situation. The people are more divided than ever."

It is the contention of the IAHS that the only way to end the violence "is to unify Ireland and to be self-governing—free of British rule," said Williams. "The way it is now in Northern Ireland, people are discriminated against politically and economically. Catholic unemployment there is running from 40 to 60 percent. It is now against the law to carry the flag of the Irish Republic in Northern Ireland."

Williams, who has been to Belfast and Derry, Northern Ireland in 1970 and 1982, reported that much of their news comes from the Irish Echo and the Irish People, publications out of New York that "offer a good cross section of news items." The group also has contacts through Irish Aid and the Hibernians.

"Basically, most Irish-Americans living in Central Indiana don't see these papers," Williams said. "They depend solely on news from the Star and News. We think they should get more."

There are concerned forces at work. Within the last year, the Irish-Americans in the larger cities on the East and West Coasts have made a strong movement to unify their efforts, according to Williams. In addition, every Democratic presidential candidate from Mondale to Hart has promised to appoint a special envoy to help bring the English and Irish together. There also is an Irish caucus in Washington," he said.

What can ordinary people do to help the situation in Northern Ireland?

"They should get involved and be objective," declared Williams. "Read books, write to Congress and draw your own conclusions. We really want people to get concerned about Northern Ireland."

Historical packet offered to schools

by SUSAN M. MICINŠKI

"We feel good about the results," stated John Hornberger, chairperson of the Educational Components Committee of the Sesquicentennial Committee, describing the educational packet the group created for archdiocesan elementary school-aged children.

Hornberger, who is former chairperson of the Archdiocesan Science and Textbook Adoption Committees, explained the whole thing started when the Sesquicentennial Steering Committee told him of its desire to form such a group, and asked him to chair it. "I then sent letters to different educational institutions and asked who'd like to serve. I also contacted others who I previously knew."

Other committee members included: Urszula Augsburg of Holy Spirit, Kerry Blandford of Immaculate Heart, Patricia Guilfof of St. Michael (Indianapolis), Laura Keutzer of St. Gabriel, Jean Meyer of St. Lawrence, Providence Sister Marie Grace Molloy of Nativity, Sharon O'Neal and Susan Richardson, both of Holy Spirit. All are parochial school teachers.

The educational packet was created for a twofold purpose—to educate Catholic school and CCD students about ar-

chdiocesan history, as well as involve them in the Sesquicentennial celebration. "We wanted the children to become aware of the growth of the archdiocese over the past 150 years and who were its important leaders—archbishops, bishops and priests," Hornberger continued.

Consisting of a history booklet featuring biographies of the archdiocese's former bishops and archbishops, plus an assortment of activity sheets—cut-outs, cross word puzzles, dot to dots, word searches, etc., the educational packet also contains plans for a liturgy for students.

Each parish with an elementary school has been sent three binders (activity packets) and 35 history booklets, while those without schools were sent one binder and 20 history booklets. There is a limited number of additional booklets and binders available. Schools or parishes needing more should contact the Sesquicentennial Office, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206, 317-236-1499 or 800-382-9836.

A 17-year teaching veteran of St. Michael's School in Indianapolis, Hornberger said the committee originally began working on the project in February of 1983. "We met once or twice a month in the Sesquicentennial Office at the Catholic Center." After the initial game plan was complete "we divided into sub-committees."

Not only was the project a lot of time and work, but it also was a sacrifice on the part of committee members. "All of our committee members were involved in so many other activities," Hornberger reported. "People were taking classes, teaching CCD classes, meeting with youth groups, going to Brownies, etc. It was very much a sacrifice getting us all together. I find that it's true that when you ask a busy person to get a job done he or she is able to carry it out because they are better at organizing their time."

The St. Michael teacher is living proof of this hypothesis. He currently is putting together a history of St. Catherine, his home parish, for its 75th anniversary, is directing "Accidental Hero," a three-act play to be presented by St. Michael children; not to mention the bevy of duties that go hand in hand with teaching.

But Hornberger claims it was a good group—"I couldn't have asked for a more cooperative effort. They were super!"

Since the first of the year the schools and parishes should have received the educational/activity packets.

Are the schools using them?

Stephen Noone, archdiocesan director of schools and Steering Committee Liaison, reported that "nothing formal is being done as a follow-up to see who is using them. I have heard from several individuals while at deanery meetings and school visitations that they were happy with the finished product."

Formal agreement pending in Ambrosiano case

ROME (NC)—The signing of a final agreement formalizing a \$250 million payment by the Vatican in the Banco Ambrosiano case is still a few weeks away, reported the Italian news agency ANSA March 9.

ANSA quoting unnamed Italian government banking officials as the source of the information.

Cardinal John Krol of Philadelphia told NC News Service March 3 that an agreement between Vatican officials and government liquidators of the Ambrosiano was likely to be signed around March 8. Cardinal Krol spoke after attending a meeting of cardinals who advise the Vatican on financial matters.

The Vatican press office neither confirmed nor denied that an agreement had been signed on March 8 but ANSA reported that the signing had been delayed although there were no major obstacles to the agreement.

According to Cardinal Krol, the agreement would provide a payment by the Vatican bank of \$250 million to the liquidators of Banco Ambrosiano, Italy's largest private bank before it collapsed in 1982 under debts totalling \$1.2 billion.

The president of Ambrosiano, Roberto Calvi, was later found hanged under London's Blackfriars Bridge, and a British

court was unable to determine whether the death was a murder or a suicide.

Vatican Secretary of State Cardinal Agostino Casaroli said in November 1982 that because of Calvi "abusing its trust" the Vatican bank had become unwittingly involved in the ownership of companies used by Calvi in a "hidden project" to gain control of Ambrosiano stock.

The ANSA report did not contradict the outlines of the settlement given by Cardinal Krol, who had forecast that the \$250 million would be paid in three installments, on the strength of loans given the Vatican bank which would be repaid out of its future earnings.

Several other news reports quoted unnamed church and government banking officials as saying that no substantial problems existed concerning the agreement. Some suggested that added time was needed for all 88 Ambrosiano creditors to ratify the agreement.

Others said that the delay came from the need to agree on the specific wording of a companion statement which would define that the Vatican was making a "goodwill" payment and had no legal responsibility in the Ambrosiano collapse and that creditor banks agreed to forego any further action against the Vatican bank.



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PRESS GAG—Co-director of the opposition newspaper, *La Prensa*, Pedro Joaquín Chanorro Barrios, left, and others from his newspaper symbolically gag themselves to protest censorship of the paper by the Sandinista government. The demonstration, held outside the censor's office, was in response to official ceremonies honoring Nicaraguan journalists. (NC photo from UPI)

Pope calls for spiritual renewal during Lent

VATICAN CITY (NC)—Lent means spiritual renewal through prayer, sacrifice and works of charity, Pope John Paul II told more than 23,000 pilgrims on Ash Wednesday, March 7, during his weekly general audience.

Referring to the reception of ashes which marks the beginning of Lent, the pope said that "through this austere sign, the church calls us to spiritual renewal

through the more fervent practice of prayer, sacrifice and works of charity."

During Lent, he added, "we are also encouraged to receive more frequently the sacrament of penance."

The pope said that "the entire Christian life is a life of mortification" and that the church establishes "penitential days in which the faithful are in a special way to devote themselves to prayer, to engage in

ICC claims victories in general assembly

Sees hope for next session in some areas

Seven bills supported by the Indiana Catholic Conference (ICC) have been signed into law by Gov. Robert D. Orr, while two ICC-opposed bills failed.

Some other bills, although unsuccessful this year, made significant gains which give the ICC hope for the next session.

The successful ICC-backed bills involve mental health, education, abortion, training for the unemployed, and appropriations for Project SAFE to provide heating assistance for the poor.

According to M. Desmond Ryan, executive director of ICC, the success of these bills demonstrates the effectiveness of citizens in influencing their legislators, especially when they are linked together in a network.

Among the "wins" is SB 180, which

made history by being the first bill passed by the Indiana legislature which benefits non-public schools. SB 180 allows a state tax credit for donating computers to non-public accredited schools (elementary, secondary and institutions of higher education). A similar bill, passed last year, benefits public schools.

Another victory is the abortion consent bill (HB 1023), which requires a physician who performs an abortion on an unemancipated minor to first obtain the written consent of the minor's parent or guardian, unless a court judges her mature enough to make her own decision.

Two more successful bills involve funding for residential facilities for the mentally or emotionally ill. They were given impetus during the session by the U.S. Justice Department's severe criticism of Indiana's current facilities.

Funding for at least four programs of special interest to ICC was included in the budget bill. Among appropriations were \$12 million for Project SAFE, \$11.8 million for the Department of Mental Health, \$7.5 million for retraining unemployed and dislocated workers and \$10 million to implement nursing home rules.

The two bills blocked by ICC opposition were HB 1385, death penalty by lethal injection, and SB 22, living will. Following ICC opposition testimony in committee hearings on each bill, lethal injection was defeated and the committee chairman declined to allow a vote on the living will.

ICC reports other "wins" as well, but these bills did not end up on the governor's desk:

HB 1411: Prenatal care for first-time pregnancy failed this year. However, Sen. Morris Mills, R-Indianapolis, has promised to work with advocates to attempt to have the funds included in next year's budget. Money has always proved a fatal hurdle for this legislation. So, Ryan said, the assistance of Mills, a member of the Senate Finance Committee, is of major significance. HB 1141 was moved successfully through the House by the persistence of advocate lobbying before it died in the Senate committee.

ICC also sees reason for cautious optimism for a meaningful adult protective services bill during the next session. Although the bill supported by ICC, HB 1066, failed this year, a similar, but weaker, bill passed, keeping the issue alive for the 1985 session.

Court decision seen as sign of ERA-abortion link

A Pennsylvania state court's ruling March 9 linking abortion to the state's Equal Rights Amendment has been cited by pro-life groups as a warning that a federal ERA also would be read as pro-abortion.

The ruling, by Judge John A. McPhail of the Commonwealth Court in Harrisburg, Pa., the state's court of appeals, was believed to be the first time that a court has accepted the argument that a constitutional amendment on equal rights affects the ability of the state to restrict abortion.

Howard J. Fetterhoff, executive director of the Pennsylvania Catholic Conference, called the decision "very disappointing to everyone who is trying to protect unborn children" and said the ruling "would seem to suggest that the ERA can and is being used to guarantee a right to abortion."

McPhail ruled that the 1980 state law prohibiting public funding of abortion violates the equal protection clause of the Pennsylvania constitution and the state ERA.

The state ERA, McPhail wrote, "is meritorious and sufficient in and of itself to invalidate the statutes before us in that those statutes do unlawfully discriminate against women with respect to a physical condition unique to women."

The ruling came in a lawsuit (Fischer vs. Commonwealth of Pennsylvania) filed

by Planned Parenthood of Southeastern Pennsylvania and other pro-abortion plaintiffs, who argued that limiting Medicaid funding of abortion to cases of rape, incest and when the mother's life was endangered was a form of sex discrimination.

The ruling will be appealed either to the full Commonwealth Court of nine judges or to the state Supreme Court, according to Bernard Shire, a spokesman for the Pennsylvania Catholic Conference.

Father Edward M. Bryce, director of the U.S. bishops' Office for Pro-Life Activities in Washington, said in a statement that "while this court ruling is a terrible blow to the taxpayers of Pennsylvania, who will be forced to pay for elective abortions for the foreseeable future, it may help to prevent a disaster on the federal level."

Father Bryce, a priest of the Diocese of Pittsburgh, Pa., said the decision provides "substantial corroboration of what many legal scholars have warned, namely that the Equal Rights Amendment will be a threat to abortion funding restrictions unless amended to specify otherwise."

Subversion charges are dropped

A regional court has dismissed charges of subversion against Father Smailgaiso Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, who had been held under arrest since Oct. 30.

The regional court in Zwelitsha in the black tribal homeland of Ciskei ruled March 8 that charges against Father Mkhathshwa were groundless after a key witness recanted earlier testimony.

The government witness told the court on March 7 that he had signed the earlier statement against the priest after being forced by police to stand naked for five hours.

Father Mkhathshwa, the first black leader of the conference, was detained by police following a prayer service at Fort Hare University in Ciskei. The service was held to commemorate victims of student riots in the area.

Pope commends Jesuit theologian for 'tireless activity'

VATICAN CITY (NC)—Pope John Paul II praised the scholarship of theologian Father Karl Rahner in a letter read March 5 at the Jesuit's 80th birthday party at the University of Innsbruck, Austria.

The pope spoke of his "esteem for the tireless scientific activity" of the German scholar and offered his "happiest personal wishes" together with a blessing and a "remembrance in prayer, from my heart."

The letter was released at the Vatican.

Father Rahner was born in Fribourg, at the edge of the Black Forest in what is now West Germany, on March 5, 1904. He entered the Jesuits at the age of 18.

He began his teaching career in theology at Innsbruck in 1937 and was, at the request of Pope Paul VI, a member of the International Theological Commission from 1969 through 1973.

Father Rahner, author of more than 3,500 books and articles, is one of the most prolific and widely read theologians of the 20th century. Several of his books are considered standard theological works and 700 books have been written by other theologians on Father Rahner's thought.

At the Second Vatican Council he was theological adviser to one of the council's leading figures, Cardinal Joseph Frings of

Cologne, West Germany, and was one of the most influential theologians at the council.

From 1967 until his retirement in 1971 he was professor of dogma and the history of dogma at the University of Munster, West Germany.

Committee examines Galileo case

VATICAN CITY (NC)—Preliminary findings by a Vatican committee indicate that the judge who condemned scientist Galileo Galilei in the 17th century was wrong. A full-page report on the findings by the committee, appointed by Pope John Paul II in 1980 to study the Galileo case, appeared in the March 9 edition of the Vatican newspaper, *L'Osservatore Romano*. A 17th-century astronomer, Galileo proved scientifically that the Earth revolves around the sun. He was condemned in 1633 by a church inquisition and held under house arrest because his thesis was thought to contradict a literal interpretation of Scripture that the sun moves around the Earth and the theological belief in the centrality of humans as redeemed by Christ.

Bishop criticizes Sandinistas

MILAN, Italy (NC)—Nicaragua's Sandinista government is Marxist-Leninist and is not providing the proper atmosphere for free elections, said Bishop Pablo Antonio Vega, president of the Nicaraguan bishops' conference, in an interview with the Italian national Catholic newspaper, *Avvenire*. "The Sandinista government through its ideology and method is a Marxist-Leninist government," said Bishop Vega. He added that the daily workings of the government are not totalitarian, but this did not lessen its Marxist orientation.

Opponents of embassy focus attention on budget proposal

WASHINGTON (NC)—Despite the Senate's March 7 confirmation of the nomination of William Wilson as U.S. ambassador to the Holy See, opponents of formal diplomatic ties continued their battle on another front—a proposal to shift funds in the federal budget for the new U.S. embassy at the Vatican.

At a hearing two days before the Senate's confirmation of Wilson, Protestant groups and the National Association of Laity, a 1,300-member Catholic organization, asked the Senate appropriations subcommittee which handles funding for the State Department not to approve the requested transfer.

The State Department was requesting that \$351,000 be shifted from elsewhere in

its budget and added to the \$480,000 already appropriated for 1984 for the office of the personal envoy to the Vatican.

Opponents repeated their charge that formal U.S.-Vatican ties threaten separation of church and state and the independence of the Catholic Church in America.

"The Holy See is the governing apparatus of a church," said Edd Doerr, executive director of Americans for Religious Liberty.

He said the Holy See "is primarily and essentially a religious entity," which he said is "precisely why the United States government should not have diplomatic relations with it."

Doerr, who also was testifying on behalf

of the Unitarian Universalist Association of Churches, American Ethical Union, American Humanist Association and Council for Democratic and Secular Humanism, said the Holy See "must not be confused with the Vatican."

He described the Vatican as "a tiny sovereign enclave where the Roman Catholic Church is headquartered," but he said nations instead have diplomatic relationships "with the Holy See."

Throughout their campaign against U.S.-Vatican diplomatic ties, opponents have said that a U.S. ambassador would be sent not to the Vatican as a city-state but to the Holy See.

The Vatican yearbook lists foreign representatives as diplomats to the Holy See.

The White House, in its Jan. 10 announcement of Wilson's nomination, also said President Reagan was picking Wilson "to be ambassador to the Holy See."

Gary Ross, associate director of the department of public affairs and religious liberty for the General Conference of Seventh-day Adventists, also protested the new ties, saying "potential White House pressures upon American Catholic bishops could inhibit their being what they desire to be."

Joseph Skehan, president of the National Association of Laity, said that "hasty" establishment of U.S.-Vatican diplomatic ties "contravenes the sound, tested and proved direction of (the) American system of church-state relations."

He added that the new relationship threatens harmony among Americans of diverse religions and the independence of U.S. bishops, clergy, Religious and Laity.

"We Catholics have prospered under it," he said of church-state separation. "We'd like to continue the same way."

Gaston Cogdell, representing some 18,000 independent Churches of Christ attacked what he described as the Catholic Church's "authoritarianism" and claimed U.S.-Vatican ties would "give precedence and pre-eminence in our society to a structure of ecclesiastical authority which is the very embodiment of that absolutism and authoritarianism so abhorrent to the founders of this nation."

