

The CRITERION



Polish church and state clash over crucifix

by JOHN THAVIS

A continuing protest over the public display of crucifixes has brought Poland's Communist government and the country's Catholic Church into open disagreement.

But both Cardinal Jozef Glemp, the Polish primate, and government leader Gen. Wojciech Jaruzelski have stressed that they remain committed to better relations between church and state.

After a three-week visit to South America, Cardinal Glemp of the Warsaw and Gniezno returned to the capital of Warsaw March 12 to deal with two separate disputes that had provoked public protests in his absence.

The cardinal joined with the rest of the church hierarchy in Poland and with hundreds of protesting students when he strongly criticized the government's policy of removing crucifixes from public buildings.

But he refused to back down on a decision to transfer a pro-Solidarity priest from a Warsaw suburb to a rural area, even though parishioners had staged a hunger strike on the priest's behalf.

When Cardinal Glemp and Jaruzelski addressed the issue of church-state relations in separate statements, both said they were committed to avoiding conflict and maintaining dialogue.

The church is helping to change the social structure in Poland "in the evolutionary not revolutionary sense," Cardinal Glemp said in a Rome interview March 11 with the West German weekly Die Zeit. The interview also was published by the Italian newspaper, Corriere della Sera.

In defending social justice, human rights and the rights of workers, the cardinal said, the Polish church "must remain independent of the political forces, or otherwise it would become one of the parties in conflict."

Because the church's role "is to unite those who are divided," Cardinal Glemp

said, it should steer a politically neutral course and maintain dialogue with government leaders.

"Cardinal Wyszynski once said very wisely that communism in Poland is not a transitory phenomenon of brief duration. Thence derives the church's duty to dialogue with the government without compromising its own principles," Cardinal Glemp said, referring to his predecessor, the late Cardinal Stefan Wyszynski.

Jaruzelski attempted to strike a similar tone during a three-day national conference of Communist Party delegates in Warsaw, an audience that has not completely shared his policy of compromise with church leaders.

"Neither the church nor the state need a conflict," Jaruzelski told the conference March 16. "It would only suit Poland's enemies, and would bring our country irreparable losses."

While he noted "an obvious contradiction between the materialist philosophy and the system of religious beliefs," Jaruzelski said talks between church and state would continue.

"This is not a provisional, tactical formula, but our unchanging conviction," he said. "We want good relations with the Roman Catholic Church."

Where Jaruzelski and Cardinal Glemp squared off was on the emotionally-charged issue of the removal of crucifixes from public buildings, where they have been a longtime fixture.

The removal of crosses from a state school in Mietno last December provoked a long-simmering dispute that boiled over on March 7 when students occupied the building.

The students left after riot police threatened to move in, but for several days the protesters and thousands of sympathizers met in local churches and at the national shrine of Our Lady of Czestochowa at the Jasna Gora monastery.



IN FAVOR WITH GOD—The angel said to her, "Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus." (Lk. 1, 30-31) This 16th century painting of "The Annunciation" by El Greco is from a privately-owned Swiss collection. The church celebrates the Feast of the Annunciation on March 24. (NC photo)

The executive committee of the Polish bishops' conference publicly asked for the return of the crucifixes to the classrooms.

"Deep distaste is aroused by the courting of the church and the misuse of its prestige by various mysteriously 'converted' and morally edified ones who try to turn the temples into rallying places or exhibition halls and to ply politics in churches," Jaruzelski told the Communist Party conference.

Jaruzelski said some priests "have confused the pulpit with the Radio Free Europe microphone."

The Polish leader did not speak directly of the crucifix conflict, but he alluded to recent church rallies over the issue. Jaruzelski said there were "misunderstandings and frictions, especially in the context of the principle of separation of church from state, which is constitutionally sanctioned in all the modern states in the world."

Cardinal Glemp, after meeting with the executive council of the Polish Bishops Conference, came down clearly on the side of the protesters but stopped short of challenging the legal right of government authorities to remove the crucifixes.

"Are laws right if they would the feelings of a majority?" the cardinal asked in a sermon March 14.

"The church seeks social order," Cardinal Glemp added, "and that means tolerance."

ABOUT 94 percent of Poland's 36 million inhabitants are Catholic.

A government spokesman said authorities were committed to removal of the crosses, but also indicated they would negotiate with local church leaders when there was a conflict.

Improved relations between church and state in Poland have resulted in approval of a number of church building projects in recent years.

It has also led to discussions between the Polish government and the Vatican toward establishing full diplomatic relations. Poland and the Vatican currently maintain contacts through a Polish embassy official.

The day of his return, Cardinal Glemp faced another protest—this one aimed against a church decision to transfer outspoken Father Mieczyslaw Nowak from an industrialized suburb of Warsaw to a rural parish.

Cardinal Glemp had announced in February the transfer of Father Nowak from St. Joseph Church in Ursus, considered a stronghold of support for the outlawed labor union Solidarity.

Parishioners upset at the transfer resumed a suspended hunger strike the day Cardinal Glemp returned. Some were said to believe the transfer was a bowing to government pressure to silence activists.

Senate rejects prayer amendment

WASHINGTON (NC)—The Senate March 20 rejected a proposed constitutional amendment to allow organized spoken prayers in public school classrooms. The vote in favor of the amendment was 56-44, 11 votes short of the two-thirds necessary for passage.

The vote ended a debate of more than two weeks over the volatile school prayer issue. Supporters argued that a majority of Americans backed returning formal prayer sessions to the public schools, while opponents said governmentally sanctioned prayers would violate the rights of religious minorities.

President Ronald Reagan had lobbied extensively for the amendment, which would have stated: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer. Neither the United States nor any state shall compose the words of any prayer to be used in public schools."

During closing arguments before the final vote, Senate Majority Leader Howard H. Baker Jr., R-Tenn., a school prayer supporter, asked whether mandating religious activity was worse than prohibiting it.

"I believe the government has no right either to force or forbid the voluntary exercise of religion in our schools and other public places," Baker said to a packed Senate chamber.

Sen. Strom Thurmond, R-S.C., chairman of the Senate Judiciary Committee, called the 1962 Supreme Court decision banning organized school prayer "ridiculous."

But opponents said public school students can pray to themselves without the support of the government.

Asked Sen. Lowell Weicker, R-Conn., who led the opposition to the amendment: "Is prayer to remain a personal act, a devotion, a one-on-one relationship . . . ? Or is it to be an act of the state?"

Looking Inside

Father Jim Farrell answers some questions commonly asked by separated and divorced Catholics as preparations are made for a special Mass for them. Turn to page 3.

Father John Buckel has some questions for God—and God gladly answers them—in an interview on page 5.

Bridget Tynan Hodge has some criticism of the values of her native Ireland. Turn to page 13.

the criterion

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Indianapolis, Indiana

Priest answers questions most often asked by separated or divorced

by JIM JACHIMIAK

Separation and divorce are problems which the church has only recently come to grips with, but great strides have been made, says Father James Farrell.

For example, Archbishop Edward T. O'Meara will celebrate a Mass for all separated, divorced and remarried Catholics and their families at 7:30 p.m. on March 30 in SS. Peter and Paul Cathedral. Priests and others who are particularly active in ministry to the separated and divorced have also been invited to the second annual liturgy. The Mass and a reception following it are co-sponsored by Separated, Divorced and Remarried Catholics (SDRC) and the archdiocesan Family Life Office.