Other groups which opposed U.S.-Vatican relations included the National Council of Churches, several Baptist organizations, the American Civil Liberties Union and the National Association of Evangelicals.

WASHINGTON NEWSLETTER

Is the gap between church and state closing?

by LIZ ARMSTRONG

WASHINGTON (NC)—Have some bricks been removed from what is popularly seen as a constitutional "wall of separation" between church and state to allow a little room for religion?

The Supreme Court's March 5 decision in the Pawtucket, R.I., nativity scene case and other recent court rulings indicate that it might be time for another look.



If there is a wall (experts disagree on its existence, although the court itself said in the Pawtucket case it has referred to one) it looks as if that wall might be less formidable than it once seemed.

The Catholic League for Religious and Civil Rights said the new decision, like a 1983 ruling on tax breaks for parents of parochial school children, seems to demonstrate new openness to religious freedom.

In the Pawtucket (Lynch vs. Donnelly) majority opinion written by Chief Justice Warren E. Burger, the court said that enforcing a regime of total separation of church and state had not been considered possible or desirable.

"Nor does the Constitution require complete separation of church and state," Burger said, speaking for the 5-4 majority. Instead, "it affirmatively mandates accommodation, not merely tolerance, of all religions and forbids hostility toward any."

Perhaps giving a further glimpse into the justices' views, Burger also repeated a quote from legal scholar Joseph Story, who in 1833, discussing the First Amendment,

wrote: "The real object of the Amendment was . . . to prevent any national ecclesiastical establishment, which should give to a hierarchy the exclusive patronage of the national government."

The Lynch decision was the fourth high court ruling in the 1980s that at least made the proverbial wall seem less hostile. The other three cases were:

—A June 1983 decision, in Mueller vs. Allen, that a Minnesota law permitting annual tax deductions to parents of parochial school students is constitutional as long as parents of public school children can also claim the tax break under various circumstances.

"No 'imprimatur of state approval' can be deemed to have been conferred on any particular religion or on religion generally," the decision said. The court also found a state's interest in defraying

educational costs "both secular and understandable."

—A July 1983 ruling, Marsh vs. Chambers, that the Nebraska legislature did not violate the Constitution by paying chaplains to lead daily prayers. There was no conflict with the First Amendment because of the practice and, in fact, the Founding Fathers who were responsible for the First Amendment also provided for congressional chaplains, the court said.

—A 1981 decision, Widmar vs. Vincent, that state universities cannot deny student religious groups use of campus facilities for worship services.

In that case the high court found the issue involved the question whether a university "can now exclude groups because of the content of their speech." In addition, if the First Amendment barred government from doing things that might benefit religion, cities could not even

provide fire department protection to churches, the court said.

In several of these decisions, the court seems to be signalling its interest in "accommodating" religion—as long as freedom of religion is not thereby violated.

Burger wrote in the Lynch decision that "our history is pervaded by expressions of religious beliefs" and provides "evidence of accommodation of all faiths and all forms of religious expression, and hostility toward none." Thus, the court declines to take a "rigid, absolutist" view of the First Amendment, he added.

Religious groups themselves came down on both sides of the issue.

The Catholic League stated that "it appears that the court no longer has a majority in favor of exalting separation of church and state to the detriment of religious freedom."

But the American Jewish Committee and the National Council of Churches suggested that sponsoring nativity scenes is not a proper role of government. The AJC said that both groups believe that Americans enjoy "countless opportunities to express their religious beliefs . . . without hindrance" and that "there is simply no need to enlist the machinery of government for these purposes."

The U.S. Catholic Conference said the ruling appeared "to affirm the reasonable view that government can accommodate the interests of its citizens in this matter without doing violence to any constitutional principle."

MATHEW STEWART

Respectfully informs his friends and the public, that he has erected, and will open on the first day of January next, a Public House at the sign of Terre Haute Hotel, immediately north of Doc't R. Blake's Drug Store and opposite the dwelling of Mr. John D. Early, in Terre Haute.

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December 26—24—ft

THE SUNDAY READINGS

by Fr. JAMES A. BLACK

Genesis 12:1-4
2 Timothy 1:8-10
Matthew 17:1-9

SECOND SUNDAY OF LENT (A) MARCH 18, 1984

Background: The theme for the readings of the Second Sunday of Lent is that God calls and we respond.

The first reading comes from the Old Testament book of Genesis. In the account, God called a man named Abram and made him a promise. Abram would be the father of a nation, the nation would possess a land, and all other nations of the earth would find blessing. The remainder of the bible shows how Abram (and others) responded to God's call.

The second reading reminds us that God has called each of us to a life of holiness. While such a life might entail hardship, it's worth living because it's a response to God.

The gospel account presents the Transfiguration of Jesus. Here, Jesus appears in glory to Peter, James and John. The account shows the beginning of the fulfillment of God's promise.

Reflection: A few weeks ago, about 25 young men gathered here in my city with several priests and dedicated laity. They came to experience a "Search for Vocations" weekend.

The basic emphasis of the weekend was on priesthood. But in talking with several of these young men, I found that many of them were looking for something even more fundamental.

Each believed that God had called him in some way. Each was trying to discover if

priesthood was the answer to that call. For most, it probably will not be.

But the truly inspiring part of the weekend was not the talks or the liturgies. It was that so many people were honestly seeking a response to God's call in their life.

Such an example of seeking the Lord's will speaks well for these young men. And if each of us is willing to do the same thing, it'll speak well for the Church's future.

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 15, 1834, published volume 2, number 35.

LIVING THE QUESTIONS

What we give up should be given to others

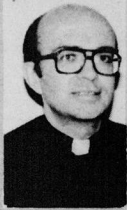
by Fr. THOMAS C. WIDNER

Somebody said to me recently that the American bishops' suggestion of practicing Lenten fast and abstinence for the sake of peace in the world fails to take into account a widespread lack of interest in the penitential practice and ignores the meaninglessness of abstaining from meat. The remark was made based both on the first few days experience of this season of Lent 1984 and the appetite of Americans for alternatives to meat.

In the first instance, I was shown examples of people ignoring the Lenten practice. In the second instance, I was reminded in particular of a good friend who welcomes the practice of abstaining from meat because it allows him to indulge in his favorite foods—

shrimp, crab and lobster. What penance is there in that? Ever since the Friday abstinence was eliminated, bishops as a body have suggested fasting and abstaining as personal efforts. But most people haven't taken them up. They haven't, in part, because it is no penance for Americans to abstain from meat. Abstinence is a value only if it means there is nothing to take its place. Give up meat and you can eat shrimp.

There were numerous phone calls to The Catholic Center last week because the Lenten regulations were



unclear. What is required on Friday? Well, it's a rule again. The Fridays of Lent are required days of abstinence. The law (Canon 1251) reads, "Abstinence from eating meat or another food according to the prescriptions of the conference of bishops is to be observed . . ."

Well, of course, in the Western world abstinence from meat has no meaning. As it is now interpreted by many abstaining from meat simply means that one could instead pig out on seafood. Since the constant cuisine of most Americans is hamburger a la McDonald's and Wendy's, chicken a la la Colonel, and roast beef a la Rax and others, and since most of these places have an alternative fish sandwich, it's just as easy to order the fish sandwich as it is the quarter pounder. What has been emphasized in our religious education is abstinence from meat and not abstinence.

The problem with the Lenten regulations on abstinence is that we are trying to put old wine into new wineskins. We are emphasizing the wrong thing. Many people are ignoring the regulations altogether. What we have to do as a Church is put our abstinence into action. Giving up meat or anything else doesn't amount to anything if we don't give the meat away.

It's too soon, I think, for us to speak generally to people about fasting and abstaining in the name of peace in the world. We are much too stuck in the notion that giving something up does some good for us but we haven't quite bought turning that good over to somebody who really needs it. We do it by putting nickels and

dimes into boxes and then sending the total few dollars to the missions. The missions need it but what have we really given? By Easter Monday we'll forget we ever gave anything.

If the Church is going to encourage Christians to fast and abstain, then we have to better encourage them to learn about hungry people and to get to know them better and to share with them. Not from our excess, as the Scripture says, but from our substance.

If we give up something, we have to give it to someone else. If we decide not to eat something, we have to find someone who is hungry. And though I think many of us do a good Lenten thing by using gimmicks like the rice bowls, I think most of us need to put the food in the mouth of the person who is hungry and not translate it into money.

Has anyone asked themselves why they have decided to give up anything for Lent? Do most of us know this is Lent and what that is? That it's for the good of others and not just myself? When's the last time we thought of it as an opportunity rather than an obligation?

Lent is definitely not what it used to be. But we haven't quite decided yet what it should be. I think it will take a few more seasons for Catholics in general to buy into it. Our bishops need to talk about it, but individual Catholics need to make some decisions for themselves. Meantime, I'm thankful there are a few who value it and who witness to it. Their witness will pay off.

Make time for prayer and communicate with God

by Fr. JOHN BUCKEL

"I find it impossible to pray longer than three minutes. After saying the Our Father and praying for myself, my family, and my friends, what else is there?" Many people define prayer as reciting a formal prayer (the Lord's Prayer, the Hail Mary) or praying for the well-being of themselves and others. Prayer is much more. Perhaps we can best define prayer as communication with God.

Every Christian knows that prayer is important. The general consensus of Christians is, "One of these days, I'm going to concentrate on my prayer life." Unfortunately, "one of these days" never comes. We know in our hearts that the time is now. If everyone spent as much time in prayer as they did before the television and at sporting events, we would be a nation of mystics.

Lent provides an ideal opportunity for beginning a life of prayer. One who is really serious about establishing a prayer life must begin by setting time aside every day for private prayer. I suggest at least ten minutes. Regardless of how busy we are, we can always spare ten minutes.

This time in prayer should take place in a quiet spot where you can be alone and undisturbed. A church, your home, or a park are all possible locations. If you are a parent, it may be necessary for your spouse or a neighbor to watch the children. Being alone with God is essential if we want to know him well. Many of us have the same relationship with God as we have with a bus driver. We acknowledge him every day, but we don't know him or anything about him.

If we choose to pray in the privacy of our own homes, we have the advantage of creating an atmosphere conducive to prayer. Personally, I prefer to dim the lights and burn a candle. The candle is a continual reminder of the presence of Jesus, the light of the world. A crucifix, a painting, or some other religious item can also be helpful. Soft music may be of value in establishing a prayerful mood. A few moments should be used to clear the mind of pressing matters and distracting thoughts.

Our time in prayer does not have to be uncomfortable. If a cigarette or a coke or a

beer or some Scotch helps us to relax and to communicate better with God, so be it. It gives God great pleasure to see us happy and relaxed.

Once the preliminary activities have been completed, it is time to pray. A good way to begin our prayer is by telling God that the next few minutes are dedicated to him. The greatest gift we can give to another is our time. We then ask him for guidance in making our prayer pleasing to him.

God prefers to be addressed as Father, as Jesus, and as the Holy Spirit. Most of what we know of God comes from Jesus; therefore, our conversation should begin with him. If you find it difficult to speak to Jesus, pretend that he is sitting in a chair next to you. What would you tell him? What is first an act of the imagination eventually becomes a matter of faith.

So often we pray to Jesus only when we need something. We present ourselves before Jesus as spoiled children, acknowledging him only when we are in need of a favor. A friend in need is a friend indeed.

Like a close friend, Jesus enjoys our

sharing with him the events of the day. Did we recognize Jesus in the faces of those that we met today? If not, we should pray for the ability to do so in the future.

Reading and reflecting on a passage of Scripture can help us to learn more about the Trinity and how God relates to his people. As we read of the prayerful people in the Bible, we can gain some insight into our own relationship with the Trinity.

Prayer is profoundly simple. Together with Jesus, we can sit back and listen to beautiful music. Beauty, like truth and light, is another name for God, and to enjoy music is to enjoy God.

Like anyone else, Jesus never tires of being told, "I love you." Like anyone else, Jesus never tires of hearing the words, "Thank you." We thank him for the gift of salvation. We thank him for our family, our friends, our lives.

We praise and thank our heavenly Father for the wonders of nature. We praise and thank him for the sun that gives us light and warmth and helps things grow. We praise and thank our heavenly Father for the air we breathe and the earth we walk on. We praise and thank him for the

food he gives us for nourishment and the water he gives us for refreshment. We praise and thank our heavenly Father for the miracle of all life. We especially praise and thank him for the gift of his Son Jesus.

God is the source of all love. We praise and thank the Holy Spirit for the people we love. We thank the Holy Spirit for bringing these people into our lives and drawing us together. We should realize that what we love in one another comes from the Holy Spirit.

Prayer is communication with God. We communicate with others in a variety of ways, and so we communicate with God in a variety of ways, verbal and non-verbal alike. Whatever way we choose, we must always remember that prayer is necessary and important. In times of prayer, it is only natural to be aware of the presence of God. If we are faithful in our daily prayer, we will become more aware of the presence of God throughout our lives.

The day will come for each of us when we will die and meet Jesus face to face. For those who have come to know Jesus in prayer, it will not be so much a day of judgment as a reuniting of old friends.



Pope canonizes community foundress

VATICAN CITY (NC)—Pope John Paul II canonized the 19th-century foundress of a religious community, affirmed the dignity of women and called for the release of a 21-year-old school teacher March 11.

The new saint, Paola Frassinetti, foundress of the Sisters of St. Dorothy, was canonized in ceremonies which included a concelebrated papal Mass.

St. Paola led a life that "affirmed the identity and dignity of women, which the church has always protected and sustained for the moral betterment of society and for the coming of the reign of Christ," the pope said during the homily.

He concelebrated the Mass with several bishops, including Brazilian Archbishop Helder Camara of Olinda-Recife and Bishop Louis Gelineau of Providence, R.I.

The Sisters of St. Dorothy have more than 2,000 members working in 12 nations, including Brazil and the United States.

After the Mass, during his noon Sunday Angelus address to 10,000 pilgrims gathered in St. Peter's Square, the pope again noted the contribution of St. Paola.

"With this solemn recognition, the church not only intends to honor the heroic virtue of this fearless daughter," he said, "but also her inspiring work destined to the promotion of woman in a Christian manner."

In 1834 the new saint founded the Sisters of St. Dorothy and dedicated the new community to the education of girls. The community received papal approval in 1863.

Paola Frassinetti was born in Genoa, Italy, on March 3, 1809. She was superior general of the Sisters of St. Dorothy until her death on June 11, 1882.

The pope, on March 8 in honor of the United Nations-sponsored international day for women that day, also affirmed the need for women to be treated with dignity in contemporary society.

Before ending his March 11 Angelus greetings, the pope appealed for the release of Anna Maria Fusco, a 21-year-old school teacher, and for other kidnap victims.

"Today I want to raise a special heartfelt appeal for Anna Maria Fusco, the

young teacher who since last November has been in the hands of kidnappers," the pope said.

"I cannot forget the numerous other people who suffer the same, terrible conditions of imprisonment," he added. "May God move the hearts of the kidnappers to make a gesture of humanity and restore serenity to anguished families."

Ms. Fusco, the daughter of a wealthy landowner, was kidnapped Nov. 18.

The pope also told the crowd of the plight of people affected by drought and famine in Africa and called for solidarity with Africans.

On March 6 the Vatican announced a development program to aid the Sahel, the area of Africa most affected by the drought and famine.

Among the pilgrims who attended the Mass in St. Peter's Basilica was a 53-year-old Italian woman, Maria Maccaroni, who had been bedridden for 13 years by crippling arthritis. In 1981 Mrs. Maccaroni recovered suddenly and completely after six months of daily prayer to Paola Frassinetti.

church in the world

Cuts in aid to IDA tragic, archbishop says

WASHINGTON (NC)—The Reagan administration's decision to cut U.S. contributions to the International Development Association is "tragic" and should be reversed, Archbishop Oscar H. Lipscomb of Mobile, Ala., told subcommittees of the Senate Foreign Relations Committee and the House Banking Committee on Feb. 29. He testified on behalf of the U.S. Catholic Conference. Citing moral and practical reasons, the

archbishop urged restoration of U.S. contributions to IDA to the level of \$1 billion a year instead of holding them to the \$750 million a year submitted to Congress by the Reagan administration. By doing this, the United States would make an additional \$3 billion available from other IDA participants for the development of the world's poorest nations over the next three years, he said.

Damas seeks dialogue, not military intervention

ROME (NC)—Dialogue among opposing groups, not military intervention, is the only solution to the political upheaval in El Salvador, said Archbishop Arturo Rivera Damas of San Salvador, in an interview published March 8 in *La Repubblica*, a Rome newspaper. Archbishop Rivera Damas was in Rome Feb. 21-28 for

his regular five-year visit to Vatican officials to report on the status of his diocese. "I do not know of any other solution than dialogue with the opposition," said Archbishop Rivera Damas, when asked about the four-year civil war which has claimed more than 40,000 lives.

Papal letter says abortion not the only life issue

VATICAN CITY (NC)—A letter written in Pope John Paul II's name to a national meeting in Spain says life issues are wide-ranging and include not only abortion and euthanasia but broader questions of social philosophies and ecology. The letter, written by Cardinal Agostino Casaroli, Vatican secretary of state, was addressed

to Jose Ragage, president of Spain's National Social Week, which opened March 2. It said that each person is entitled to a "right to live from the moment of conception until in God's providence the person arrives at his final days and there opens before him the road to his eternal destiny."

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Watch Out !!

ANTI-CATHOLIC POSTERS—Posters alleging Vatican ownership and manipulation of major news organizations in the United States have shown up in a number of cities. Origin of the signs, like this one in Springfield, Mo., is unknown. (NC photo)

Former KGB member cites religious persecution

SPOKANE, Wash. (NC)—The Soviet Union still persecutes some religions and commonly uses tolerated church organizations for intelligence gathering, according to a former member of the KGB, the Soviet secret police. Vladimir Sakharov, who is now a U.S. citizen and an agent for the Central Intelligence Agency, said priests in the Russian Orthodox Church often take down the names of people attending church services and give them to government officials. Sakharov

spoke in an interview published Feb. 22 in the *Inland Register*, newspaper of the Diocese of Spokane. He was in Spokane to lecture at Gonzaga University.

Nuns plead guilty to criminal trespass

CALDWELL, Idaho (NC)—Two Idaho nuns were given \$25 suspended fines and six months' unsupervised probation March 5 after pleading guilty to charges of criminal trespass while trying to stop the "white train." Sisters of St. Dominic Jeanne Burg and Janet Ackerman were among seven people arrested in Nampa, Idaho, and more than 40 people arrested in other areas Feb. 24 for trying to stop the train, which they believe was carrying nuclear warheads. Charges against other protesters in Bangor, Wash., the train's destination, and in Portland, Ore., were dropped.

Angolan cardinal leads pope's retreat

VATICAN CITY (NC)—A cardinal who spent a month in the hands of Angolan guerrillas will lead the papal Lenten retreat, Vatican Radio reported March 7. Pope John Paul II plans to make his retreat March 11-17 at the Vatican under the direction of Cardinal Alexandre do Nascimento of Lubango, Angola, said Vatican Radio. Cardinal do Nascimento was kidnapped in October 1982 by UNITA, a guerrilla group fighting Angola's Marxist government. After calls for his release by Pope John Paul and the Angolan bishops' conference the rebels released him and said that his kidnapping had been a mistake.

Legislators hail work of Tucson shelter

TUCSON, Ariz. (NC)—The Casa de Los Ninos, a shelter for abused infants and children in Tucson, has been honored by legislators and imitated by centers around the country. The Arizona Senate honored Sister Kathleen Clark as an "unsung hero" for her work as founder of Casa de Los Ninos (Spanish for "house of children"). The home has become the prototype for 28 centers around the United States which help children who have been abused or are in danger of being abused.

Joint statement issued on marriage

BATON ROUGE, La. (NC)—Both spouses in a Catholic-Episcopal marriage should "continue to live devoutly within the tradition and discipline of their respective churches," said the Catholic and Episcopal bishops of Louisiana. The bishops signed an agreement Feb. 22 in Baton Rouge which provides guidelines for marriages between Roman Catholics and Episcopalians in their state and for raising children in the faith of the Catholic partner.

CORNUCOPIA

Ability to love needs review

by CYNTHIA DEWES

Contrary to popular culture, loving means ALWAYS having to say you're sorry. Learning to love better is what Lent is all about, and Lenten penance is an apology to God and each other for past offenses.

It seemed easier when we could fast, follow the Stations of the Cross every Lenten Friday or attend daily Mass in order to compile a kind of laundry list of spiritual accomplishments to present to Christ on Good Friday. Today our appointed task has become less defined.



As Lent progresses, we may or may not be committed to a practice of penance in which we are following all the "rules": no broadcasting of our efforts, positive rather than negative sacrificing, persevering and increasing prayer.

If we are thus dedicated, fine. Easter is the light at the end of our tunnel and the only stumbling block may be too much satisfaction with our own virtue. But if we're still floundering around trying to "prepare" for a good Lent, take heart.

Not to worry. Think of it this way: what's penance for one is fun for another. The well organized penitent is probably enjoying his orderliness, while the fellow at loose ends is really suffering.

And speaking of penitential practices, we might envy those saints who used to hang out in caves in the desert, living on locusts and honey. They thought they were denying themselves, but the way our world is going most of us would trade places with a hermit any old day.

Or how about fasting? Half of us not only could fast, but should. Is that really a penance or just another fitness scheme? (Get Lithe with Lent).

Think about some other old fashioned penances and how they translate to our times, like hair shirts (not a bad idea with our current winters), almsgiving (without charity), and service to others (duty visits ungraciously performed). To paraphrase the Wendy's commercial lady, "Where's the penance?!!?"

So instead of limiting ourselves only to formalized penances, we need to review our ability to love. Maybe we need to change, to be more attentive, to keep our antennae searching more faithfully for signals of love. And then we're on our own.

Archbishop O'Meara's Schedule Week of March 18

SUNDAY, March 18—Confirmation at St. Matthew Parish, Mass at 2 p.m. with reception following.

—Confirmation at Nativity Parish, Indianapolis, for the parishes of Nativity and Holy Name, Beech Grove, Mass at 7:30 p.m. with reception following.

MONDAY, March 19—Installation ceremony of Archbishop John J. O'Connor, New York City, New York.

—Dialogue Session with Women and Men Religious, Beech Grove Benedictine Center, Beech Grove, 5:30 p.m.

TUESDAY, March 20—AAA '84 Batesville Deanery meeting, St. Anthony Parish, Morris, 6:30 p.m.

THURSDAY, March 22—Catholic Relief Services Board meeting, Boston.

FRIDAY, March 23—Installation ceremony of Archbishop Bernard F. Law, Boston.

vips...

✓ **The Brebeuf German Team** recently won the Indiana Association of Students of German State Championship in German language competency competition with 19 other schools. **Kendra Meinert** and **Ajay Ahuja** won individual State Championships in Intermediate Spelling and Intermediate Diktat, respectively. **Greg Dean** and **John Choi** were State runners-up in Beginning Diktat and Intermediate Diktat, respectively. The State Champion German Scholars may now compete in the American Association of German Students Competition to be held in Chicago next August.

✓ **Robin Rene Pierce**, daughter of Mrs. Patricia Pierce of Holy Angels parish, won first place in the Optimist Speech Contest held recently in southern Indiana. Robin, who attends Marian Heights Academy in Ferdinand, may now compete for a \$1,000 prize.

✓ **Providence Sister Anne Doherty**, General Superior of the Sisters of Providence at St. Mary-of-the-Woods, has been selected 1984 Presidents' Award Winner by the Kevin Barry Div. #3 Ancient Order of Hibernians. The award, a memorial to deceased presidents of the division, is awarded annually to an individual exemplifying Irish heritage and Catholicism. Sister Doherty, who is a clinical psychologist, is also a Trustee of Gibault School for Boys and St. Mary-of-the-Woods College, and a faculty member of the Notre Dame University Institute for Continuing Education of the Clergy.

✓ **Father John S. Kramer** celebrated his 40th Anniversary of Ordination on March 3 in St. Augustine Home, where he resides. Fr. Kramer served as assistant pastor at St. Lawrence, Lawrenceburg, and Annunciation parish in Brazil. He was pastor at St. Charles, Milan, and at Holy Guardian Angels in Cedar Grove before retiring in 1970 because of ill health.

check it out...

✓ A memorial prayer service for slain Archbishop Oscar Romero will be held Wednesday, March 21 at 7:30 p.m. in St. Mary's Church, corner of New Jersey and Alabama Sts., as part of Central America Week activities sponsored by ComPES (Committee for Peace in El Salvador—and all of Central America). The program to follow will feature a panel discussion on human rights in El Salvador by CTS visiting professor Joel Gajardo of Chile, and Disciples of Christ Mission Headquarters staff members David Vargas and Julia Brown, who recently returned from a study visit to El Salvador.

✓ **The New Life Thrift Shop**, sponsored by Mother and Unborn Baby Care Pregnancy Problem Centers, needs baby beds, good used baby clothes and layette items. Volunteers to staff the shop, located at 5216 N. College Ave., are also needed. Present hours are Monday through Friday from 1 to 3 p.m. Call Julie Ittenbach 251-5369 for information.

✓ Central Indiana clergy are invited to a "Marriage Counseling—Reclaiming the Dream" Workshop sponsored by Raines Pastoral Counseling Center on Tuesday and Wednesday, May 15-16 at Indian Lake Conference Center, 7700 Indian Lake Rd. Cost is \$50 plus \$10 for overnight accommodations with breakfast. The workshop is available to contributing members of the Religious Advisory Council at half price. Contact: Marie K. Phillips, 1717 W. 86th St., Suite 130, Indianapolis, IN 46260, 872-3141.

✓ **St. Vincent Hospital Foundation** is seeking a single charitable contribution of \$3.5 million to avoid the mounting expenses of a capital fund drive campaign. The gift would be acknowledged by the naming or

memorialization of the St. Vincent Family Life Center, presently under construction, for the donor or his or her designee. The donor's name, or the name of the one memorialized, would appear on the facade of the new building, and a memorial plaque would be displayed in the lobby of the new facility.

✓ **A Dance to the Music** aerobic dance-a-thon sponsored by St. Vincent Hospital and Health Care Center will be held at Keystone Square Shopping Center on Sunday, April 8 beginning at 12 noon. \$8 pre-registration or \$10 at the door entitles dancers to a sweatshirt. Call 846-7037 for information.

✓ **Dans Ethnik**, Indianapolis' performing folk ensemble, will present its

annual Spring Concert on Friday, March 16 at 8 p.m. in Broad Ripple High School Auditorium. A reception will follow. Tickets are \$5 at the door. Call 283-9300 or 849-5742 for information.

✓ **The Catholic Daughters of America** will award a \$1,000 scholarship for outstanding service to a Junior CDA member during the organization's 40th biennial national convention to be held in Houston, July 15-20. Applicants must complete a 500-word essay on "What JCDA Means in My Daily Life." Entries, accompanied by letters of recommendation from the local JCDA chaplain or pastor, and the JCDA chairman, must be postmarked by June 15 and forwarded to: Mrs. Christine R. Onofry, 10 W. 71st St., New York, NY 10023.

✓ **Rensselaer's Program of Church Music and Liturgy** at St. Joseph's College is presently accepting applications for the 1984 summer session. Expanded academic offerings are available. For full details of the program, tuition etc. contact Fr. Lawrence Heiman, St. Joseph's College, P.O. Box 815, Rensselaer, IN 47978, 219-866-7111.



WHAT IS IT?—Members of the 1984 Gala Dinner at Providence High School in Clarksville look over the seating chart for the April 6 dinner. It will include valet parking, cocktails, hors d'oeuvres, a gourmet dinner and the opening night performance of "Grease." Committee members seated here are: (left to right) Bebes Marquet, Paula Robinson and Judy Shepherd; standing are (left to right) Madonna Burke, Marilyn Jarboe, Judy Douglas, Ray Day, Bill Conner, chairman, Binky McGloshen and Wini Crone. (Photo by Carol Miller)

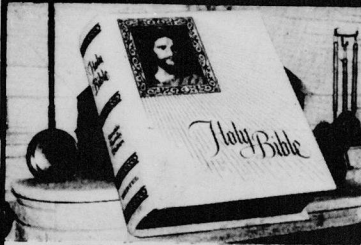
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THE QUESTION BOX

How primitive is religion?

by Msgr. R.T. BOSLER

Q The book I am studying in a college course on comparative religion implies there is nothing original about the idea of sacrifice in Christianity. Describing the death of Jesus on the cross as a sacrifice is nothing but an idea borrowed from pagans. Is it true that our religion is mostly something that developed from primitive religions?



A Someone has said that the human race is naturally Christian. Put another way, this means that Christianity satisfies the desires that are in men and women.

Humans are naturally religious; they need to express their wonder at the unknown, their dependence upon powers greater than their own.

Your book on comparative religion undoubtedly describes how quite univer-

sally primitive and ancient humans offered gifts to their gods by destroying what was precious for them—food, animals, even their children.

Ancient men and women in the Near East—where the Israelites came from—killed their firstborn male child and offered it to the gods to acknowledge that all life came from above and to make sure the gods would give more life in abundance.

The Bible is the story of how God's revelation to his chosen people took the form of a slow process of purifying the notions of religion they had absorbed from their contemporaries.

The Israelites gradually arrived at a notion of one Creator God rather than many national and local gods.

They eliminated the sacrifice of infants and substituted the rite of dedicating the firstborn to God.

One of the truths taught in the biblical story of Abraham's attempt to sacrifice his son, Isaac, seems to be that God is satisfied with the willingness to sacrifice a firstborn but does not want the killing.

The presentation of the infant Jesus in the temple and the offering of two tur-

tledoves for him represents the final refinement through revelation of the pagan religious practice of sacrificing the first-born.

God's people continued to offer animal sacrifices, but they came to realize that these actions were but symbols of their obedience to God's law and that what mattered was the interior giving of self to God.

Psalm 40 prepared the way for the elimination of bloody sacrifices:

"Sacrifice or oblation you wished not, but ears open to obedience you gave me. Holocausts or sin offerings you sought not; then said I: 'Behold I come . . . to do your will, O my God, is my delight, and your law is in my heart.'"

The full meaning of this, we Christians believe, was not understood until Christ had given his life in an act of total obedience.

The Epistle to the Hebrews quotes Psalm 40 to prove that the sacrifices of animals are useless, that they have been replaced by the sacrifice of Jesus, offered "once for all." (Chapter 10)

No longer should there be bloody sacrifices of any kind. Henceforth men and women are to offer themselves in union with the sacrifice of Christ.

The final purification of the pagan sacrifice is the Mass, or Lord's Supper—the sacramental opportunity to share in the perfect sacrifice of Christ Jesus.

So, in a sense, Christianity is a development of primitive religions, but a development made possible only through special revelations of God.

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

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FAMILY TALK

Nonviolence can work in the home

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I applaud the bishops' statement on peace and want to do my part to bring peace about. I am dismayed by war. How can men kill one another over so-called principles? Although I am not able to stop war by myself, I feel we must do our part at home, with our family and friends and in our personal relationships.

I am the mother of four children and hoped I could make a difference there. Yesterday I was shattered to hear my 15-year-old daughter shout at her 13-year-old sister, who had borrowed her blouse, "I hate you. I'd like to kill you." What can I do to change this?

Answer: Violence is physically harmful and is different from verbal abuse, no matter how unpleasant the verbal abuse may sound. It is a long way from angry teens shouting at one another to world war.

Some would argue that verbal shouting matches lead to physical violence. Others argue that expressing one's anger in words helps "get it out" and may prevent violence. Both statements have some merit. Verbal statements can get out-of-hand. Yet suppressed anger does not go away.

Peace is not the absence of conflict but rather the non-violent resolution of conflict. Disagreement is a necessary part of life. Whether the dispute is over a borrowed blouse or a claim to land, human beings will continue to have disagreements. Rather than try to suppress conflict,

families need to teach how to resolve it without resorting to physical force.

When things get too noisy in a family, a major temptation is to order the trouble to stop. Unfortunately, even if the noise stops, the dispute does not go away. When a disagreement arises, the parties involved may need to "keep a lid on," but they probably need to keep talking. Putting anger into words is an effective and mature way to handle it.

Parents may be wise to prohibit fighting words. Certain words, including obscenities and blasphemies, may only infuriate. Words which increase rather than resolve conflict may call for parental intervention.

Another simple aid is "time out." Every good coach calls a time out when matters get out-of-hand. The parent may simply separate the combatants before tempers lead to a physical fight, long enough for matters to cool down.

We probably have far too many referees who resolve children's disputes by adult decision. Children and teens need to talk and listen, and sometimes to shout at one another as they learn their own style for resolving disputes and getting along with agemates.

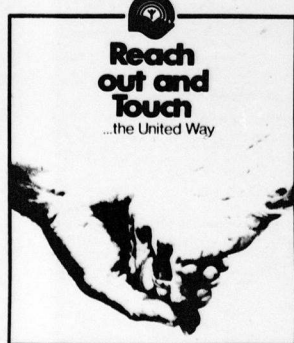
Give your teens room to argue and disagree. If you try to solve their problems by command, you are teaching that conflicts are best resolved by the command of the person who has the most power. Letting the most powerful force dictate the terms has led us to a dangerous arms race, and is a poor formula for peace at both the international and family levels.

Finally, parental example is the best teacher. Surely you and your husband have disagreements. How do you resolve them? It is hoped that you talk and listen and even argue without striking one another. Do not hide these disputes and their resolution from your teens.

Conflict need not cause dismay. Rather, conflict in the family may provide the opportunity for your children to grow in skill at resolving disagreement in a non-violent way.

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

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Detroit bishop speaks about hunger at Bloomington

by JIM JACHIMIAK

Clean clothes once became a source of embarrassment for Auxiliary Bishop Thomas J. Gumbleton of Detroit.

Bishop Gumbleton was at St. Paul Catholic Center in Bloomington on March 5 to discuss world hunger. To illustrate the problem, he recalled a trip to Cairo, Egypt, nearly 20 years ago.