Father Farrell is moderator for SDRC in the archdiocese. In a recent interview, he answered a number of questions frequently asked by separated or divorced Catholics:

What is my standing in the church?

"That is probably the biggest question for many divorced Catholics. It's important to communicate to them that their relationship in the church is not changed by virtue of separation or divorce. They have all the rights and privileges that come with membership in the church. They are not denied any of the sacraments. And as far as the church is concerned, the fact that they are separated or divorced should not keep them from serving in any capacity in their parishes."

Where can I turn for support during the process of separation and divorce?

"In the Archdiocese of Indianapolis we have several means of offering support. The Family Life Office supports SDRC. That is a group of Catholics who have the common experience of separation or divorce in their lives and who try to help each other through the painful experience of divorce.

"In addition, there is a weekend called 'Beginning Experience' coordinated by a group of divorced people. It is devoted to enabling the person to put some kind of closure on the previous marriage and the divorce experience, and to begin to think of themselves once more as a single person and to begin to be open to new relationships.

"There is also a program called 'Children of Divorce,' offered by Catholic Social Services. It is a six-week program that enables the children of a divorced couple to talk through some of their pain and their anger and their frustration with other children of divorced families."

How do groups such as SDRC minister to the divorced or separated Catholic?

"Through their meetings they provide a place for divorced people to come and share their lives with other people who are going through a lot of the same things. It's very difficult for a person who hasn't been through separation and divorce to understand what it's like to lose the person who is your primary source of support, the person you have pledged your whole life to. To have that person reject you is a very devastating experience.

"The other side of that is the information that is offered at meetings by guest speakers, who often deal with issues of particular interest to the divorced community—for example, loneliness, dealing with my sexuality as a single Catholic, grief, improving my communication skills, single parenting, step-parenting and financial management.

"There is also a lot that happens through the telephone network. SDRC, particularly the leadership of SDRC, provides an awful lot of support to people over the telephone."

How does the church itself deal with the separated or divorced?

"The church has really undergone a conversion in the way that it responds to divorced people. It was common for a divorced person to be treated as an outcast in the church 25 or 30 years ago. Divorce among Catholics was such a rare experience that many people didn't know how to respond to a divorced Catholic. Many priests felt uncomfortable trying to respond to a divorced Catholic while at the same time preaching about the permanency of marriage.

"We're discovering today that we can be compassionate and minister to the divorced Catholic without compromising our teaching on the permanency of marriage. We find Jesus so often with the people who were hurting, who needed some compassion shown to them, who needed his strength to lean on.

"We have also become more aware of what the divorce experience is like. National statistics show that about 25 percent of people getting divorced are Catholic.

"I would hope that individuals who find themselves involved in separation or divorce would not immediately presume that the church is disinterested but rather would take time to seek out some guidance from the church."

How can I get an annulment?

"The best approach to take is to interview with your parish priest or to interview with a priest friend or any pastoral worker in the church who is familiar with the tribunal process, and to understand the process that the church goes through and the reason that the church grants an annulment."

What are sufficient grounds for an annulment?

"Sufficient grounds would include one or both parties in the previous marriage not being baptized; one or both parties in the previous marriage having been married previously; or the marriage for which we are seeking an annulment having taken place outside the church.

"These are administrative cases, which differ from formal cases. A formal case is a case in which there was something lacking in either intention or capacity on the part of one or both parties to carry out the marriage covenant.

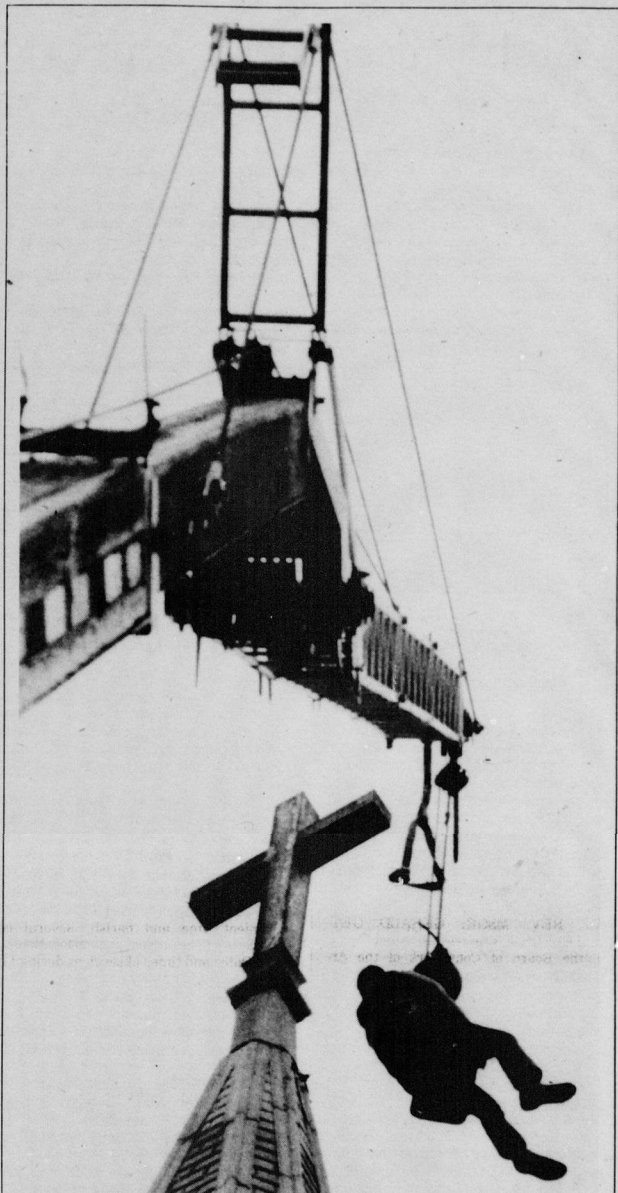
"Formal cases are opened for reasons as far-ranging as lack of due discretion, which means entering into marriage without a mature understanding of the commitment; not entering into marriage freely, but entering into it by virtue of some outside pressure; one or both parties having suffered from some form of personality disorder; or one or both parties failing to have proper intentions for Christian marriage.

"There are a host of other reasons that may provide sufficient grounds for a decree of nullity. That's why it is important for anyone who has questions about the validity of their first marriage to talk to their parish priest, pastoral worker or someone associated with the tribunal."

After sufficient grounds are established, what is the annulment process?

"If one has grounds for a formal case, the party who initiates annulment proceedings must prepare a history of the marital relationship, which includes a short biographical piece on both parties. The tribunal will attempt to interview the ex-spouse and several other people who knew this couple. The advocate will prepare a brief outlining the grounds for nullity. The defender of the bond will write a brief outlining the reasons why he does not believe this marriage should be declared invalid. Then the judges in the tribunal must rule on the validity of that marriage."

What is it like to go through the annulment process?



UP, UP AND AWAY—Haldie Pedersen, a member of St. Vincent de Paul Parish, Bedford, and an iron worker by trade, is seen here being hoisted up by crane to dismount the cross that is on top of the Bedford church. Originally, the gold leaf cross was to be regilded, but because of the high cost involved, a stainless steel one was molded locally to replace the original which has been a landmark in the county for many years. (Photo by Linda Fitzpatrick)

"Many people have found it a very healing experience—a way of taking an objective look at their past and seeing some of the various components of the breakdown of their marriage.