In Cairo, he visited the place traditionally thought of as the place where Jesus, Mary and Joseph lived after they fled from Herod. There Bishop Gumbleton saw adults and children, many with open sores and eye infections, living in poverty.

"They were really starving. I was just overwhelmed with the sense that I had to do something for these people. Then I began to feel embarrassed. I had clean clothes. I had taken a shower that morning. I had slept in a bed the night before."

He continued, "I used to think I knew something about poverty. I grew up during the Depression. I came from a large family." But before he went to Cairo, he said, he never saw real poverty.

Bishop Gumbleton called conditions in that slum "so degrading as to insult human dignity." The people lived without basic human needs—clothing, food, shelter and water. "This sounds terrible but I really began to sense that it was as though we were walking through a zoo and looking at animals. As I began to experience that, I knew I had to leave."

NOW BISHOP Gumbleton is president of Bread for the World, an organization which lobbies for legislation to deal with the hunger problem.

And the problem has increased since his visit to the Cairo slum. In fact, Bishop Gumbleton said, "the World Bank estimates that there are 800 million people living in that kind of desperate poverty. It's the kind of poverty that Robert McNamara, former president of the World Bank, calls 'absolute poverty'."

He continued, "When you add those who are living somewhat less desperately, it's probably something like 2 billion people." Every year, 8 million people die from hunger or hunger-related causes, Bishop Gumbleton said.

But, he said, the problem is not caused by overpopulation. "We have more than enough resources for all of us to have what we need. Why is it that these people live in such a desperate situation?"

He cited a 1980 report to President Jimmy Carter on what the United States could do to alleviate world hunger. The report concluded that the necessary resources do exist, and that "if the appropriate political choices are made," the problem could be overcome by the year 2000.

According to Bishop Gumbleton, "the problem of world hunger is a problem of structure. It's a problem that exists between the rich nations and the poor nations." He sees four major structural causes—an imbalance between defense spending and foreign aid, a lack of sharing by wealthy nations, export cropping and trends in international commerce.

FIRST, "the leaders of the world, and the U.S. is one of them, choose to spend so much of their resources on what Pope John Paul II has called 'arsenals of death and destruction.'" In his first encyclical, the pope pointed out that large amounts of defense spending could be "converted into investments in food and service of life."

Bishop Gumbleton noted that the budget proposed by President Ronald Reagan for this year includes \$305 billion for defense, and "a mere token for our foreign assistance programs." The bishop asked, "Isn't that an evil choice?"

Second, "nations like ours—and we are the richest nation in the history of the world—are not sharing the resources that we have. There is no clear commitment on our part as a nation to sharing the goods that we have."

But this was not always the case. "About 40 years ago the United States was clearly the most generous nation in the world." At that time, 2.8 percent of this country's gross national product was being

spent on foreign assistance. Now, Bishop Gumbleton said, foreign assistance accounts for a fraction of one percent of the gross national product. Gross national product is the total retail value of all goods and services produced by a nation in a given time period.

As Bishop Gumbleton sees it, foreign assistance would also benefit the United States. He recalled a story told by Sen. Mark Hatfield, R-Ore., after Hatfield met with Mother Teresa of Calcutta. Mother Teresa gave a bowl of rice to a woman whose family had not eaten in several days, and the woman poured half of it into another bowl to share with another family.

Later, Mother Teresa explained to Hatfield that "I could have given that family a double portion of rice, but I didn't want to deprive them of the blessing of sharing."

ACCORDING TO Bishop Gumbleton, "Every one of us needs the blessing of sharing. That's how we become more deeply human and how we grow in the likeness of God. That's what I mean when I say foreign assistance is not so much for them. It's for ourselves." He added, "In our nation you find more and more uncaring for the poor and the needy. We need the blessing of sharing."

The third cause cited by Bishop Gumbleton, export cropping or cash cropping, involves production of a crop primarily for export.

It is common in Central America. Bread for the World has issued a background paper on export cropping in Costa Rica, El Salvador, Guatemala, Honduras and Nicaragua. The organization found that 50 percent of the households in that region have annual incomes of less than \$100 per person.

"The very rich in these nations, in conjunction with the very rich in other nations, and often in conjunction with multi-national corporations, own large amounts of land," Bishop Gumbleton said. They determine what food will be raised and where it will be sold. Food is raised for export rather than internal consumption, because it can be sold for export at higher prices.

As a result, "people are starving even in nations which are producing food. People within these nations are being deprived."

He added, "We're eating food in this nation that is grown in those countries that have severe malnutrition and hunger. Do we really have to look at the Soviet Union as the focus of all evil and say that's why we have revolutions in these countries? I don't think so."

TO SOLVE the problem, "the whole system of export cropping needs to be looked at. Radical reform has to be made."

The fourth cause of the hunger problem, Bishop Gumbleton said, is "the system of trade that exists between rich nations and poor nations." He cited a Bread for the World report which shows that \$200 billion worth of goods are exchanged annually in the world, with \$170 billion going to "rich" nations and \$30 billion going to "poor" nations.

"For the most part, the rich nations set the price. They purchase raw materials. Those raw materials are manufactured into finished products and sold back to the poor nations. The poor nations are forced to sell what they have at a very low cost and buy it back at a very high cost. So every year, the rich nations get richer and the poor nations get poorer. It's bound to be that way as long as we have this system."

In view of these four causes, Bishop Gumbleton said, dealing with hunger requires more than direct assistance to the needy. "Each one of us must do what we can to give of what we have as individuals. But we have to begin to get at the political problem. That's why an organization like Bread for the World is important."

Bread for the World's goals include bringing about an awareness of the world hunger problem, understanding the causes and lobbying for "the appropriate political choices."

Each year, the group focuses on one particular area for legislation. This year, Bread for the World is stressing the

relationship between human needs and world security. That includes "putting restrictions on how much military assistance can go to foreign aid," Bishop Gumbleton explained. "The arms race is not going to give us security no matter how much money we put into it."

While the organization has a political nature, Bishop Gumbleton pointed out, it is also "a Christian citizens' movement. It's based on the teachings of the Gospel of Jesus."

Bishop Gumbleton sees his work in Bread for the World as one way of fulfilling the call of Jesus in the Gospel of Matthew—"when I was hungry, you gave me to eat."

For Bishop Gumbleton, this means that the world's hungry are more than just vast numbers of people. "Our faith tells us, if our faith is genuinely alive, that the vast crowd has a name, the name of Jesus. Our faith says Jesus is the one who is suffering in those people right now."



TABLE TALK—After his presentation on hunger, Auxiliary Bishop Thomas J. Gumbleton of Detroit had an informal discussion with several Indiana University students and the pastoral staff of St. Paul Catholic Center in Bloomington. Pictured clockwise from left are Bishop Gumbleton; Paula Hudock; Joan Livingston-Webber; Greg Langfeldt; Father Bob Sims, pastor; Father Kim Wolf, associate pastor; and Patricia Clay. (Photo by Jim Jachimiak)

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Children respond to Jesus' questions

by JAN HERPEL

At important times in my life—times of celebration, times of decision-making, times of crisis, times of preparation—I find myself consistently turning to certain people, places, books, etc. for enlightenment and support. The season of Lent is for me a very significant time requiring thought and preparation, a time I consider to be a beautiful gift of Our Lord through His Church.

John's gospel is a favorite of mine. As I began preparing for Lent, I found myself hoping for some glimmer of guidance from his gospel. Throughout the four gospels, Jesus poses intriguing questions to His listeners. If you've never approached the Scripture by just reflecting on the questions which Jesus asks, you might try it. It is a powerful way of "seeing the Lord's face."

In John's gospel, the very first time Jesus speaks, He asks a simple but profound question of John and Andrew. Upon noticing them walking behind Him, Jesus turned around and said, "What are you looking for?" (Jn 1:38). Their response, "Rabbi, where do you stay?" didn't impress me! But I began wondering how I would answer the Lord's question—how would most of us respond?

At this same time, I had the privilege of teaching a class of terrific fifth grade students at St. Mary's School in Greensburg while their teacher was recuperating from an illness. One day in religion class, we discussed this story. After I felt the children had an understanding of the story, I asked them what they would say to Jesus

if He asked them, "What are you looking for?" Some of their responses follow:

- I want to be a better follower of God.
- Jesus, I'd like to know who you really are!
- I'm looking for help to be a better person.
- A computer!
- For a family.
- For you to touch me and bless me.
- I'm looking for love from my family.
- A million dollars!
- For everyone to be happy.
- For peace in the world.
- To help everybody believe in you, Jesus.
- A way to get people to stop fighting.
- I don't know.
- How to get everybody to like each other!
- How to heal those who hurt and suffer.
- Twin nieces!
- To help people learn to share and stop grabbing!
- A Cabbage Patch Kid!

These responses speak of the heart and to the heart. After sharing our answers to Jesus's question, I gave the children the chance to ask Jesus any question they would like. Some of their questions were:

- Were you really just like me?
- What's it like in heaven?
- When am I going to die?
- Will you really be with everyone forever?
- When we go to heaven, will we remember life on earth?
- Why do we have to have money?
- Jesus, why don't some people believe

in you and why do you have people fighting with each other?

- Do you really know everything that people ask you?
- Would you please give the world peace?
- What was it like dying on the cross?
- How did the world get here?
- Where did God come from?
- How do you like the earth?
- How old are you?
- Where do you live?
- What did you do for a living?
- Do you like being Jesus?

The wisdom of children? The concerns of their hearts? Yes. But it's more than that. It's their search for the Lord Jesus in their lives: their looking at what He is asking of them and what they are asking of Him!

It would take volumes to really explore the beautiful journeys of faith indicated in these children's responses to Jesus, but that isn't necessary. What is necessary is a realization that the Lord Jesus is asking each one of us, "What are you looking for?" What is the Lord asking of you in the context of your life this day and what are you expecting of Him? Lent is a perfect time to seek out the answer of your heart. What is your response?

(Mrs. Herpel is a member of St. Maurice Parish in Decatur County.)

Pope urges scientists to use skills for good, not for evil

VATICAN CITY (NC)—Scientists have the power to control evolution for good or for evil, said Pope John Paul II during a March 10 address to participants in a conference on the scientific work of Father Gregor Mendel.

Father Mendel, a 19th-century Augustinian, is called "the father of genetics" because of his ground-breaking experiments with plant breeding and his formulation of the basic laws of heredity.

"Today man has started to have the power in his hands to control his own evolution," the pope said. "The measure and the effects of such control, good or bad, will depend not so much on his science as on his wisdom."

The pope praised Father Mendel and said that "before he became a man of culture and of science, he was a man of faith." He added that in Father Mendel, science and wisdom lived in harmony.

Father Mendel was born in 1822. He died in 1884 at a monastery in Brno in what is now Czechoslovakia.

Father Mendel's discoveries, upon which modern genetics are based, were ignored for 30 years until other scientists rediscovered them.

On Feb. 28 the Vatican issued two new stamps to commemorate Father Mendel. Pictured on the stamps are an engraving of the scientist and a graph illustrating his experiments with hybrid vegetables.

Jim Maher

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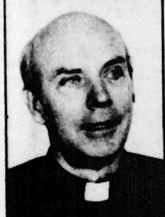
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Father Bruce Ritter

EVERY DAY IS GOOD FRIDAY

Lent—spiritual death and dying—is hard to live with.

Death and dying are a way of life on the street. Sin is an institution here. Organized sin is literally the

lifestyle of thousands—chosen only by a few, forced on many. Outside our centers, every day is Good Friday. Every day. Our Lord's passion and death is reenacted, every day. Pilates and Herods wash their hands; every day, crowds jeer and deride goodness and condemn the innocent; every day, children are scandalized and corrupted; and every day, young people by the thousands are bought and sold.

Those young people, in a way most of us will never comprehend, share in the pain, the abandonment, the loneliness, the utter desolation, the terror that was Jesus' short life and dying. They, more than any, are the poor to whom He longed to preach His good news; the outcasts and nomads with whom He was most at home. They are the very least of His brethren.

A girl said to me: Why do you and your friends run this place? You must be very rich! And I said: "No, I am always broke and we do it because of God and we care about you and love you." And she said: "Can I come to Church and pray with you?"

A boy (a street kid, a hustler) said to me, "Bruce, give me \$10,000, you must be a millionaire to run this place." I just laughed and said I didn't have any money and he asked me where I got it and I said I asked people for it. He laughed and said unbelievably: "What do you say?" I said to him, "Well if you had money and I asked you for some of it to help a bunch of really good kids who had no place to stay,

wouldn't you give it?" And he said, "Yes" and started to cry. I think because it had been a long time since someone had called him good.

"Death and dying are a way of life on the street."

You see the goodness is all around us here, in the beautiful kids who come to us. It's not always easy to love my kids—to see goodness. Our kids are beautiful, but sometimes it takes just a bit of looking for. We have to hope a lot and sometimes overlook the marks that pain and cynicism leave on a child's face.

Our kids are beautiful. They wouldn't like to hear me call them that. They would snort unbelievably and say I was crazy or weird and why did I think that. And that it just wasn't true. It would also mean that I loved them and there is no way they can believe that. No way.

Like Randy, I'll never forget him. He couldn't believe it. He was afraid to. "You want me to give up something for Lent, Bruce?" He said that incredulously, almost with a sense of shock and outrage. "I have a lot of getting to do. I ain't never had anything."

"If He died for us—that was long ago and I don't believe it."

Good Friday was even less comprehensible: "If He died for us—as you say—that was long ago and I don't believe it. He never did anything like that for me. Nobody did. Nobody does anything just to be good. You guys don't. You're getting something out of it. All your staff does. It makes you feel good to help me. That's your bag, man. Don't lay your trip on me. You need me, man! I don't need Him or you." The boy was 16. A street kid.

To us, who are believers, the world is a different place

because of love and grace. The meaning the death of Jesus imposes on our lives is inescapable. He died for all of us because He loved us though we are not worthy of it and do not deserve it. And ever since that Good Friday, the only allowable reason for us to do good to anyone is out of love for Him. Most especially kids like Randy, still only 16, hurting and crucified.

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• March 1984 •

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By Monica Clark
NC News Service

I sat in the small auditorium listening to Alexis — a dynamic, well-organized, sensitive woman who is strongly committed to justice and the poor. As she conducted the meeting that day, memories of an earlier conversation with her kept interrupting my notetaking.

"No one in this room knows what a miracle we're witnessing," I thought. Weeks before, Alexis confided to me that she had been raised from the dead.

No, she hadn't returned from an out-of-the-body experience; she hadn't been resuscitated from a catastrophic illness.

She was brought back to a full life through the healing power of friendship.

□ □ □

After her husband died when she was 42, Alexis couldn't fight off depression. She remembered rejection as a child. She remembered confusion as a young adult. She wept again for the child she'd miscarried and the family she felt she would never have.

"I was dead inside," she said one afternoon. "I ended up in the hospital because I had no energy. They found nothing physically wrong with me so I had to leave."

Waiting for her when she was discharged was a neighbor who helped Alexis emerge from her emotional tomb. The woman took charge of personal details Alexis was too exhausted to perform. She directed Alexis to a counselor and helped her find a job. She continued her words of care and deeds of love as Alexis took her first halting steps, then wider strides and eventually giant leaps to recovery.

"She couldn't take my pain away," Alexis said. "I had to deal with that. But she kept extending her love and that love became the healing force."

How like Lazarus, I thought. He too was brought back to life by the power of love.

Lenten Series

After a long period of depression, the woman was dead emotionally. But like Lazarus, she was raised by the power of love. Friendship, writes Monica Clark, means letting God work through us to bring new life — a resurrection — to others.

In raising Lazarus from the tomb, Jesus makes us think of the resurrection. But the biblical story also gives us concrete reassurance of God's eternal faithfulness to his friends. And we find a model of what it means to be a friend.

Often it is hard to

Lazarus. Alexis' neighbor came even though her friend was then unable to return kindness.

—Friends enter into each other's pain. Jesus wept for Lazarus and his grieving sisters. Jesus felt the loss. He was

compassionate. Alexis spoke of "our good



remain near when a friend's difficulties produce a "stench" — different from the one

Martha warned Jesus about when he came close to the tomb of her brother Lazarus, but unpleasant nonetheless.

Not turning away is an important quality of friendship — love overcomes discomfort.

Jesus did not hold back from

cries together" as she unveiled her brokenness to her friend, who replied that her heart felt fractured too.

—A friend respects the mystery of God's unique action in each person's life and does not interfere with the process. Jesus did not hasten to Bethany to save Lazarus, despite family urgings. "If you had been here my

brother would never have died," Martha said.

Alexis had to work through her own despair; her friend couldn't rescue her from those of her struggles that were strictly an "Alexis and God affair."

—Friends offer supportive love that helps the other person grow. In praying for Lazarus' resurrection, Jesus said: I speak for the sake of all those who stand around me so they may believe that you sent me.

Alexis listened to her friend's promptings to pursue whatever actions would restore her to emotional health.

—A friend knows when it is time to let go. John writes that Jesus let Lazarus "go free." Alexis' friend did not try to hold on to her, to protect her, to control her. Rather she rejoiced when Alexis could walk alone again.

□ □ □

If Jesus were to pose a few questions today, perhaps he would ask:

When you hear a friend is suffering from cancer, do you overcome your fear of not knowing what to say or do, in order not to leave him alone?