"However, some people have found it painful. For example, maybe they tried to begin the annulment process too soon, and all the experiences of their marriage are so fresh in their minds that to begin to talk about them or write about them raises up such strong emotion in them that it is very difficult for them to continue."

How soon after the breakup should the annulment process begin?

"As far as the tribunal is concerned, as long as the divorce decree has been granted, we can begin to work on an annulment. However, I find that some individuals are simply not ready emotionally to initiate an annulment. They need to be able to do it at their own pace and not feel like they are under some kind of deadline."

How long does the annulment process take?

"It is not possible to give an adequate answer to that question because there are so many variables that are involved in the tribunal process. In addition, there are hundreds of cases being worked on at any one time in the tribunal. It's very difficult

for them to respond to every case at all times, so you must be patient in the process."

What is the cost?

"The cost is variable, but the process for an annulment and a final decision is not contingent upon a person paying the fee. While a ballpark figure may be given, there is no real expectation of any kind of payment until after the decree is settled one way or the other. Therefore it does not affect the outcome and people are generally asked to pay what they can. Cost should never be a factor in keeping a person from approaching the tribunal."

What books can you recommend on the subject of divorce?

"Some helpful books about the divorce process are 'The Pain and the Possibility' by Paula Ripple and 'How to Survive the Loss of a Love' by Melba Colgrove, Harold H. Bloomfield and Peter McWilliams. Something for people interested in what the church is doing is 'What the Church is Doing for Divorced and Remarried Catholics' by James Castelli. Possibly they would want to know about 'Annulment: Do You Have a Case?' by Terence E. Tierney. And for ministers, a helpful book is 'Ministering to the Divorced Catholic' by James J. Young."

Archbishop seeks support for CRS Appeal

My dear Family in Christ,

Next Sunday we have an opportunity to show our gratitude to God by contributing to the Catholic Relief Services Appeal.

God has been exceptionally generous to us. No other nation has enjoyed so many blessings. If we are truly grateful to God, we will be generous to this collection.

Because of this collection, the Church is able to do much good work throughout the world. Those who receive will bless you again and again.

When you count your blessings, and they are many, resolve to share with your less fortunate friends throughout the world.

Remember the teaching of Jesus, "For where your treasure is, there will your heart be also." By contributing to the Catholic Relief Services Appeal we can heed this teaching of Jesus. We can put away treasures for eternity.

And remember the reward promised by Jesus, "It will please your heavenly Father to give you the Kingdom."

Sincerely yours in Our Lord,

+ Edward T. Chinea

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Texas trial may be test case for Salvadoran aliens

by STEPHENIE OVERMAN
NC News Service

The trial of a nun, a Catholic lay worker and a journalist, all charged in Texas with transporting three illegal Salvadorans, could make a good test case to challenge the U.S. government's denial of legal status to Salvadorans, according to two priests from a religious public policy center involved in defending the aliens.

The two priests, Jesuit Father William Davis, administrative director of Christic Institute in Washington, and Franciscan Father Walter Kasuboski, a legal assistant at the institute, said they believe volunteer workers have a right under the Constitution's guarantee of freedom of religion to minister to refugees and that the Salvadorans should have the legal right to seek political asylum.

The nun, Sister Dianne M. Muhlenkamp, a member of the Poor Handmaidens of Jesus Christ, has decided not to be represented by the Christic Institute but her order has not yet chosen a lawyer for her, said Sister Catherine Herman, assistant to the provincial at the order's motherhouse in Donaldson, Ind., March 9.

Daniel Sheehan, Christic Institute's chief attorney, and Father Kasuboski will be part of a legal defense team for the arrested volunteer worker, Stacy Lynn Merkt, and the Salvadoran aliens. The institute has been involved in such cases as the Karen Silkwood lawsuit against a plutonium processing plant.

Sister Muhlenkamp, Ms. Merkt and Dallas Times Herald reporter Jack Fischer were arrested Feb. 17 by members of the U.S. Border Patrol near McAllen, Texas. Charged with transporting illegal aliens, aiding and abetting illegal aliens to evade capture and conspiracy to transport illegal aliens, they later were freed on \$10,000 personal recognizance bonds. Fischer will be represented by his newspaper's attorneys.

Sister Muhlenkamp was arrested in a

car owned by the Diocese of Brownsville. Bishop John J. Fitzpatrick of Brownsville said Sister Muhlenkamp was a visitor who was not working for the diocese and that he had not been aware of her or her activities. He said March 7 that he had no statement on the case.

The Salvadorans, Mauricio Valle, Brenda Elizabeth Sanchez-Galan, and Mrs. Sanchez-Galan's 18-month-old daughter, Bessie, were scheduled to go on trial March 22, charged with being illegal aliens. No trial date had been set for the Americans.

Father Davis said "the game plan is not to take the Fifth Amendment or to plead guilty but to ask them (Sister Muhlenkamp and Ms. Merkt) to take the First Amendment and say we have a religious mandate to minister" to the refugees.

Father Davis claimed there is a legal right to transport the refugees, saying they are political refugees eligible for asylum under the United Nation's High Commission on Refugees' definition of refugee. However, the U.S. Immigration and Naturalization Service says the Salvadorans are economic refugees and are not eligible for political asylum.

"We'd love to get them (INS) in court and debate them," Father Davis said. "We'd like to see it become a test case."

Father Kasuboski said the trial "could take us in the direction of a test case, depending on what the government does. If they want us to back off on the moral position, I don't think that the people in the sanctuary movement should be intimidated by the government's policy. It should not move them from their moral stand" on helping illegal refugees.

Participants in the sanctuary movement say that like the underground railroad system that transported slaves to freedom during the Civil War era, their movement transports illegal Central America refugees to shelters around the United States operated by church groups of various denominations.

Sister Muhlenkamp and Ms. Merkt were temporary volunteers at Casa Romero in San Benito, Texas, a nonprofit haven for refugees, at the time of the arrest.

Latin American bishops seek justice

VATICAN CITY (NC)—The Latin American Catholic bishops' council has called on the region's political leaders to forget partisan interests and unite for the "attainment of a stable peace, effective justice, genuine liberty and Christian brotherhood." L'Osservatore Romano, the Vatican daily newspaper, reported March 12. The newspaper said the council's concerns were contained in a statement on the Latin American situation issued at the end of its annual meeting in Bogota, Colombia, Feb. 21-23.

WASHINGTON NEWSLETTER

Prayer issue won't die easily

by LIZ ARMSTRONG

WASHINGTON (NC)—Polls show that the majority of Americans favor the opportunity for prayer in public school. They have had a lot of support in Congress and among other elected officials, including the resident of 1600 Pennsylvania Ave., in Washington.

And regardless of the outcome of the debate in Congress on school prayer, the issue won't go away easily, either during an election year or in the years to follow.

Many school prayer advocates favor spoken—not silent—classroom prayer. That, however, raises a question: Whose prayer would be used?

During the Senate's debate over school prayer, opponents said they were concerned about the rights of religious minorities if the majority picks a prayer.