When you visit a grieving widow, what words and actions do you use to let her know you want to help absorb her pain?

Do you think about whether your action will support your friend's spiritual and emotional growth?

Do you know how to step away, to give a friend needed freedom? Do you know when it is right to return with highly visible love?

Friendships can evoke the best from us. They require taking risks, surrendering control, enduring pain. Ultimately friendship means trusting that God will work through us to bring life — resurrection — to others.

(Ms. Clark is on the staff of the Catholic Voice in Oakland, Calif.)

Having Jesus in common

By Father David K. O'Rourke, OP
NC News Service

For a moment think of the people who followed Jesus. What drew them together?

The followers of Jesus had just about one thing in common — Jesus. That may be a bit overstated, but not by much.

Jesus created a circle of friends from people who, under normal circumstances, might not have given each other the time of day.

In gathering his disciples Jesus did something almost revolutionary. He crossed very solid political, social, religious and class lines.

It was a time and a place in which the barriers that separated people were valued and maintained. The group you belonged to said a lot about who you were, what work you did, whom you married and what you owned.

Jesus asked his followers to leave all that behind.

He must have had a very attractive personality. For the people came, not as zealots plotting a revolt, not as cult members. They came to be with him.

It was Jesus as a person who was their common point, his friendship that they wanted.

The attraction of people to Jesus is recorded in a number of places. Once after several hectic days, Jesus went off for a few moments of quiet. The people came looking for him. "We wanted to see you, but you were gone," they said.

There's almost a sense of reproach in that statement, like the disappointment of a child on finding that a parent is not home.

What do we know of the friends of Jesus?

There was Peter. An able organizer and natural leader, he was the head of what we would call a fishing cooperative. But, like most people in his exploited region, he was not well-off.

By contrast, at the top of the social ladder in Jesus' time, there were men like Joseph of Arimathea. He gave his tomb for the body of Jesus. There was Nicodemus, who took the body of Jesus from the cross for burial. Both were influential members of the Sanhedrin, the nation's supreme council.

Rich, successful politicians in those days did not tend to mix with poor folk, especially not those from places like Galilee, which they looked down upon as a wild and woolly frontier.

But, attraction to Jesus overcame these forceful barriers.

What was the source of this attraction? The friendship Jesus offered, a friendship so strong it rivaled family ties.

Once, in this clan-run country, Jesus was told that his relatives wanted him outside. But he pointed to his followers and said, "Those are my family."

Today people in the church continue to look for models of what it means to be a community. We don't have to look far. We have the friendship between Christ and his followers.

The church has grown beyond the local conditions that marked the time of Christ. But friendship was no easier in the time of Jesus. If anything, the barriers between people were even greater then.

In my ministry I have seen how central real friendship is to a living community. Friendship provides a solid, human base when it comes to living our faith.

But friendship centered on Christ gives even more. Why did you leave everything to follow me? Jesus asked a friend one day. "You have the words of eternal life," the friend responded.

Within the church we believe that our friendship for each other anticipates that eternal life.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)



A Friend indeed

From fishermen to Pharisees — Jesus' cast of

By Father John Castelot
NC News Service

It was bad enough to welcome some of the people Jesus welcomed. But to eat with them! That was unforgivable.

In the land of Jesus — in that culture — the sharing of a meal forged an intimate bond of kinship among the diners. This is what was perplexing about Jesus to some people in his culture.

More than once we hear people complain, with evident shock and disapproval: "This fellow welcomes sinners and eats with them." (All those subject to disapproval were automatically stereotyped as "sinners.")

Indeed, during one dinner he had the audacity to hold up a streetwalker, who washed his feet with her tears in thanksgiving for his forgiveness, as an example to others. Luke, who

always treats women very considerably, doesn't name the woman, apparently out of concern for her reputation.

It's not quite accurate to say that this woman crashed the party. Ordinarily the dining rooms were on the ground floor in Jewish homes and open to the street. Passersby often dropped in and sat along the wall listening to the interesting table talk of people in the know. The woman could have taken advantage of this opportunity to get near Jesus. Then it was only a few short steps from her place by the wall to Jesus' feet.

The diners reclined on cushions around low serving tables with their legs extending out into the room. They helped themselves to the food from a common dish or dishes.

This emphasized the bond of unity forged by eating together. All

of the diners quite visibly shared the same food, were nourished by the same substance and became intimately one as a result.

St. Paul reflects that custom in connection with the Eucharist in I Cor. 10:17. Here he writes, because "the loaf of bread is one, we, many though we are, are one body for we all partake of the one loaf."

Jesus' treatment of the streetwalker isn't unusual. The fact is that he befriended everyone without distinction. It was enough that one be a human person, a son or daughter of the heavenly Father.

Jesus could accept a dinner invitation at the home of a leading Pharisee and rub elbows with his host's none too congenial friends.

He seems to have been a frequent guest at the home of the apparently well-to-do sisters, Mar-

The basic unit of community

By Katharine Bird
NC News Service

"Life has no better gift to give. Who could have deserved it?" was the comment of British writer C.S. Lewis on having friends.

A friend is someone who "helps us get beneath things that are easily said, down to our inarticulate hopes and wonderings...someone who listens to our dreams," said Dominican Father Paul Philibert, a theologian.

A friend is a "Band-Aid for our psychic lives, a quick fix when things go wrong," said theologian Theodore Hengesbach.

"When you cut yourself, you need the blood stopped right away, with no questions asked," said Hengesbach, who teaches at Indiana University in South Bend. Similarly, he said, a friend understands when "you need support, with no questions asked."

This is possible, because friends "have a shared vocabulary of words, gestures and body language" built up gradually over the years. He told of a reunion with his best friend of 20 years ago. "It was marvelous," Hengesbach said. Despite the years that intervened, it was "as if no time had elapsed."

Father Philibert considers friendship "extremely important"

for individuals at every stage of life. He is director of the Center for the Study of Youth Development at The Catholic University of America in Washington, D.C.

Friendship plays a vital role in helping people discover the meaning of life, the priest said.

People don't grow up to automatically possess certain values. Instead, he explained, people notice what is valued by those they love. Adopting similar values "binds us together."

People are "made for community," the priest observed, and friendship is the basic unit of community. By sharing their dreams with others, people derive a great deal of energy as well as "a sense of direction."

Lewis wrote in a book titled "The Four Loves" that friendship comes through sharing a vision. It is born when two people discover they have a common interest or taste or insight and "instantly they stand together."

Friendship is the instrument by which God reveals the beauties of other people to us, Lewis commented. He compared friendship to a feast where God has spread the table and presides.

Father Philibert suggested that friends fulfill a variety of roles for people. Some are especially talented at encouraging creativity. We turn to them when we are "on the brink of something exciting," Father Philibert said.

He remarked that his brother, an artist, always has people "hanging around him." The priest speculated that these people find their own creativity stimulated by that association. Creative friends have a knack of reassuring "us that what we want is worth" what is required.

Then there is the spiritual friend. This person listens to our late-night conversations and has the knack of inspiring us to get back on track, Father Philibert said. Such a friend reaffirms "that the dream is there even when all doesn't go well."

For adults, intensely preoccupied with their careers, friends offer the opportunity to relax. With friends, Father Philibert indicated, adults feel free to let aspects of their personalities emerge — aspects that are not related to their work: perhaps an ability as an athlete, or the ability to enjoy a social situation or to just have fun. This can be "a very liberating experience," he said.

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

of friends

tha and Mary. But he could also revel in the rowdy company of a tax-collector's cronies.

It became apparent, as time went on, that Jesus preferred the company of the lowly and oppressed of society — so apparent, in fact, that the more respectable people were scandalized.

It is interesting to speculate about a Jesus who would have chosen his friends exclusively from the ranks of the rich and powerful. One almost shudders at the thought.

For his intimate friends, Jesus chose a nondescript group of very ordinary people: fishermen, a tax collector, a political agitator. And he urged his friends to become still more ordinary — as trusting as little children.

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

FOOD...

...for thought

The surgeon struggled through many years of study and hard work to establish himself in his chosen specialty. Finally he achieved success: His colleagues accepted him as an authority; patients invariably admired his work.

Still, in time, he became restless.

Though he enjoyed his work, he found that it didn't exhaust his interests. So he enrolled in a welding class. At the first session he introduced himself without mentioning he was a doctor. Later, he explained that he had wanted the other class members to judge him strictly on his ability as a welder. Gaining recognition for this side of his personality was important to him, he said.

Was this doctor's action unusual?

According to Dominican Father Paul Philibert, probably not. He explained that people who have worked singlemindedly for success in a career often find themselves feeling somewhat stifled, somewhat one-dimensional. They can begin to feel isolated by their professions or careers. They fear that the only recognition they ever get is for their career achievements.

And this gives a clue to what people often seek from friends.

Father Philibert, who is director of the Center for the Study of Youth Development at The

Catholic University of America in Washington, D.C., said friends can fulfill the happy role of appreciating and applauding the further dimensions of our personalities. In fact, it is with friends that people may feel free enough to explore untested talents and abilities.

A similar theme is discussed by Holy Cross Father Bernard Mullahy in a recent book titled "The Splendid Risk" (University of Notre Dame Press).

He writes: "Human friendship means mutual enrichment and constant growth." Friendship means having the capacity to reach out to others.

Father Mullahy finds that friendship "is a unique kind of relation and commitment," one that "has no strings attached." For the Holy Cross educator, friendship involves "a mutual sharing of life...in the sense of sharing with each other those aspects of life that can be shared and that the friends consider precious."

Friends will be open and available to each other, he adds. And friends love not simply one or two qualities in each other; they love each other as they are, as whole human beings.

This, says Father Mullahy, "calls for a constant act of faith and hope, a readiness to respect and respond to the wholeness and uniqueness of others."

...for discussion

1. When it comes to friends, what matters most to you?

2. In Monica Clark's article, a friend brings someone "back to life." The writer suggests that friends really can help to communicate life to each other. What does this really mean? Can people really share life, give life?

3. Why talk about friendship during Lent? Do you see this as a topic of particular interest for Christians involved in a journey of faith?

4. Father David K. O'Rourke thinks that a look at the friends of Jesus shows that the Lord was able to overcome barriers that otherwise would have divided his friends. And Father O'Rourke suggests that this tells people something about the Christian community today, and a role Jesus fulfills in that community. What does Father O'Rourke mean?

SECOND HELPINGS

"Lent: A Time for Making All Things New," by Ethel Marbach. This four-page publication provides practical suggestions for celebrating the Lenten season. Mrs. Marbach quotes Father Henri Nouwen in observing: "Jesus in no way wants us to leave our many-faceted world. He wants us to live in it, but firmly rooted in the center of all things. Jesus does not speak of a change of activities...nor even a change of pace. He speaks of a change of heart." Mrs. Marbach suggests people look for ways to give of their time, energy and privacy in helping others during Lent. (The Catholic Update series published by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. 1982. 25-99 copies, \$20 each. Annual subscription, \$5.)

CHILDREN'S STORY HOUR

'I was Jesus' friend'

By Janaan Manternach
NC News Service

My name is Salome. I knew Jesus well.

I remember well when I first met him. He came home one evening with my husband, Zebedee, and my two boys, James and John. It was several years ago. We lived near the Sea of Galilee, where Zebedee and the boys were fishermen.

That evening Jesus had dinner with us. My husband and sons were very excited. James and John said Jesus called them and asked them to follow him. None of us knew what that meant.

We had a lovely meal. All of us liked Jesus very much. He was so strong but so gentle. He was sensitive and kind. I could have listened to him talk all night.

He talked in pictures. You could see and feel everything he said.

That night I made a decision that changed my life. I decided that if my two boys could go with Jesus, so could I.

I knew what I would do. I decided to help support Jesus and his work. Several other women friends had the same idea. Mary Magdalene was one of our group.

We went everywhere he went — always in the background, as women in our time often were — but always with him. We bought food and saw that he and his disciples got enough to eat. So many people came to Jesus for help that he hardly had time to rest. He certainly didn't have time to cook.

Jesus appreciated all that Mary and I and the others did for him.

He became our friend. He didn't try to hide from us how tired he sometimes got, and how discouraged.

He shared with us his dreams and hopes too. Some of my happiest memories are of evenings when Jesus just relaxed with his disciples and with us as we served a simple meal.

There were very tense moments too, and scary times. I worried constantly about Jesus after we began spending more time in and around Jerusalem.

We knew Jesus had many enemies. They did not like him because of what he said and did. Many nights I was so worried about him I could not sleep.

Then it happened. It was the saddest moment of my life. I stood not far from the cross, watching him suffer until he died. I held his dead body in my arms and helped lay it in the tomb. Mary Magdalene and I cried all that night.

But our tears soon changed to laughs. On the following Sunday Mary and I found his tomb empty. And Mary saw him alive. We all did in the evening. What a great day that was!

I have so many memories of Jesus. I feel he is with me even closer now than when we took care of him back in Galilee. I feel like one of the luckiest women in the world.

This fictionalized account of Salome is based on two biblical passages: Luke 5:8-11; and Mark 16:1-8.

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

If her sons could go with Jesus, Salome thought, then she could too. Other women had the same idea. They followed Jesus and he became their friend.



Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

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HOW ABOUT YOU?

- ☐ Imagine you are a child living near the Sea of Galilee. How do you think you would feel if your older brother came home one day and unexpectedly announced he was leaving home to follow an exciting prophet named Jesus?
- ☐ What could you do to remember your brother while he is away traveling with Jesus?

Children's Reading Corner

When we are with someone for a long time, they learn a lot about us and we learn a lot about them. Memories are part of the bond of love that holds people together when they have to be apart. In "A Book for Jordan," by Marcia Neufeld, 9-year-old Jordan learns this lesson after her parents' divorce. While visiting her father after several months of separation, he surprises her with a wonderfully healing book — a book of memories for them to share together. (Atheneum Publishers, 122 E. 42nd St., New York, N.Y. 10017. 1975. Hardback, \$8.95.)

St. Paul Hermitage residents celebrate birthdays

by JIM JACHIMIAK

Nora Lyons, looking back over her 101 years, says she has lived a simple life. "I wasn't much to go to parties or anything," she says.

But last week, there was a party, and she was the guest of honor. A number of residents at St. Paul Hermitage in Beech Grove attended a birthday party on March 8 for Mrs. Lyons, the oldest resident at the home. Also receiving recognition at the party was Frances Wagner, who turned 100 in December.

Mrs. Lyons has spent most of her life in Indianapolis, much of it with her mother and the rest of her family. "We had a grocery store on South New Jersey for almost 50 years," she says. She worked there during part of that time, and still remembers some of the customers by name.

For 15 years, her family lived in Phoenix, but "outside of that I have lived here all my life," she explains.

Mrs. Lyons was born Nora Fuerst in Indianapolis on March 11, 1883. "I only weighed a pound and a half when I was born," she says.

At the age of 30 or 35, she married Timothy Lyons in Sacred Heart Church on the Indianapolis southside. "We just had a family wedding," Mrs. Lyons recalls. They were married for 35 years and had no children.

She has lived at the Hermitage since 1962, and Mrs. Wagner came three years later.

"I was born in Crawford County, down by the river," says Mrs. Wagner, who turned 100 on Dec. 3. She and her family lived near the Ohio River and were members of St. Joseph Parish in Crawford County. "I had four brothers," she says, "and I had two sisters who died before I knew them."

The former Frances Vernia married Charles Wagner, a carpenter. While they had no children of their own, Mrs. Wagner says, "we adopted a baby and when she was about 20 she left home and went away like kids do."

After her husband's death, Mrs. Wagner came to Indianapolis to find work. She worked for a number of families living in Woodruff Place on the near eastside of Indianapolis, then moved to St. Paul Hermitage.



BIRTHDAY HONORS—Nora Lyons (left) displays a cake made for her 101st birthday. At a birthday party last week, she was honored as the oldest resident of St. Paul Hermitage in Beech Grove. Joining in the celebration was Frances Wagner (right), who turned 100 in December. (Photos by Jim Jachimiak)

Driver uses school bus for good of others

by CAROL MILLER

New Albany correspondent

Farming and driving a bus for the South Harrison School Corporation takes up the greater part of James LaPlant's time. He and his family own 135 acres near the town of Elizabeth. As one member of the family described it, "This is Old McDonald's farm. We have at least one of everything."

LaPlant's grandfather and great-grandfather were blacksmiths—a fact that does not surprise a person who meets LaPlant. He is a tall, muscular man with the physique one would assume a blacksmith would need.

A lifelong resident of Harrison County, he is married and has four children.

There was a time when LaPlant was a truck driver on the road more than he cared to be. Waking his children from their sleep so he could see them wasn't unusual—a frustrating experience for a man who enjoyed his family as much as LaPlant does.

Five years ago, when bids were taken for drivers for the school corporation, he submitted the necessary papers promising the Lord that if his bid was accepted he would use his bus for the good of his neighbors and others. The prayers were answered. He stays home. And he has kept his promise.