Backers of school prayer suggested in response that having a variety of prayers will promote tolerance and religious understanding.

The school prayer debate on Capitol Hill showed a concept of prayer reflecting the basic Judeo-Christian heritage of the United States.

Senate Majority Leader Howard H. Baker Jr., R-Tenn., leader of pro-amendment senators, noted, for instance, that the Supreme Court is called into session by the words "God save the United States and this honorable court," U.S. presidents have invoked God's blessings on the nation, and U.S. currency affirms "In God We Trust."

But some groups and individuals have been troubled by the possibility that forms of recognizing God unacceptable to them would be invoked.

A Lutheran church historian, the Rev. Martin Marty, writing in the March 14 issue of Christian Century magazine, wondered what would happen to support for school prayer if, for instance, Lutheran children end up praying Unitarian, Methodist or Buddhist prayers or if Mormon children in a heavily Catholic neighborhood of New York City pray Catholic prayers.



Calls for repeal of the constitutional amendment authorizing school prayer might soon follow, Mr. Marty wrote.

Members of Congress raised similar concerns: Christian children might find classroom prayers being led by such groups as followers of the Rajneesh religious sect, who took over the tiny town of Antelope, Ore., after moving from India in 1981.

"What if they decide to become teachers in the schools of that area and the prayer they are going to offer is the prayer of their religion?" Sen. Bob Packwood, R-Ore., said of the Rajneeshes. He predicted school prayer supporters would strongly object.

By contrast, Sen. Orrin Hatch, R-Utah, a school prayer backer and a Mormon, thinks that prayers in the classroom can provide an educational as well as a deeply spiritual opportunity.

Hatch said that as a youth in a Pittsburgh school he recited the Lord's Prayer daily "alongside Jewish children, Jehovah's Witness children" and even atheists, but "it did not hurt any of us and it did not hurt any of them."

Classroom prayer, Hatch said, would give students "a sincere and genuine opportunity for religious expression" and could offer a chance for "learning more about the richness and variety of prayer, including prayer of different denominations and churches, as well as of prayer to different gods." This experience will in turn promote religious tolerance and understanding, he added.

Hatch and other school prayer backers also maintained that participation in prayers would be purely voluntary.

Meanwhile, the Senate's chaplain, the Rev. Richard C. Halverson, a Presbyterian, offered a prayer for coping with the school prayer conflict.

"God of truth and justice," he prayed, opening another day of Senate debate on the subject, "our hearts are heavy that prayer should be a controversial and divisive issue."

Mr. Halverson said, "We so easily assume that are only two sides—my side and the other side. Help us to see that there are at least three sides—mine, the other one, and God's. Forgive us when we equate our side with God's and grant us grace to seek God's side."

THE SUNDAY READINGS

THIRD SUNDAY OF LENT

MARCH 25, 1984

by Fr. JAMES A. BLACK

Exodus 17:3-7
Romans 5:1-2, 5-8
John 4:5-42

Background: The theme for the third Sunday of Lent is that of the Lord's continuing presence among us.

The setting for the first reading is in the desert. The Hebrews had left Egypt some time before and, no doubt, were running low on provisions. When they grumbled to Moses, he prayed to God for help.

God enabled Moses to strike a rock and have water gush forth for the people to drink. This proved to the people that the Lord was in their midst.

In the Gospel reading, the Samaritan woman at the well in Shechem also came to understand the Lord's presence, for it was the Lord who had been speaking to her. Jesus stayed in her town for two days, and many others came to believe in him because of his preaching.

In the second reading, Paul reminded the Romans that, while they were still sinful, Christ had died for them (and for us as well).

Reflection: The third Sunday of Lent is a

good opportunity to check on our spiritual growth during this season. Lent is half over; we might take a good look at our lives and see just how we're doing.

In the readings, the people wondered if the Lord was truly in their midst. They found that he was.

Why don't we see the Lord in our midst very often?

I suspect that it's because we're continually distracted by a very busy and clamorous world. Nobody seems to have enough time to accomplish everything they want to do.

When do we have time to think about the Lord?

Perhaps that's the best reason for our full participation in the season of Lent. We can try to "tune out" that busy world for a while.

Through our efforts at prayer, fasting and sacrifice, we can better see the Lord's presence in our own lives and in the lives of others around us.





AGAINST EXECUTION—Beth Torrance, of Amnesty International, leads about 30 people at a candlelight vigil on the steps of the State Capitol in Austin, Texas to protest the execution of James "Cowboy" Autry last week. (NC photo from UPI)

Catholic conference opposes lunch program proposal

WASHINGTON (NC)—A proposal to get the federal government out of school lunch programs for private schools in 11 states has been opposed by the U.S. Catholic Conference education department.

Father Thomas G. Gallagher, USCC secretary for education, said in a letter to John Block, agriculture secretary, that the proposal was evidence of erosion of assistance to private school children. Such erosion "is entirely inconsistent with the administration's general concern for the legitimate needs of private school children," Father Gallagher said.

Richard Duffy, USCC representative for federal assistance, said in a memo March 16 to Catholic school superintendents that the proposal shows that bureaucratic convenience has a higher priority "than providing proper nutrition for hungry and needy children."

Father Gallagher wrote to Block in late February asking the U.S. Department of Agriculture to reconsider eliminating its administrative authority for the school lunch and child nutrition programs in private schools. His letter was released by the USCC March 16.

According to Father Gallagher, 11 states do not administer child nutrition programs for private schools because they maintain they are prohibited by law from doing so. Duffy said that in those cases the federal government has a "bypass law" that allows it to administer the programs in private schools.

The Agriculture Department intends to eliminate its administrative responsibility in this area as part of its 1985 budget proposal.

In a March 13 letter to Father Gallagher, Samuel P. Bauer, acting director of the Agriculture Department's child nutrition division, said the USDA does not expect any budget savings from its proposal but said that "the burden of administering these programs, added to the normal duties of the regional offices, creates a significant workload for these offices."

According to Bauer, few states actually have constitutional prohibitions against program administration and the USDA expects the states to "take whatever steps are necessary to provide food assistance benefits to their population. Certainly, it was not intended to adversely affect those children whose parents have elected to provide them with a private education."

Duffy's memo to Catholic school superintendents said that they may want to write to Block opposing the proposed change.

Priest asks Knights to give up swords

FENTON, Mich. (NC)—Father George Zabelka, a member of the 1982-83 Bethlehem Peace Pilgrimage, challenged the Knights of Columbus in Fenton to have their ceremonial swords hammered into plowshares as a demonstration of their commitment to peace. Speaking in early March at a clergy appreciation dinner sponsored the Knights, Father Zabelka said they could gain international attention if they would take their swords, worn by fourth degree Knights in full ceremonial dress, and have them made into plowshares to carry out the biblical exhortation in Isaiah.

'Interview' with God: his answers might surprise you

by Fr. JOHN BUCKEL

"God, I have been sent by the Criterion newspaper to interview you. Do you mind?"

"No, not at all. So many people pay little or no attention to me and there are those who act as if I don't exist. I'm thrilled that you are interested enough to take the time to speak with me."

"First of all, God, what do you really think of people? There is a lot of sinning going on and it seems to get worse all the time."

"Excuse me if I laugh, yet I am often asked that very question. I should think my love for people comes out loud and clear in the Bible. I have held back nothing from you, even the life of my son Jesus. Yes, people do continue to sin and to sin grievously."

"Yet I know you all so well. I was there when you were conceived. I remember when you were born and how happy your mom and dad were. I smiled with your parents when you took your first steps and spoke your first words. I was with you on your first day of school, and I heard your first prayer. I remember how bored you were as a child at Mass and how nervous you were on your first date. I remember how hard you studied for your high school exam and how many mistakes you made the first day on the job."

"I have a good memory and I remember such things about everyone. When you know people well, their strengths and their weaknesses, they grow on you. Even now as I look at you, I see the very image of your great-great-grandfather. Your personality reminds me of one of your ancestors nine generations ago. It seems like yesterday when she walked the earth."

"Tell me, God, does it bother you when people sin?"

"Well, I don't love people any less because they sin, but it does bother me. People could be much happier if they would only listen to me and try to live as my son Jesus taught them. It makes me a little sad when people are not as happy as they could be."

"God, people sometimes wonder how you can allow so much suffering in the world."

"I dare say that much of the suffering is man-made. For example, there is no reason for starving children. I have given the earth plenty of food. There are those who pay people not to grow food while others go hungry—I find such behavior very strange. Wars are man-made. People have it in their power to be at peace with one another. If half the money spent on weapons and warfare were applied to construction, medical care, and food for the world, the earth would be a paradise. Yet I gave you all a free will and you are free to choose happiness or destruction."

"Let's get on to the next question."

"Wait just a minute . . . I hear a lot about suffering in the world. Aren't you going to ask me why I put joy and beauty in the world? Oh, never mind, let's get on with the interview."



"God, do you think about people very often?"

"Yes, indeed, I think about you constantly. Not only now, but since the beginning. For instance, I know how much you enjoy gazing at the stars. I had you in mind on the fourth day of creation. I know a certain woman named Mary who enjoys walking through the hills. I had her in mind when I formed them. I have a friend named Joe, and after he has had a hard day, he enjoys walking along the beach. I had Joe in mind when I created that beach along the ocean. Such is my concern for the happiness of people."

"God, does it make any difference to you whether someone prays or not?"

"Of course. I am not made of stone. It gives me great joy when someone takes time out of their busy schedule to be with me in prayer. It makes me feel good all over. I must admit I do have a pet peeve. Over the centuries, I have heard a million times, 'I don't get anything out of prayer.' It is as if prayer were for people alone. You see, I get a lot out of our time together in prayer."

"I know a lot of people get distracted in prayer; does that bother you, God?"

"Heavens, no. Why, even my son Jesus used to get distracted in prayer. Don't let it bother you. The important thing is that you take the time to pray."

"God, do you have any strong desires?"

"Yes, I do. I crave the love of all people. Do you know what it is like to love someone deeply and to have that person ignore you? It hurts. Sometimes people turn their backs on me in sin. I long for them to come back to me. People sometimes experience this longing when they are separated from a loved one. I also wait for the day when I can say to my people face to face how much I love them."

"Well, God, thanks for the interview and for all that you give us. If I had known before how easy you are to talk to, I would have come sooner. Oh, one last question: Do you have any favorites? Do you love anyone more than others?"

"I am not unlike the mother of a large family who was asked the same question. The mother responded, 'Yes, I do love some more than others . . . the sick child until he is well, the child in trouble until her problems are worked out, and the child who is away until he comes home again.'"

French bishops issue document on rights of the family

VATICAN CITY (NC)—In preparation for the Holy Year celebration for families March 25, the French bishops' conference has issued a document upholding the rights and the importance of the family. "A country which imperils the institution of the family has voted for suicide," but a policy which builds the family "is preparing for the future," the French bishops said. Vatican Radio reported on the document March 12.

The Wabash is now higher than it has been for two years, and is still rising. Considerable rain has fallen above. The river presents a fine appearance, and can float boats of the largest class.

Regular Packet

The Steamer Sylph, Capt. Tariton, will ply as a regular packet between Cincinnati and the several parts on the Wabash River.

Feb. 1-29—F. R. Wallace and Co. N.B. The Sylph has been newly repaired and well fitted out.

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 22, 1834, published volume 2, number 36.

Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are

Terre Haute workshop tells how Catholics can practice pastoral

by JIM JACHIMIAC

In their 1983 pastoral letter, the bishops of the United States challenged Catholics to become peacemakers. At a workshop in Terre Haute last week, Catholics were told how they might meet that challenge.

The two-day workshop was sponsored by the Terre Haute Deanery Religious Education Center for educators, pastoral workers and other parishioners. James McGinnis and Dominican Sister Mary Jo Heman of the Institute for Peace and Justice in St. Louis led the program, which included "Putting Peace Into Practice" on March 13.

The session began with "Disarming the Heart," a slide presentation which takes its title from a phrase in the bishops' pastoral letter.

In dealing with the pastoral, Sister Heman said, "the phrase 'disarmament of the heart' struck me. The more I thought and prayed and read, the more I found in it."

She said that people can build peace on several levels—personal, interpersonal and societal.

She added, "It has come to me how important it is to look at where my heart is. I can work for peace out of one of two stances: grace and hope or obligation and demand. Those two stances are really key to any of us who want to work for peace."

"THE STANCE of grace or hope is simply experiencing the tremendous love of God. Only from that stance can I really be a forgiver, a peacemaker."

But, she added, "once in a while I find

myself slipping into that other stance, and it's like this: 'Mary Jo, you really ought to do this.' At times, too, I find us peacemakers operating out of that demand/obligation stance and really being violent in our work for peace—frantically rushing around and almost doing just the opposite of what we're trying to do. It overwhelms us to the point that we are not operating out of grace, out of complete trust in God."

In order to be peacemakers, Sister Heman continued, we must envision "the peaceable kingdom." She said, "I've come to listen and read about the necessity to really put specifics on the vision of God's kingdom. If we are taking away weapons as our security, then what is going to take their place? I think to be credible, we have to look at that. We have to know where we are going. Whatever I'm doing, I ask myself, 'Is this making disarmament more visible or less visible?'"

So the price of being a peacemaker, she said, is that a peacemaker must work to counteract some of the values in society which interfere with peace. She cited competitiveness, greed, excessive individualism, excessive nationalism, a tendency to retaliate and an acceptance of violence and injustice.

But at the same time, "we have already paid a price for the arms race—a psychological price, an emotional price." She feels that "we are called to a struggle against a spirit of hopelessness," but "the pastoral letter has been a tremendous sign of hope."

McGinnis, who is married and has three children, noted that "I approach the



PEACE WORKSHOP—Following their presentation "Putting Peace Into Practice," James McGinnis and Dominican Sister Mary Jo Heman (right) speak with Margie Venable of St. Patrick Parish, Terre Haute. McGinnis and Sister Heman represent the Institute for Peace and Justice in St. Louis. Their presentation, at St. Margaret Mary Parish in Terre Haute, revolved around their reactions to the U.S. bishops' pastoral letter on war and peace. (Photo by Jim Jachimiac)

pastoral from a different vocational point of view than Mary Jo."

WHEN IT comes to being peacemakers, he said, "we each have our own set of excuses." For him, it was, "I'm sorry. I can't take that risk because I have a wife and children."