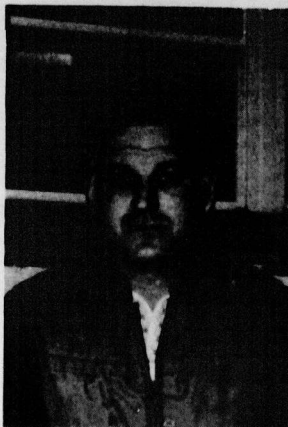
Picking out LaPlant's bus is not hard. On its side is a dove in flight, representing LaPlant's dedication to fulfilling a promise.

LaPlant and his family are members of St. Peter Parish in Elizabeth. It was through their involvement with a group who pray the rosary that the use of LaPlant's bus developed.

"We just decided there was a need for us to get together as a group. I just happened to be the one with a bus," LaPlant explains modestly.

Woman sues bishop for slander

LOS ANGELES (NC)—A \$6 million slander suit has been brought against the Los Angeles Archdiocese and Auxiliary Bishop Juan Arzube by a woman who is already suing the archdiocese because she says she was seduced by seven priests. The woman, Rita Milla, 22, said she was slandered when Bishop Arzube told a reporter from Spanish-language television station KMEH that she had a "bad reputation."



Jim LaPlant

Diplomatic ties closer, Cardinal Glemp says

ROME (NC)—Polish Cardinal Jozef Glemp of Gniezno and Warsaw said March 9 that progress was being made toward the resumption of diplomatic relations between Poland and the Vatican but that no date could be set for such a step. Cardinal

Glemp, primate of Poland, spoke to reporters at Rome's Leonardo da Vinci Airport as he landed for a stopover of three days on his return to Poland from a three-week pastoral visit to Poles in Argentina and Brazil.

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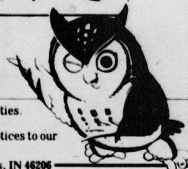
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THE ACTIVE LIST



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

March 16

A Lenten Pro-Life Friday Night Series begins at Our Lady of Lourdes Church on the subject "Challenge of Peace."

St. Thomas Aquinas Singles will play Volleyball in STA gym, 4600 N. Illinois, at 8 p.m. Novices and experienced players welcome. Call Judy 253-6934 for information.

St. Bartholomew Church, 732 Chestnut St., Columbus, will hold a Friday Lenten Service and Soup Fellowship at 6 p.m. in the parish hall. Free will offering.

A Jonah Fish Fry is offered at St. Joseph School basement, 5th and Ohio Sts., Terre Haute, from 4:30 to 8 p.m. Adults \$3.75, children under 12 yrs. \$2.50. Eat or carry out.

March 16-18

A weekend retreat on the theme "Intimacy and Celibacy" is offered at Kordes Enrichment

Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Fintan Cantwell will lead a Women's Weekend Retreat called "In Touch With God: Prayer and the Christian Community" at Fatima Retreat House, 3353 E. 56th St. Call 545-7681 for information.

A Tobit Weekend for engaged couples will be conducted by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple fee, \$20 deposit. Call 257-7338 for information.

Benedictine Sister Gwen Goss will conduct a Holistic Retreat at Beech Grove Benedictine Center. Deposit \$25, balance \$40. Call 788-7581 for information.

March 16-20

St. Vincent de Paul Parish, 1711 S. "T" St., Bedford, will hold a free Parish Community Retreat for anyone age 14 years or older, conducted by Beth Ann Hughes

and Rev. Robert Nygosek of the Beech Grove Benedictine Center. First session on Friday night begins at 7 p.m.

March 17

Ritter High School will sponsor its annual St. Patrick's Day Dinner Dance in the school cafeteria beginning with dinner at 7 p.m. Dancing to the music of Ron Hofer from 9 p.m. to 1 a.m. \$11 per person. For reservations call Sandy Litzelman 925-4190 or Mary Daehler 291-1459.

St. Pius X School Carnival will be held in Msgr. Ross Hall, 7200 Sarto Drive, from 11 a.m. to 3 p.m. Country Store, games, face painting, food.

St. Thomas Aquinas parish will host a daylong Development of Anti-Racism Training (DART) Workshop sponsored by the Indiana Inter-religious Commission on Human Equality. Contact St. Thomas Aquinas or Holy Angels rectories for information.

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues on the subject "Faith and Violence" from 9:15 to 11:15 a.m.

The Holy Family Council K of C Federal Credit Union will hold its annual meeting and St. Patrick's Day Dinner Dance beginning with registration and cocktail hour at 5 p.m. Smorgasbord dinner, dancing, music by the Fashionaires. Tickets \$9 per person. Public invited. Call the K of C 271-3682 or the Credit Union 271-7942 for reservations.

A Dialogue Session between Archbishop O'Meara and Religious is planned at St. Mary-of-the-Woods from 12 noon to 3:30 p.m.

The Fifth Wheeler Club will meet at 6:30 p.m. at the South Side K of C, 511 E. Thompson Rd., for a St. Patrick's Day corned beef and cabbage dinner, Bill Akin Band, and free beer from 7 to 9 p.m. Cost \$8. Call Betty

Martin 784-3239 or Martha O'Brien 786-2395 for reservations.

Christ the King Court #97 Ladies Auxiliary Knights of St. Peter Claver will sponsor a Fun Packed Variety Show from 9 p.m. to 12:30 a.m. on the lower level of the Claver Center, 3110 Sutherland Ave. Donation \$3 from members or at the door.

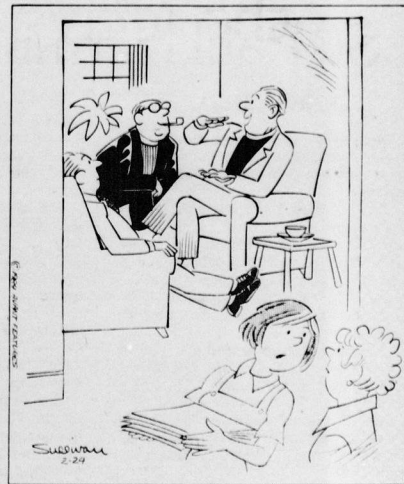
Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Michael Church from 9 p.m. to 12 midnight.

March 17-18

St. Michael Church, Bradford, will hold a Weekend of Reflection conducted by Franciscan Father Nicholas from Mt. St. Francis Retreat Center. Call Mrs. Wayne Johnson 812-366-3721 for information.

March 18

St. John's Festival of Arts 1983-84 presents guitarists Dan Henkel and Brian Johns and (Continued on next page)



"THEY LOVE THEIR COLLECTION BASKET STORIES, DON'T THEY?"

Workshop for widowed scheduled

Catholic Widowed Organization (CWO), a peer ministry support group for the bereaved under the auspices of the Archdiocesan Family Life Office, will offer "Toward a New Life," a workshop for the widowed on Sunday, March 25 from 1 to 6:30 p.m. at the Catholic Center.

Dr. Margaret Pike, director of St. Vincent Hospice Program, will give the keynote address, "Through Bereavement to Hope." As hospice director, she is in a unique position to observe and interact with grieving people. She will also present a workshop, "Making It Through the First Year," especially designed for newly bereaved men and women.

Other workshops and their presenters include: "Loneliness—From Alone to Alive," an open discussion on loneliness—admitting it, confronting it and emerging on the positive side, by Providence Sister Gwen O'Malley, social worker/pastoral associate, St. Philip Neri; "Re-entering the Social World," an examination of moving from the couple to single status, single groups and over-

coming the "fifth wheel" fear, by Ruth Webster, 25 year widow and experienced facilitator of adult groups; and "Discovering Your Personality Type," a lighthearted look at introverts and extroverts, optimists and pessimists and if it matters which you are, by Valerie Dillon, director of the Archdiocesan Family Life Office.

Father Stephen Jarrell will offer Mass at 4:30 p.m. in Blessed Sacrament chapel followed by dinner at 5:30 p.m. in the Catholic Center.

"This is our third annual workshop for the bereaved," explained Neatha Diehl, who founded the organization in 1981 with Ann Wadelton. "We'd like to have as many people come as possible."

People who've come before have been saying how great the workshops were.

"Ever since CWO started we've been committed to showing that the Church cares, providing peer ministry support and help for children of the bereaved," Diehl continued. "Anyone is welcome to attend the workshop—you need not be bereaved; persons working with the bereaved or wishing to accompany a widowed parent may do so."

The fee for the workshop is \$10 (negotiable) and includes dinner. Registration should be made by March 20 with Catholic Widowed Organization, Catholic Center, P.O. Box 1410, Indianapolis, IN 46206, or call 317-236-1596.

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The Active List

vocalist Ellen Henkel Woody in a free concert at St. John's Church, 126 W. Georgia St., at 4:30 p.m. Mass follows at 5:30 p.m.

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

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

St. Barnabas Church, 8300 Rahke Road, holds a Sign Mass for the Deaf every Sunday at 9 a.m.

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

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Jude Church from 9 p.m. to 12 midnight.

March 18-21

Holy Angels Church, 740 W. 28th St., will hold a Parish Revival beginning each evening at 7 p.m.

March 19

St. Thomas Aquinas Singles monthly meeting will feature Mike Dean of Merrill Lynch discussing investment plans. Call Judy 253-6931 for information.

A St. Joseph's Day Party will be held at 8 p.m. at the ISU Campus Center, 5th and Mulberry Sts., Terre Haute. Everyone invited.

Franciscan Father Justin Belitz and Providence Sister Rose Loretto will conduct the annual Day of Recollection for the Guardian Angel and St. John Bosco Guilds at Fatima Retreat House, 5353 E. 56th St., from 9:30

a.m. to 2 p.m. Call CYO 632-9311 for information.

Archbishop O'Meara will meet with Religious from 5:30 to 9 p.m. at the Beech Grove Benedictine Center.

The first session of a Divorce Recovery Program sponsored by pastoral counselor Jane Hellmann will be held at St. Ann Church, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m. Call 812-232-6832 for information.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold a Communal Penance Service at 7 p.m. Extra priests will be available.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Michael Church from 9 p.m. to 12 midnight.

The Daughters of Isabella, Our Lady of Everyday Circle #1133, will hold their regular monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

A Lenten Series of Lectures by Msgr. Raymond Bosler, sponsored by St. Andrew's parish, Richmond, continues at the Tri-Parish Center with "The Inside Story of Vatican II" from 7 to 9 p.m.

March 20

The Children of Divorce Program sponsored by Catholic Social Services continues at the Catholic Center, 1400 N. Meridian, from 7 to 9 p.m. Call 236-1500 for information.

Separated, Divorced, Widowed, Single and Remarried Catholics will meet at 7:30 p.m. in the school basement of Sacred Heart parish, Terre Haute. Call 812-324-9359 or 812-466-1727 for information.

The Napoleon—Millhouse—St. Dennis free Focus on the Family film series for adults continues at Millhouse with "Preparing for Adolescence: Peer Pressure and Sexuality."

The Mature Living Series at Marian College will feature Fr. Francis Bryan speaking on "The World of Scripture" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall.

The Adult Catechetical Team of St. Mark's Church, corner of U.S. 31 and Edgewood Ave., presents the second of Msgr. Raymond Bosler's three question and answer sessions at 7:30 p.m. Topic: "Liturgy and Sacraments."

St. Francis Hospital's Family Resource Center presents the second of two sessions on "Managing Personal Stress" from 7 to 9 p.m. Call 783-9883 for information.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. Mark Church from 9 a.m. to 1 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at Holy Name Church from 1 to 7 p.m.; and at St. Matthew Church from 9 p.m. to 12 midnight.

March 21

The Spirituality: Sacrifice and Service Series at St. Joan of Arc Church, 42nd and Central, con-

tinues with Frank and Gerianne Savage discussing "Family Spirituality" at 7:30 p.m.

The Beech Grove Benedictine Center Sesquicentennial Series will deal with the topic "Women" from 7:30 to 9:30 p.m. Call 788-7581 for information.

The Catholic Widowed Organization (CWO) will meet for 5 p.m. Mass in Cathedral Chapel followed by a 7:30 p.m. regular meeting at the Catholic Center. A tax expert will discuss figuring taxes.

An Ecumenical Brown Bag Luncheon will be held at 12 noon at the Bedford Presbyterian Church, 1504 "L" St., Bedford. Speaker for the Lenten talk will be Fr. Frank Eckstein.

Chadard Alumni Association will sponsor Dr. Bop and the Headliners at the Vogue at 7:30 p.m. Pre-sale tickets for persons over age 21 are available at \$5.50 at 52nd St. Pub. The Vogue, Tin Star and Snooty Fox.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; at St. Thomas Aquinas Church from 11:30 a.m. to 1:30 p.m.; at St. Ann Church from 7 to 11 p.m.; and at St. Mary Church, Richmond, from 12 midnight to 6 a.m.

March 22

The 1984 Inter-Parochial Music Festival will be held at the Convention Center at 7:30 p.m.

Marian offers series for senior citizens

Marian College will offer an Elderhostel program, three non-credit courses for persons 60 years of age and older, from June 3 to 6 for the first time ever. The offering of the program marks Marian's joining the network of over 600 institutions here and abroad providing on-campus academic programs for seniors.

The courses, which include: "Contemporary Social Issues," "Adventures in Self-Awareness," "The Many Faces of Me" and "Arm Chair Tours of Various Countries," do not assume any previous knowledge of the subjects. There will be no

exam, grades, or required homework, but instructors will suggest outside reading and continued study.

The fee for one week is \$190 per person, and this includes room, meals, instruction and activities. Those living nearby may register as commuters for a cost of \$70. Residential guests should contact the national Elderhostel Office, 100 Boylston Boston, MA 02116 for reservations. Commuters should register with Sister Miriam Clare Hescamp, Elderhostel, Marian College, 3200 Cold Spring Road, Indianapolis, IN 46222, 317-924-3291.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6 p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Jude Church from 9 p.m. to 12 midnight.

March 23

Our Lady of Lourdes Lenten Pro-Life Series continues on the subject of the "Elderly."

St. Vincent de Paul Knights of Columbus, 2202 "M" St., Bedford, will hold a Lenten Fish Fry from 6 to 8 p.m.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at Holy Spirit Church from 6:30 a.m. to 6

p.m.; at St. John Church from 10 a.m. to 3 p.m.; and at St. Monica Church from 9 p.m. to 12 midnight.

March 23-24

Fr. Jeff Godecker will lead a weekend retreat on Spirituality for Singles at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$55, pre-registration \$15. Call 257-7338 for information.

An Intensive Journal Workshop will be conducted by Benedictine Sister Maria Tasto at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

March 23-25

A Special Singles Weekend is offered at Mount St. Francis (Continued on next page)

Four lectures on liturgy open to public

St. Meinrad School of Theology will present "The Law of Worship," a free series of public lectures to be given on March 19 and 22 by Benedictine Father Aidan Kavanagh in the theater in St. Bede Hall.

Father Kavanagh, a liturgical studies scholar and monk of St. Meinrad Archabbey, taught in St. Meinrad School of Theology in the early 60's. He is currently professor of liturgy at Yale Divinity School. Before that, he directed the

graduate program in liturgical studies at the University of Notre Dame, where he also founded the Murphy Center for liturgical research.

The featured lectures are: "A Theology Called Liturgical" at 3:30 p.m. and "Liturgy: Of God or About God" at 7:30 p.m., both on March 19; and "Liturgy, Canonicity, Eschatology" at 3:30 p.m. and "Liturgy and Normalcy" at 7:30 p.m., both on March 22.

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Gwen Goss, OSB, Beth Ann Hughes

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1984

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Fr. Jeff is currently Chaplain at the Catholic Student Center, IUPUI. He is known to many in the archdiocese through his frequent articles in *The Criterion*.

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Pope suggests guidelines for Lent

Mass celebrated and ashes distributed to students

by Fr. KENNETH J. DOYLE

ROME (NC)—Pope John Paul II celebrated Ash Wednesday with 10,000 Rome high school and college students and told them that Lent was a time for going in three directions: towards themselves in self-discipline, towards God in prayer and towards other people in service.

On a grassy plain in front of the entrance to the Catacombs of St. Callistus, the pope celebrated a late-afternoon Mass March 7 for the youths, most of them clustered in parish groups.

After blessing and distributing ashes, he held an informal dialogue with the congregation for nearly half an hour and announced that he would go later this year to

South Korea, Thailand, Papua New Guinea and the Solomon Islands.

Previously, the Vatican had confirmed that the pope would visit South Korea May 3-7, but his mention of the other three countries was the first official confirmation that these would also be stops on his Pacific journey.

"Lenten practice," the pontiff said in his homily, "suggests that we orient ourselves in three basic directions."

A movement towards ourselves, he said, helps bring about "the victory of the will over sensual humanity" and constitutes the "fast" of which Lent speaks.

The movement toward God expresses the orientation

of human beings toward the transcendent and results in prayer, the pope added, while an opening to other people in service describes the aspect of Lent called "almsgiving."

The catacombs were early Christian burial grounds during the Roman persecutions. The pope told the young people that "this place itself has its eloquence."

"The age of the catacombs was the age of martyrs, of heroic testimony to the Gospel of Christ," said the pope.

He called on today's youths to be "confessors of Christ."

During his informal talk, the pope said that in 1946, when he first arrived in Rome as a recently-ordained priest, he understood the attraction

Rome had for him when he visited the catacombs "where one can almost feel the presence of the first Christians."