But now he and his wife, Kathy, are attempting to work for peace. They also include their children—aged 9, 11 and 13—in their actions.

"We are called to be prophetic," he said, "but we are also called to be prayerful. Maybe it's by being prayerful that we become able to be prophetic, to take the risks."

Within the family, being prophetic might include displaying symbols of peace on clothing, cars and homes. McGinnis and his wife involve their children in choosing those symbols.

They also stress that citizens of such countries as the Soviet Union are "brothers and sisters, not enemies." As coordinators of the Parenting for Peace and Justice Network, the McGinnises have become involved in a project which stresses that point. Pictures of American families have been sent to families in the Soviet Union, and pictures of Soviet families are to be

brought here for members of the network to display in their homes.

In the McGinnis home, small Soviet and American flags are displayed side by side on a table.

McGinnis also recommended involving children in the political process. When letters are sent to legislators, children can contribute and neighboring families can be invited to help. "Involve the children in the process. Do it as a family, and perhaps do it in conjunction with the church year to give it a faith dimension."

WRITING A letter on Good Friday, for example, can illustrate that "Christ Jesus relives his passion today in the victims of the arms race."

In response to violence on television, the McGinnis family limits viewing. "We negotiate things with the kids," McGinnis said. "Each child gets a maximum of seven hours of television per week and the kids present a list on Sunday of what they will watch each week. They hold us to that, too."

The family also deals with the possibility that the children will be ridiculed because of their parents' actions. "It's the Roman Catholic version of the (See WORKSHOP TELLS on page 13)



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TO THE EDITOR

Youth praises Pro-Life Group efforts

I am a 14-year-old girl who is attending St. Monica School in the eighth grade. I became interested in the Pro-Life Group organized by our school and church. This group's major function is to make teen-age girls aware of the pro-life movement and how it can affect their lives in cases of unwanted pregnancies.

Every day here in America, a teen-age girl is faced with an unwanted pregnancy. Most of these unwanted pregnancies become abortions. The young girl is faced with a tremendous decision and those people who love and support her make the decision for her and that is usually to abort the fetus. Later, after the abortion is completed, the girl feels overwhelming guilt and has difficulty adjusting to the committed act.

The Pro-Life Group wants to reach these teen-age girls before they become pregnant so that the girls are aware that there is more than one solution to the dilemma of unwanted pregnancies.

Members of the Pro-Life Group are actively engaged in trying to reach as many teen-agers as they can through large group assemblies and small group meetings. Their goal is to educate teen-age

girls to make decisions to which they can adjust later on in their lives.

Teen-agers are seeking information on abortion and want the media to provide as many sources as possible. We need adult leadership when making critical decisions that may affect us during our entire adult lives.

Indianapolis

Stacy Mahan

A slap in the face for Catholics?

Why do we turn to the Episcopal Church—Cathedral Arts being under the auspices of Christ Church Cathedral—to provide three musical celebrations for the 150th anniversary of the Roman Catholic Archdiocese of Indianapolis (The Criterion, March 9)? Surely this is a slap in the face to Catholic musicians working in the Archdiocese of Indianapolis!

Jerry Craney
Director of Music
Holy Name Parish

Beech Grove

Memories of priests live on and on

Easy Father Ed McLaughlin, enduring interminable reports at a citywide



✓ A four-week course on "Mary, Woman of Faith" will be conducted by

✓ An eight-week Monday night **Divorce Recovery Program** conducted by Anton R. Braun will be held at St. Thomas Aquinas Parish Center beginning Monday, April 2 from 7:30 to 9:30 p.m. Fee is \$20. Call Phil

✓ **A Doll, Miniature and Toy Show** and sale sponsored by the Terre Haute Chapter of St. Mary-of-the-Woods Alumnae Club will be held in Le Fer Ballroom on the Woods College campus on Saturday, April 7 from 10 a.m. to 5 p.m. Dealers and exhibitors from four states will display their collections. Proceeds benefit the Scholarship Fund. Admission: adults \$2, children 12 and under, \$1.

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—Holy Year celebration for the
Bloomington Deanery, St. Paul
Catholic Center, Bloomington,
Scripture Service on Recon-
ciliation, 6 p.m.

the question box

Are creeds faith professions?

by Msgr. R.T. BOSLER

Our Christian creeds puzzle me. Neither proclaims the true presence of Jesus in the Eucharist. That article is the nucleus of our Catholic faith. Neither creed mentions the seven sacraments. The Apostles' Creed doesn't even name baptism. Neither proclaims the Bible as the Word of God. Are they supposed to be full professions of faith?

The Apostles' Creed and the Nicene Creed were both composed for worship; they were never meant to be complete expressions of faith.

The Apostles' Creed grew out of the profession of faith required of those to be baptized. There was no mention of baptism in this profession because participation in the ceremony, and the request to receive the sacrament, was itself a profession of faith in the importance of baptism.

The Nicene Creed was a eucharistic creed. In this there is an expression of

belief in baptism, but no mention of the sacrament of the Eucharist since participation in the Mass was a most adequate profession of faith in the real presence of Christ.

The early creeds were a response to the first heresies in the church, and the creeds revolved around the Trinity and the divinity of Christ. There was little discussion of the real presence until the Middle Ages, and only then did professions of faith include the Eucharist.

It is true that the Eucharist is the center of our Christian life, the source of the unity of the church, but faith in the Eucharist depends upon belief in the more fundamental truths expressed in the creeds.

Without belief in the Trinity, the divine sonship of Jesus, his resurrection and the presence of the Holy Spirit in the church, it is not possible to believe in the eucharistic presence.

From the earliest times, the church had sacred rites for healing the sick, reconciling sinners, blessing marriages and ordaining ministers. But linking these together with baptism and the Eucharist and describing them all as sacraments did not take place until the early Middle Ages.



FAMILY TALK

Running gives chance for meditation

A key phrase can help keep rhythm

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: My two children and I run two to four miles almost every day. When we run together, we talk. But when we run alone, it's so boring. I've tried to notice nature, but my mind wanders. I've even tried to pray the rosary, but the rhythm of the words doesn't match the beat of my feet. Any ideas?

Answer: Oh yes. I was so glad to get your letter because I have been thinking about the same thing: what to meditate about while jogging and running alone.

Running is hypnotic. I find it hard to think rationally when I am jogging. Rather, my mind prefers to wander lazily around a few intriguing thoughts or images.

Marching was the same way. Back when soldiers marched off to war, they used to chant cadences to help pass the time and miles. "I had a good home when I left. You're right..."

Walking, jogging, cycling and other repetitive activities provide a marvelous opportunity for meditation. The mistake we most often make is to try to think out some meaningful topic. Better to use a word or phrase to help focus your mind and feelings, and keep it simple.

Transcendental meditation used the notion of a key word to focus the mind. They called it a mantra. Our Christian liturgies are replete with such phrases. The psalms are a gold mine of short catchy images and phrases. Hymns are another source. Phrases like "Lord have mercy" and "Praise the Lord" can match the cadence of running feet.

Mystical prayer begins as wordless meditation, the non-verbal feelings we have while in the presence of Someone greater than ourselves. What a wonderful possibility to use jogging to put yourself regularly in God's presence.

Select a key word or phrase, something repetitive that will help focus your mind. Tie the beat in the words to the rhythm of what you are doing.

As I jog along, I enjoy making up couplets to match the rhythm of my feet hitting the road. The rhymes seem to come easily. Here are some of mine. You are welcome to add more.

A Runner's Litany

Winding street, Praise the Lord.
Running feet, Praise the Lord.
Legs and arms, Praise the Lord.
Passing farms, Praise the Lord.
Lungs and heart, Praise the Lord.
Other parts, Praise the Lord.
Trucks and cars, Praise the Lord.
Sky with stars, Praise the Lord.

Barking dogs, Praise the Lord.
Cows and hogs, Praise the Lord.
Birds and bees, Praise the Lord.
Flowers and trees, Praise the Lord.
Light and dark, Praise the Lord.
Lanes and parks, Praise the Lord.
Moon and sun, Praise the Lord.
Everyone, Praise the Lord.

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

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The Apostles' Creed is precious for us not because it is a complete summary of our faith, but because it is a link with apostolic times, composed as it was by the early church.

The same can be said for the Nicene Creed, composed in the fourth century. It reflects a development in the understanding of the pristine faith and is, therefore, a lesson in how the church grows in the understanding of what God revealed in Jesus Christ.

The creeds are efforts to clarify what is contained in the Bible. They assume that everyone accepts the Scriptures as inspired.

I need clarification on Christian burial. Is cremation now lawful for Catholics? And isn't the present popularity of the mausoleum in Catholic cemeteries contrary to the ancient custom of burial in the ground, signifying that man returns to the dust from which he came?

Catholics may now ask for cremation so long as they do not consider it a gesture denying belief in the resurrection.

In the earliest times, wealthy Christians buried their dead in tombs above ground or in the walls of the churches. The main cemetery in Rome is cluttered with family tombs.

In some parts of the world where the water level is close to the surface, it has never been practical to bury in the ground.

(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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• March 1984 •

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Faith Today

All in the family: a puzzler for parents

By Monica Clark
NC News Service

Ken's favorite football team was playing that Monday night and he knew where he wanted to be: at home, watching the game on television.

He didn't want to attend the parish renewal meeting that night. As far as Ken was concerned, during the group's first two sessions nothing of much substance had been discussed.

"Another evening is about to be wasted," he mumbled as he and his wife approached the home of Ann and John Meyers, where the group would meet.

The Meyers were older than Ken and Marie, with teen-age children. The group also included a recently married couple, a widowed school teacher, a divorcee and two businessmen.

The group chatted a bit, finally deciding to begin the more formal part of the evening with a prayer. Afterward there was an awkward silence while everyone got settled.

Then, before the discussion could get started, Janice spoke up. She needed some advice from the group, she said.

□ □ □

"What can I do about my teen-ager? He keeps telling me he isn't interested in the church at all, that he's bored by it."

There was only a moment of silence before Mrs. Meyers admitted that she and her husband were struggling with the same situation Janice was experiencing.

It was clear now what direction the group's conversation would take that evening. Someone asked: "Does Scripture provide any insights about ways of handing on faith to children?"

The group decided they would try to find out how Jesus taught. And they found that he was on hillsides, on the shores of the Galilee, in Nazareth, Jerusalem — everywhere reinforcing his fundamental message of love.

Jesus taught "with authority," the group read in Matthew's Gospel. His power came from conviction.

That conviction, the group concluded, resulted from intense, personal communication with his Father. Periodically throughout his ministry he withdrew from activity for personal renewal.

"The trite adage about not being able to give what one doesn't have makes sense in this context," Ken observed.

What this all implies, someone said, is that people need to pay attention to God's action in their own lives — and to share this with their own children.

"We have to do more than convey theological facts and church rules. Teen-agers need to know whether faith makes a real difference to the adults in their lives."

Another important aspect of Jesus' teaching, the group discovered, was his ability to reach people where they were physically and emotionally. After the resurrection, when he met two disciples along the Emmaus Road, he walked with them and listened to their questions. They were confused because of the death of Jesus. They did not recognize him at first.

He accepted the struggle they were going through because of his death, then gradually led them to recognize who he was.

Ken saw a connection between that biblical story and the group's concern. "I guess we'll have to meet our kids along their roads and walk with them in their questions and doubts," he commented.

One of the young businessmen said he felt that Jesus had disclosed himself in different ways to Mary Magdalene and to Thomas. "Jesus met people at wells, in fishing boats, at wedding feasts. I'm glad my parents helped me be sensitive to the many ways Jesus reaches people," he said.

Jesus can reach people in the context of their own lives, he added. In fact, the young man



Lenten Series

Faced with the question of how to instill a sense of faith in their children, a group of adults turned to Scripture for help. They found that Jesus the teacher could serve as quite a model.

said he was convinced that he had had a religious experience once during a rock concert!

□ □ □

On the drive home, Marie and Ken worried that the group hadn't provided Janice with enough of an answer to a problem that concerned her very much. But perhaps their conversation had helped.

In any event, Ken's mind was so caught up by the conversation, and with wondering whether Janice's question would be his question when his own young son became a teen-ager, that he barely heard the babysitter say his favorite football team had won the game that night.

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

Remembering the style of a master teacher

By Katharine Bird
NC News Service

"Who was your most memorable teacher?"

Father Francis Kelly paused just a moment, then launched into a lively recollection of the late Cardinal John Wright. Father Kelly is director of the religious education department of the National Catholic Educational Association in Washington, D.C.

Father Kelly explained that from seventh grade through college he was part of a special group of four student Mass servers who accompanied Cardinal Wright — at that time bishop of Worcester, Mass. — from parish to parish. It meant that several times a week, the four friends were exposed to the bishop's rich personality.

It was exciting, Father Kelly indicated, since Bishop Wright had the reputation of being on the "cutting edge of the intellectual renaissance" among American Catholics in the 1950s.

Three decades later the former pupil could "recall vividly" a speech by Bishop Wright titled "The Mass and the International Order." He "talked of the way the liturgy fosters the sense of an intimate community throughout the world."

Bishop Wright stressed that in celebrating the liturgy, "people of all cultures and races gather around one table, one book" to create an international community.

"That kind of thinking was way ahead of time then," Father Kelly said. It helped the priest to appreciate the liturgy better as "a great symbol of unity."

Bishop Wright had the ability to "greatly expand your horizons on what the church was about," said Father Kelly. The bishop helped people see that

Catholicism wasn't simply a private matter, with no relation to people in the wider world.

In fact, the bishop "opened out a whole new world of meaning and understanding and experience" that we hadn't known before, Father Kelly said.

The bishop was knowledgeable and particularly well-versed in church history. Part of his teaching technique, was to let church history "seep" into his lectures. He "led you into aspects of history you otherwise would not have tripped over," Father Kelly commented.

"Lots of passion for the church came through," Father Kelly indicated. The bishop was able to convey his "love and zeal for the

mysteries of the church" to us.

Over the years, Father Kelly has had firsthand experience in many areas of education — as teacher and administrator.