The pope called his planned trip to South Korea, Thailand, Papua New Guinea and the Solomon Islands a visit to "countries in which Catholics are a minority and where instead there live people of other religions which are non-Christian."

"We ought to seek a dialogue with them," said the pope, "an ecumenical dialogue."

Following the Mass, the pope descended into the catacombs, four floors of burial corridors which twist for about 12 miles, and prayed at the Crypt of the Popes, where nine of his predecessors were buried.



NEW OFFICERS—St. Mary of the Knobs' senior citizens recently elected new officers. They are: (standing from left to right) Edith Fenwick, first vice president; Grace Naville, president; Catherine Koetter, treasurer and Hilda Becht, secretary. Seated are Harry Naville, left and Bernard Koetter, sergeants at arms. (Photo by Carol Miller)

Choir members sought for Chrism Mass

Singers are being sought by the Office of Worship for a special choir that will perform at the Chrism Mass on Tuesday, April 17 at 7:30 p.m. at SS. Peter and Paul Cathedral.

Rehearsals will be on

April 3 at the Catholic Center and April 10 at the Cathedral, both at 7:30 p.m.

Those interested in participating should call Dolores Augustin at 236-1410 at the Catholic Center Business Office by March 27.

The Active List (from 17)

Retreat Center for single, divorce or separated persons. Call 812-923-8817 for information.

Fr. Lawrence Moran will conduct a Women's Weekend called "Happy is the One Who Walks in the Way of the Lord" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

March 24

Fr. Jeff Godecker's IUPUI series on The Spirit of Thomas Merton continues with "Merton's Social Critique" from 9:15 to 11:15 a.m.

Providence Sister Catherine Brousseau will speak at an Election '84 Workshop sponsored by Network, a Catholic social justice lobby, at Beech Grove Benedictine Center from 9:30 a.m. to 2:30 p.m. Call 788-7581 to pre-register.

St. Catherine of Siena Court #109 St. Bridget's Annual Card Party and Luncheon will be held at Madame Walker Urban Life Center Ballroom from 12 noon to 4 p.m. Tickets \$8. Call 923-5602 or 637-7711 for information.

St. Thomas Aquinas Singles will meet for a Video Party at Dan Jann's home. Call 842-0855 for information.

St. Vincent de Paul Church, Bedford, will host a free Lenten Breakfast at 7 a.m. in the school cafeteria, 903 18th St.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Michael Church from 9 p.m. to 12 midnight.

March 24-25

Benedictine Sister Gwen Goss, and Beth Ann Hughes will conduct a weekend on Spirituality and the Single Life at Beech Grove Benedictine Center. Call 788-7581 for information.

March 25

The Catholic Widowed Organization (CWO) will hold its Third Annual Workshop from 1 to 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$10 cost

includes dinner. Mail reservations to: CWO—Family Life Office, P.O. Box 1410, Indianapolis, IN 46206 before Mar. 20.

St. John's Festival of Arts 1983-84, presents organist Carol Ann Esselhorn-Sweeney in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows.

Franciscan Father Martin Woller will conduct a Tobit Marriage Preparation Program at St. Louis Church, Batesville, from 9 a.m. to 6:30 p.m. \$10 per couple cost includes lunch. Call 812-934-3204 before Mar. 18 to register.

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

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

Perpetual Adoration of the Blessed Sacrament before the Tabernacle will be held at St. Jude Church from 9 p.m. to 12 midnight.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; SATURDAY: Hartman Hall, 6:30 p.m. LUNCHEON: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Academics and sex are top priorities of Catholics

NASHVILLE, Tenn. (NC)—A new survey of fifth-through ninth-graders from 13 religious groups and agencies shows that Catholic students care more than others about academic success but that they are also "more interested and active in the area of sexuality," according to Marianist Brother • Bruno Manno, a researcher.

Brother Manno is director of research for the National Catholic Educational Association (NCEA), one of the sponsors of the project.

The \$500,000 research effort involved 8,165 adolescents and 10,467 parents from religious denominations and youth-serving agencies. Part of the survey was a study of 1,100 Catholic elementary school students and 1,000 parents conducted by the NCEA.

The survey said that American families are healthier than "the common stereotype of American family life." It said that the parents and children surveyed represent families "relatively immune to major crises such as chemical dependency, abuse or violence."

In the February issue of *Momentum*, the NCEA magazine, Brother Manno cited differences between the national sample and the Catholic component.

He found that there may be a "Catholic work ethic that rivals the Protestant one" being transmitted from Catholic parents to their children. Those parents give a high ranking to "being successful" and "having lots of money" as desired values in life.

Brother Manno found that Catholic students do more homework and report a more orderly and positive school environment. However, they also have what he called an "achievement anxiety." They are less optimistic than other students as to how well they are doing academically. They also worry more in other respects," such as whether they will be able to get a good job.

Brother Manno also said Catholic youth "report higher frequencies of thinking about sex and they date more often." At the same time, they expressed more interest than other young people in

programs which could help them better understand sexuality.

Catholic youth are more likely to see abortion as wrong, but adhere slightly less to other traditional moral positions and are more likely to use alcohol, smoke cigarettes and attend parties where alcohol is used, Brother Manno reported.

The overall report said that the young adolescent "has more redeeming qualities than many are willing to admit." Despite an onslaught of biological and emotional changes, the vast majority of youths are doing constructive things such as "building friendship skills, growing in empathy, valuing parents and family, struggling with issues of freedom and independence, opposing racial discrimination, caring about the hungry and the poor and

contemplating the future," the report said.

It said that the survey might not be representative of the total population because the sample was chosen from church-related families.

The survey noted some trouble spots, including:

—The nearly 20 percent of young people who experiment with sexual intercourse, as reported by seventh-, eighth- and ninth-grade students;

—The worry about sexual and physical abuse that a significant number of adolescents expressed;

—The involvement some young adolescents have with alcohol and marijuana;

—The worry about nuclear destruction that adolescents expressed;

—The tension experienced by some families, including family violence and marital conflict;

—The relatively commonplace occurrence of some forms of aggression among adolescents and the social alienation experienced by some youths, particularly males.

The survey was conducted by Search Institute of Minneapolis, an independent,

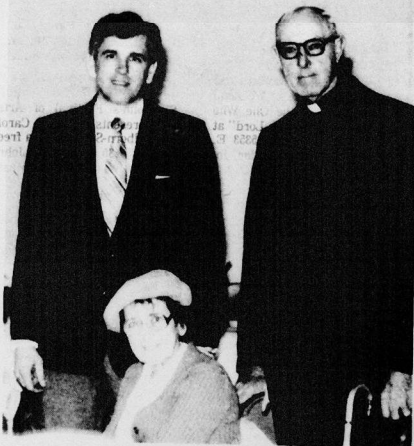
non-profit organization which has done youth-related research for 25 years. Funding was from Lilly Endowment, Inc.

The survey was released at a Feb. 26-29 conference on "Listening to Early Adolescents and their Parents" in Nashville.

Beirut destruction called extensive

NEW YORK (NC)—Destruction in the Lebanese capital of Beirut has been so extensive that every resident has been directly or indirectly affected, said Joseph Curtin, Catholic Relief Services director in Lebanon. In an interview March 6 at CRS headquarters in New York, Curtin said that many Beirut residents have had

family members killed, wounded or kidnapped while others have seen their homes destroyed or damaged. Curtin said the need for housing is particularly acute. About 500,000 people have been displaced and no national housing construction is currently underway, he said.



COMBINED COMMEMORATION—St. Bridget parish, Liberty, held a combined celebration on March 3 for its pastor, Father James Barton, also director of the Propagation of the Faith for the archdiocese, who marked his 40th anniversary to the priesthood, and the sesquicentennial of the archdiocese. The festivities began with a sesquicentennial liturgy followed by dinner and a program presented by the school children. The program was concluded with parish council member Charles Jones leading the group in a decade of the rosary. Offering Father Barton congratulations are (top photo) Mike Blackwell, parish council president and Mary Ann Sansone, the oldest parishioner. Below, Father Barton is seen in the company of (left to right) Michael Reuss, Carrie Ramey and Matthew Reuss (Mike's twin). (Photos by Ruth Alderson)

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SCHOOL CELEBRATION—Oldsters and youngsters (top photo) take part in a candlelight procession at the Grandparents' Day all-school liturgy celebrated by Father Chuck Fisher on Friday, March 2 at Sacred Heart in Terre Haute. The Mass was the highlight of the week long celebration Sacred Heart School held in honor of Catholic Schools Week and its 60th anniversary. Below, (left to right) Jennifer Rusin, Joan Cocozzoli and Trevor Stergar check out the cornerstone. (Photo courtesy Nancy Nation)

YOUTH CORNER

Business, pleasure mark youth gathering

by SUSAN M. MICINSKI

St. Mary of the Woods College provided the setting for 87 Terre Haute Deanery youth and adults who gathered to celebrate Sesquicentennial Youth Day, "This One's For You(th)," on March 3.

"The day gave youth from 10 of the deanery's 13 parishes and several non-Catholic friends a chance to get to know one another better," said Paula Sasso, deanery coordinator of youth ministry and facilitator and coordinator of the youth day.

Afternoon workshops included: "Positive Peer Pressure," by Cara Roehr, child/adolescent consultant for Hamilton Center; "Why Care About the Rest of the World?" by Providence Sister Kathleen Desautels,

director of alumni affairs for St. Mary of the Woods; and "How to Talk to Your Friends About the Bible," by Father Chuck Fisher, pastor of Sacred Heart and administrator of St. Ann parishes in Terre Haute.

Swimming, basketball, volleyball and games in the gym followed the workshops. Mass was celebrated in Foley Chapel, and a dinner and dance were held in the 1840 Room of LeFer Hall.

Planning for the youth day began in September. A planning committee determined that its purposes were to let youth get better acquainted; provide educational opportunities; and above all, be fun. Each parish took responsibility for part of the day—food, ice breakers, liturgy, dance.

Chataud High School will hold its fifth annual Father-Son Mass and Banquet on Sunday, March 18. Mass will be celebrated at 5 p.m. at Christ the King Church, followed by dinner in Chataud's cafeteria. Juvenile Court Judge Valan Boring will be guest speaker, and will discuss "Christian Commitment as a Bond Between Fathers and Sons."

Chataud students Morey Doyle, Laura Wojciehowski, Scott Engelking and Mary Walsh will attend a Youth Congress in Washington, D.C. beginning March 29. They are among 111 juniors from Indianapolis who will tour the capital and be guests of Indiana senators. They will participate in a mock Congress which will work on (See YOUTH on page 21)

Shyness is common problem

Overcoming it will take time

by TOM LENNON

Question: How do you overcome shyness, especially around people your own age?

Answer: First, no one who is shy should feel unusual or alone or like some kind of oddball. At least one study has shown that 95 percent of Americans have experienced shyness at one time or another. One of the most frequent questions from my readers has to do with shyness.

That knowledge may be of some comfort, but it doesn't solve the problem. What does a person do about shyness?

As a rule, don't look for magic or instant cures. I have no suggestions that will enable you to feel at ease tomorrow with the most

beautiful girl or the most handsome boy in your class.

Take it slowly, begin with small efforts and look for only small successes in the beginning. Expect a few failures along the way and don't be overly dismayed when they occur.

Why not try a brief exchange with someone you've never or only rarely talked to before. Open the conversation with some ordinary remark about how tough the math exam was, or how you wish the weather was warmer, or what you saw last night on television, or whatever else may seem appropriate at the moment.

If the conversation fizzles out, don't worry. You have made an effort, and that is all important.

Keep making an effort. Look for hobbies or other projects you can work on with others. A shared venture makes conversation easier.

Finally, consider the Beatles, who first toured the United States 20 years ago. Their popularity and success were by no means instantaneous. They worked long and hard in many smoke-filled bars in Liverpool, very slowly perfecting their art and talent. It wasn't easy.

So it is with overcoming shyness and learning to be at ease with people your own age. It takes time, but it can be done.

(Send questions or comments to Tom Lennon, 1312 Massachusetts Ave. NW, Washington, D.C. 20005.)

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SESIQUICENTENNIAL YOUTH DAY—Terre Haute Deanery youth and adults celebrated March 3 as Sesquicentennial Youth Day, "This One's For You(th)." Held at St. Mary of the Woods College, the day offered spiritual, educational and leisure activities. Pictured here are youth and adults playing ice breaker, "People Bingo." (Photo by the late Walter Shelton)

Speaker seeks peer ministry

BILLINGS, Mont. (NC)—Asking the youth of the parish to set up chairs in the gymnasium is not a call to ministry, said Brian Reynolds, co-founder of the Northeast Center for Youth Ministry, at a peer ministry workshop in Billings.

"Peer ministry is not involving the youth group... in doing those activities no one else wants to do," Reynolds said at the Feb. 24-25 National Peer Ministry Training Program regional workshop. The program was sponsored by the Diocese of Great Falls-Billings for adults involved in ministering to young people.

"Encouraging the youth in our churches to serve each other is one approach to enablement, which is ministry in itself," he said. Adults working with and for youth need to "establish relationships of trust and challenge" that will lead young people to "growth, self-confidence and service to others."

To help young people bring each other into responsible participation in the work of the church community, Reynolds said, their skills need to be recognized and developed, opportunities must be offered

for them to use their talents and a support system should be provided.

The final stage of this is the transmission of tradition, Reynolds said. "They will know themselves as called and sent forth as witnesses for the kingdom."

The workshop included some teen-agers who came with their adult advisers.

Callie Jenkins of Great Falls, Mont., said "being a teen-ager is a hard time" and she came in hopes of finding new ways of "bringing God into the lives of my friends," while continuing to develop her own faith life.

The National Peer Ministry Training Program was developed by Reynolds, Rosemary Cingari and John Roberto as a project of the Northeast Center for Youth Ministry. From 1979 to 1981 the center, which has its headquarters in Paterson, N.J., conducted a series of programs to test the model.

With more than 500 young people trained as peer ministers, Reynolds said, "the results of this program in the lives of youth can best be seen through the variety of settings in which young people are ministering to their peers."

He said young people act

as advocates for parish and high school retreat programs and plan and initiate social events to build a sense of community. Others work with school personnel and parish councils.

Youth corner (from 20)

actual legislation being considered by Congress.

St. Lawrence School was well represented at the CYO music contest held earlier this month at Chatard. Paula Feist, Kelly Caito and Michelle Kempf all received first place for piano solo.

Other winners included: Cathy Briscoe, first place for voice solo; Paula Feist and Cassie Ator, first place for vocal duet; Treloar Tredennick and Gina Carpenter, first place for flute solo; Anna Marie Fish, first place and overall award for piano solo; Joan Rufo and Anna Marie Fish, first place and overall award for piano duet; Pat Harris, second place for trumpet solo; and Joan Rufo, first place for piano solo.

In addition, St. Lawrence's swing choir won a first place and received perfect marks. The members were: Mike Alerding, Jayme Allen, Amy Arominski, Cassie Ator, Gina Carpenter, Paula Feist, Mike Folsom,

Colleen Hafner, Michelle Hiles, Eileen Kramer, Keith Larson, Steve Maude, Brian Minter, Joanna Parsons, Tim Rodgers, Joan Rufo, David Ryser, Lisa Smith and Seri Walton.

The 27th Annual Archdiocesan CYO Convention will be held April 13 to 15 at Roncalli High School in Indianapolis. This year's theme is "The Challenge to Discover." Planned by the 1983-84 archdiocesan youth council, the convention aims at investigating lifestyles and careers, enhancing self-worth, discovering what it means to be Catholic and making new and renewing old friendships. A new youth council will also be elected at this time.

Michael Pence, a college counselor, will be the keynote speaker. He will explain how the Catholic faith can be meaningful in today's society.

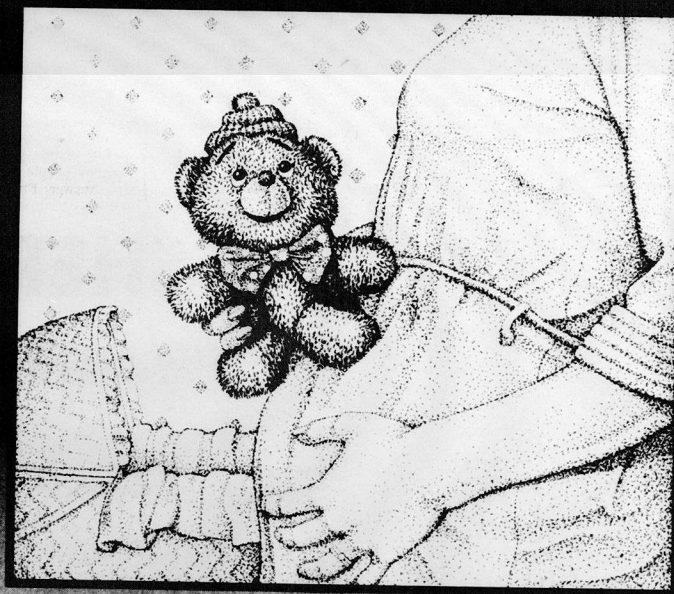
Cost for youth delegates and adult registrants is \$16 for pre-registration and \$17

for late registration. Recent high school graduates are welcome to attend, but must also be registered. A \$5 non-refundable deposit must accompany each registration. Registrations received after April 9 will be considered late.

Housing for out-of-town guests will be provided by Indianapolis delegates and friends. Delegates are not allowed to make their own housing arrangements. Permission will be granted for delegates to stay with relatives if this request is made. For further information contact deanery directors or CYO at 317-632-9311.

'Lifesigns'

Sunday, March 18, "Lifesigns," the radio show for youth, will feature "Pain" with Secina High School students. The program is aired at 11:30 a.m. on WICR 88.7 FM.



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...ING TIME—A 14-year-old armed robber sits on his bunk in solitary confinement in Okechobee, one of three Florida training schools cited for inhumane treatment in "Old Enough to Do Time." The March 21 PBS documentary examines the new get-tough juvenile justice policies across America. Daniel J. Trivanti of NBC's "Hill Street Blues" is host and narrator. (NC photo)

Media ministry center closes

LOS ANGELES (NC)—The Center for Communications Ministry will close by the end of 1984, but its publication, Media and Values, will continue, the center's board of directors has announced.

Funding has been received for a final series of religious communications seminars, the announcement said.

The decision to close the Los Angeles-based center was made by board members after evaluating response to a 1983 appeal for funding for 1984 programs.

"We are saddened, but this was the only realistic decision to be made," said board president Ann Redmond, a Pasadena, Calif., lawyer. "We received many

appreciative comments about the contributions the center has made in its eight-year existence and some help toward meeting immediate expenses, but apparently the time is still not right to mobilize a coordinated national effort for communications education and training."

She said the board was pleased that Media Action Research Center Inc. plans to continue Media and Values, the center's media comment magazine, and that seminars for religious leaders will continue during 1984.

Media and Values will become a nationally-supported interfaith publication providing a values-oriented perspective on the media age, according

to the center's announcement.

The Center for Communications Ministry has been operated in Los Angeles since 1975. The center was founded as the National Sisters Communication Service and more than 300 nuns, brothers and priests were introduced to communications ministry at the center's early seminars on basic skills in religious communications.

"Our goal was always to demystify the use of media in the church while promoting professional standards," said the center's founder and executive director, Sister Elizabeth Thoman, a member of the Congregation of the Humility of Mary.

Russian fable presented in cartoon special

by HENRY HERX

NEW YORK (NC)—Working in animation is both time-consuming and costly, with budgets well over twice those of live-action subjects. For this reason, relatively few animated works appear on financially burdened public television.

That makes all the more noteworthy an animated program with the imaginative quality of R.O. Blechman's rendering of "The Soldier's Tale," airing March 19, 9-10 p.m. on PBS.

Conceived as a theater piece by Igor Stravinsky in 1918, "The Soldier's Tale" is based on a Russian children's fable about the struggle between the human spirit and a materialistic world. With music by Stravinsky and narrative by Swiss poet C.F. Ramuz, the piece centers on the experiences of a soldier returning to his home and fiancée from the trenches of World War I.

Along the way he meets the devil, who invites him to stay for a few days so he might learn to play the soldier's violin. The devil's kingdom, however, beguiles the naive soldier who reckons the passing years as but days.

When at last he reaches home, he finds the village changed, his fiancée happily married and himself regarded as a ghost of someone long dead.

His expectations shattered, he returns to the road where again he meets the devil. No longer an innocent, he rejects the temptations of wealth and power and goes his own way. Reaching a new kingdom and a second chance at happiness—this time with a princess—he uses his violin seemingly to triumph over the devil. But at the end, the devil gets his revenge.

Blechman, whose cartoons in The New Yorker and elsewhere have earned him fame as an illustrator, has contrasted the gentle nature of the soldier, who wears a flower in his fatigue cap and loves music, with the evils of a coldly mechanistic world whose chief metaphor is that of the communications media—film, records and the telephone.

Blechman's line drawings express the bewilderment of the soldier and his strange pilgrimage. Animating Blechman's graphic concepts is a battery of artists under

the direction of associate producer George Griffin.

Voices on the soundtrack, most notably that of Swedish actor Max von Sydow as the devil, add to the visual characterization of the figures.

Stravinsky's music, considered by his contemporaries as controversial, is performed by the Los Angeles Chamber Orchestra under the direction of Gerard Schwarz. The dissonance of the score reflects the chaos of the post-war period. For Stravinsky, a Russian exile living in Switzerland, the work was a personal expression of his own sense of uprootedness.

The piece conveys as well the sense of loss that followed the Great War and the need to find new meanings in life. For the artist, this meant searching for a way to bring order to an irrational world.

The work does not propose any solution, but suggests that the journey leads somewhere beyond the limited boundaries of the physical world.

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

Prof sees bright future for newspapers

ST. BONAVENTURE, N.Y. (NC)—The broadening interest of people in the events of the world around them guarantees a healthy future for newspapers, said a journalism professor at St. Bonaventure University.

Russell J. Jandoli, founder of the Franciscan-run university's journalism department, predicted that newspapers will have increasing circulations, will be wealthier than ever and will be better than ever.

Jandoli continues to teach journalism at St. Bonaventure after retiring as department chairman last year. He headed the department for 34 years.

"Trends in the last few years affirm the future of newspapers," he said. "In 1983, for instance, the communications industry outperformed the overall U.S. economy and it will continue to do so in 1984."

Increases in the media, he

said, have come because of broadening public interest in world events. People are more educated, hungry for information and culture. "The more the public knows, the more it yearns to know," he said.

He recalled the "doomsday people" who predicted the end of newspapers when radio became commercial in the early 1920s.

The same people saw the end of newspapers, magazines and radio when television came along in the late 1940s. Their modern counterparts, confronted with the "impending success of the satellite, teletext and videotext, are at it again," he said.

He said today's journalism students need not only writing skills, but also "more than ever a broad, sound liberal arts education, interests as wide as the universe, a capacity to think and to write."

Jesuit preaches via radio

NEW ORLEANS (NC)—Jesuit Father Harold F. Cohen of Loyola University in New Orleans can preach the Gospel to Africa without leaving Louisiana.

His daily 15-minute radio program of teachings from Scripture, "A Closer Walk," began broadcast March 1 via Radio Africa from Bata, Equatorial Guinea, on Africa's west coast. "A Closer Walk" also is beamed to Europe and North America on international shortwave radio.

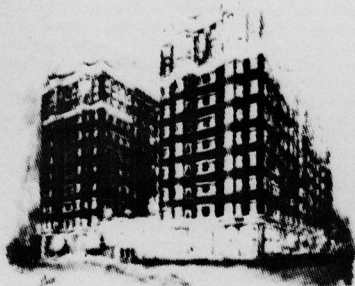
Father Cohen also gives Scripture teaching over two

New Orleans radio stations, including WWL-AM, a 50,000-watt station heard in much of the United States.

"When 'A Closer Walk' began three years ago, we stepped out with no money budgeted for radio time but with the faith that God would provide, if he wanted this," said Father Cohen. "To date, thanks be to God, we have been able to pay all our bills."

Some contributions come in through the mail but most financial support comes from participants in a charismatic prayer meeting Father Cohen leads each week.

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OBITUARIES

† **ARMSTRONG, Catherine**, 88, St. Philip Neri, Indianapolis, March 5. Mother of Mary Vorhies, Doris Rister, Leon and Edward.

† **DAVIS, John R.**, 65, St. Andrew, Richmond, March 3. Brother of Mary Taylor, George M. and Charles L.

† **EDER, Henry Edward**, 69, St. Mary, North Vernon, February 28. Husband of Josephine (Kitchner); father of Mary Jean Taylor, Patricia A. Hahn, Henry J., Charles R., David Lee and Jerome F.; brother of Richard, Margaret Wade and Bertha

Bowen; grandfather of 10; great-grandfather of one.

† **HOFF, Mary A.**, 84, St. Michael, Brookville, February 26. Mother of Rosemary Audritsh, Marjorie Morin, Mildred Lang, J. Edwin, Carl, Thomas and David.

† **JOYCE, Bernard**, 77, St. Mary, Rushville, March 6. Husband of Frances Rodgers; father of Michael, James, and Anna Karen Pennington; grandfather of eight; great-grandfather of four.

† **McFALL, Jess**, 85, St. Paul, Tell City, February 28. Father of Dell.

† **MILLER, Claude A.**, 87, Assumption, Indianapolis, March 3. Husband of Albera L.; father of Mary C. Paul, Roberta L. Brown, Paul L., Richard J., Ralph A. and Eugene A.; brother of Ralph H. Paul, J., Michael L., Frank, Richard, Florence Mason, Geraldine Johnson and Ruth; grandfather of 34; great-grandfather of 38.

† **O'NEAL, Jeffery**, 15, St. Andrew the Apostle, Indianapolis, March 5. Grandson of Blanche; son of Claudette.

† **PETERS, Anne Elizabeth**, 26, St. Michael, Brookville, February 17. Daughter of Dr. Elmer and Agnes (Kotlos); sister of Dr. John, Joe, Nicholas, Andy, Eleanor and Mary Susan.

† **REIS, Vaye Jean Hoshor**, 55, St. Michael, Charlestown, February 26. Wife of Harold; mother of Kelly, Kimberly Stephens and Carrie Jo; sister of Tom Long.

† **RENNEKAMP, Martha**, 90, St. Peter, St. Peter, March 3. Mother of William and Alvin; grand-

mother of eight; great-grandmother of 15.

† **RIEHL, Alice Rose**, 60, St. Paul, Sellersburg, March 4. Mother of Robert, Jr., Tony W., Eddie, Darlene King and Kathy Houk; sister of Beulah Stoner; grandmother of seven.

† **SCHMIDT, Ella**, 87, Our Lady of Perpetual Help, New Albany, February 29. Mother of Alice Boscoe, and James W.

† **SEATRIZ, Jesus Savellano**, 74, St. Philip Neri, Indianapolis, March 5. Husband of Betty Jane; father of Bonita Joy Ferrell and Gary Wayne.

† **SIMMERMEYER, Misty Lynn**, 3, St. Peter, Franklin Co., February 16. Daughter of Donald and Donna; granddaughter of Carl and Caroline Hoff and Arthur and Marion Simmermeyer.

† **SIMON, Arthur**, 67, Holy Spirit, Indianapolis, March 7. Husband of Geraldine; father of Marilyn, Jane, Tom and Dick.

† **STEIN, Mary E.**, 72, St. Mary, New Albany, March 2. Mother of Frank J., Louis C., and Emilie Kelso; sister of Cora Jacobs; grandmother of five; great-grandmother of one.

† **SUTTLES, Katherine L.**, 78, St. Gabriel, Connorsville, March 7. Mother of Joan Padgett; sister of Rose Porter and Jean Miller; grandmother of six; great-grandmother of eight; aunt of five.

† **THOMAS, Richard W.**, 85, St. Andrew, Richmond, March 7. Husband of Margaret; father of Jeanne Krupa, Jack and Don; brother of Robert, and Lois MacCreight; grandfather of eight.

† **THOMPSON, Bertha C.** (Splitznagel), 82, St. James the Great, Indianapolis, March 3. Mother of Robert N., Richard A., and Martha Ant; grandmother of 16.

† **VOIGNIER, Norbert F.**, 71, St. Paul, Sellersburg, February 27. Husband of Cathryn; father of Charles N., Ira Joe, M. Thomas, Jerry F. and Susan D.; brother of Elizabeth Herman; grandfather of 20; great-grandfather of three.

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Providence nun buried at Woods

ST. MARY-OF-THE-WOODS—Providence Sister Mary Olive O'Connell, age 70, received the Mass of Christian Burial here on Mar. 4. She died Mar. 1 in Virginia, her native state.

Sister Mary Olive entered the Congregation of the Sisters of Providence in 1940 and made final Vows in 1949. She taught at Reitz Memorial High School in Evansville and at Central Catholic High School, Fort Wayne.

From 1944 to 1970 Sister Mary Olive taught in the Drama Department of St. Mary-of-the-Woods College. After 1970 she continued to teach Drama at the Immaculata in Washington, D.C. until her death.

She is survived by her father, Martin J. O'Connell of Warren, Virginia; a sister, Blanche O'Connell; nieces and nephews.

Rites held for Sister Fitzgerald

ST. MARY-OF-THE-WOODS—Seventy-one year old Providence Sister Mary Brendan Fitzgerald died here on March 7 and received the Mass of Christian Burial on March 9. A native of Chicago, Sister Mary Brendan entered the Congregation of the Sisters of Providence in 1929 and made her final profession of Vows in 1937. Sister Mary Brendan taught in Indiana schools staffed by the

Sisters of Providence in St. Anthony, Indianapolis, Terre Haute, Hammond, Whiting and Fort Wayne. She also taught in Illinois and California, which was her last assignment before returning to St. Mary-of-the-Woods last fall.

Survivors of Sister Mary Brendan include two brothers, Rev. Joseph Coleman Fitzgerald and Michael Leo Fitzgerald, both of Prospect Heights, Illinois.

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viewing with ARNOLD

New 'Rio': blame it on Donen

by JAMES W. ARNOLD

The best passage in "Blame It on Rio" comes about 10 minutes in, when the characters are flying to a two-week lark in the sunny Brazilian seaport-resort. Michael Caine looks out the window and envisions the musical finale (girls dancing on the wings) from the fine old 1933 musical, "Flying Down to Rio," followed by sweeping aerial vistas of the city, its mountains, beaches and the giant statue of Christ.

The old movie clip is an in-joke by producer-director Stanley Donen, the one-time Hollywood boy wonder and probably only surviving genius of the musical golden age who is still working. He once made such films as "Singin' in the Rain," "Funny Face" and "Seven Brides for Seven Brothers." He probably wishes he could do a remake of "Flying," which was the first movie to team Fred Astaire and Ginger Rogers. But times have definitely changed, and he—and we—are stuck with "Blame It on Rio."

(I can't brag very often, but I guess I'm one of the world's experts on Donen, since I spent a recent sabbatical talking with him in preparation for a book on his career. The chapter on "Blame It on Rio" will be short.)

Doubtless, this new "Rio" Gelbart, the wisecrack master of TV's "M*A*S*H," writing the script, and potentially funny stars like Caine, Joseph Bologna and Valerie Harper, it must've seemed like the best idea since nachos with cheese.



The first problem is that the guys are more or less married. (Bologna is in the process of getting a divorce; Caine's wife—Harper—is off by herself rethinking their marriage.) For farce, perhaps with a moral lesson somewhere, it's still viable.

But the main gimmick here is that the men bring along their teen-age daughters, and Bologna's (precociously nubile, model Michelle Johnson) cheerfully seduces the reluctant Caine, who succumbs to temptation, then to guilt.

What we have then is an oddly European-style, one-joke sex comedy in which a man is involved with his best friend's girl (here, literally) and tries desperately to end it before the friend (a volatile Italian) finds out. Like many teen-agers in current Hollywood male fantasies, Michelle is much the aggressor, the amoral free spirit with insatiable desires, constantly nibbling, teasing and making life "miserable" for the middle-aged Caine.

This is done with as much lightness and charm as this cast and crew can muster—and believe me, that is considerable—but it remains a prime example of the Brooke Shields Pretty Baby Syndrome.

(WHILE THE girls' ages are never specified in the film, they are presumably 18, but could easily be younger: Johnson is constantly popping out her orthodontic appliance.) It's a national obsession right now, and it has a dark side reflected not only in worse films (like "Angel") but in child pornography, incest and worse.

Let's make it clear: the Johnson character in "Rio" may not be literally or legally a child, but she is symbolically the hero's daughter.



FATAL OBSESSION—Tom Conti plays Gowan McGland, an alcoholic, womanizing Scottish poet living off a bit of earlier successful writing by reading poems to adoring women's groups and stealing tips his wealthy hosts leave behind in restaurants. Newcomer Kelly McGillis plays Geneva Spofford who becomes McGland's fatal obsession in "Reuben, Reuben." Calling it "passable entertainment for mature audiences," the U.S. Catholic conference has classified the film A-III. (NC photo)

The fascination in movies with this kind of relationship is increasing, regardless of whether the twice-as-old character is a man or a woman.

Whatever benefit of the doubt the movie may get is destroyed by its playful display of topless ladies (including Johnson), both on and off the beach. Presumably this is the custom in Rio (actually, it isn't), but it adds to the tone of meaningless exploitation.

A side effect, given the fact that more moviegoers are of an age to identify with Johnson rather than Caine, is the impression that all the folks in the world, perhaps especially parents, are promiscuous. In this context, the teen-ager's happy, giving, almost innocent sexual activity seems like a pretty wholesome attitude.

In fairness to Donen and Gelbart, "Rio" is not a raunchy or insensitive movie. Its plot is clearly intended to exist within the conventions of traditional farce, and not

the real world, and the Caine character is best perceived as a good and likeable man—even a faithful husband—who makes a big mistake out of weakness and knows it.

There's also much more humor in "Rio" than eroticism, and a lot of moral judgments fly around in the snappy dialogue.

It just seems like a bad

guess and thoughtless taste about not only what the world needs but will want to buy right now. If Stanley ever talks to me again (after this review), I'll tell him so.

(Photogenic farce flounders in low moral tone; sex, semi-nudity; not recommended.)

USCC rating: O, morally offensive.

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