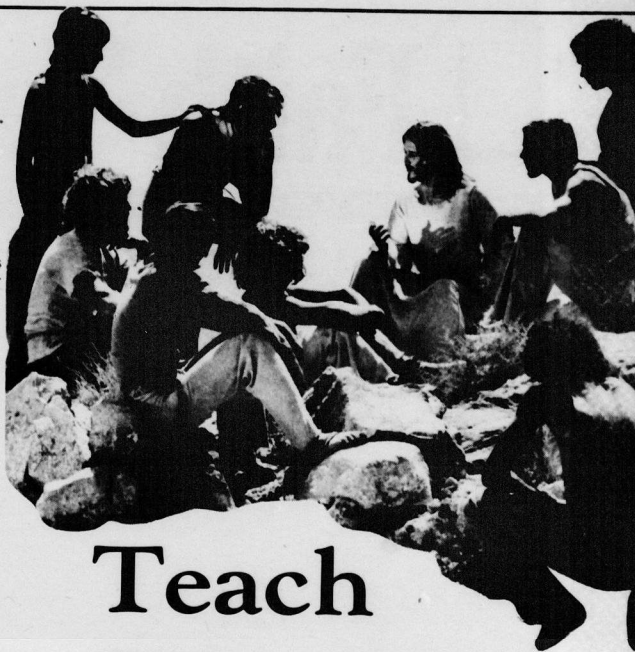
As a teacher of religion, he sees his goal as conversion: "To foster in the learner a personal faith...leading to strong commitment and behavior motivated by gospel values." He thinks religious educators start out with a "great advantage" in their endeavors since they deal with matters "related to our ultimate search for meaning."

As we neared the end of the interview, Father Kelly spoke about Jesus as a teacher. Jesus gave teaching a real priority, the priest thinks.

He recalled the scene in the New Testament where the healings in Capernaum "generate excitement." The crowds mill around Jesus. Finally he escapes and goes off, spending the night alone in prayer.

The next day the disciples point out to Jesus that many people have come to be healed. But, Father Kelly observed, Jesus responds by underlining his primary responsibility as a teacher: "No! I must announce the good news of the kingdom in other towns."

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



Teach me your paths

Education in Jesus' time — home to syna

By Father John Castelot
NC News Service

Education wasn't extremely formal in the days of Jesus, but there was a system of sorts.

When a boy was very young, his mother was responsible for his training in the simple rudiments of daily living.

But soon the father took over as principal teacher. He was responsible for education in the law of the Jews, the history and traditions of the people, simple economics, and a trade or skill.

Usually a father taught his sons his own trade. Expertise was handed down from generation to generation.

Perhaps the Gospel of John reflects this when, in what was probably a simple parable, it says: "The Son cannot do anything by himself; he can do only what he sees the Father doing....For the Father loves the Son and everything the Father does he shows him" (John 5:19-20).

Girls remained in the care of

the mother. They were instructed in the duties of daughters and prospective wives and mothers. No self-respecting rabbi would accept a girl as a student.

This makes all the more remarkable the familiar scene of Mary — the sister of Martha — sitting at the Lord's feet and listening to him (Luke 10:39). She was assuming the posture of a student seated at the feet of a master. A woman definitely wasn't expected to do this in those times.

Also remarkable was the way Jesus easily accepted the Samaritan woman in what amounted to a discussion of theological matters (John 4).

When education became a bit more formal, classes were held in the local synagogue. There the scribes, experts in the Law of Moses, instructed boys in the Scriptures, which were their national heritage.

Learning with the scribes consisted largely of memorization and repetition; there were no textbooks, and manuscripts were

expensive and carefully preserved.

At the temple in Jerusalem famous rabbis would gather students about them at specified places in the vast courtyard and its protective porticoes.

With this background, it becomes easier to understand what happened when, while visiting his home village, Jesus gave the homily at the sabbath synagogue service.

The synagogue was a lay organization and any qualified member could preach. One can imagine that the homilies were not always of the highest caliber, especially in a little out-of-the-way place like Nazareth. But Jesus "began to teach in the synagogue in a way that kept his large audience amazed."

His reaction was interesting: "Where did he get all this? What kind of wisdom is he endowed with?" (Mark 6:2). Apparently they were well aware that Jesus had no formal schooling. He had lived with them all his life until quite recently.

Inventive teacher? Yes. Entertainer? No.

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

I sat down to rest on a crescent beach on the Sea of Galilee a few miles south of Capernaum a few years ago, during a stay in the Holy Land.

An Arab family was setting up for a picnic. Their teen-age son had set his precious transistor radio on an air mattress floating a dozen yards from shore. The thin voice of an Arab pop singer rolled easily across the water and carried to the natural amphitheater behind the beach.

Two thousand years ago the voice of Jesus of Nazareth rolled across this same stretch of water. He was teaching on the shore, but a large crowd had gathered, too large for easy teaching. So he entered a boat and spoke across the water to the people gathered on the slope of the amphitheater.

Throughout the Gospels, Jesus is addressed as a rabbi, a teacher. But what kind of teacher was he?

Fortunately, the Gospels give us many pictures of Jesus teaching. We can recapture the character of his teaching in one word — crowds. No matter where he went, no matter what the season of the year, Jesus attracted mobs of people, even to the point of emptying villages.

Jesus taught "with authority," so the people said. He taught with great imagination, engaging his hearers at every point of the story or parable he unfolded.

Jesus used images from the people's daily lives and actual concerns. He was attractive, fascinating and engaging.

But there was one thing Jesus was not. He was not an entertainer.

Today people sometimes look at teachers and judge them by their ability to keep students entertained. Jesus was magnetic when it came to gathering a crowd. But he did not change his teaching to keep a crowd. Put simply, he was there to teach the truth, not to entertain.

The result? The people, who came to him in droves, left him in droves.

Jesus taught the people about what he called "the kingdom of God." He spoke of justice between peoples and of spiritual values and eternal life.

But when the people heard "kingdom of God" they thought of political independence and economic prosperity. They thought of the cruel Romans expelled, the corrupt royal court reformed and God's Messiah ruling a chosen kingdom of peace and prosperity from Jerusalem. The people watched Jesus, saw the miracles and half listened to what he said, impatiently waiting for the kingdom to come. Then, as he continued to talk of a spiritual, not a worldly kingdom, the people finally understood.

He meant what he was saying. And he was not saying what many of them wanted to hear.

Today a perceptive preacher soon learns what to say to engage an audience. How often have I heard people say, "Father, that was a great sermon. I couldn't have agreed more."

Great sermon or good show? They're not necessarily the same.

In the life of Jesus we see the clear distinction between a real teacher and a good entertainer. Jesus was an inventive, magnetic and involving teacher. But he pointed the people beyond their immediate interests and needs.

He turned people toward God, toward an eternal life, and he asked them to change their way of living.

Most people didn't want to hear that. So they left him and many eventually turned against him.

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

FOOD...

...for thought

way things seemed to his listeners.

Some who listened to Jesus must have been surprised by what he said. Those who believed him must have felt that these convictions — about the poor, about the connections between life and death, about love for enemies, about forgiveness — would change them. For such convictions alter people's perspectives on the world around them and on themselves.

Jesus must have been the kind of teacher who got people to realize that there is more to the world, more to their own lives, than meets the eye.

Most teachers are appreciated when they can look into the future and find that it is full of promise. Jesus was like that, introducing people to a world and a way of life whose horizons could stretch them and cause them to grow.

Some people look to Jesus the teacher to gain understanding of what a good teacher is. It is worth thinking about. For most people, at one time or another, fulfill a "teaching" role in someone's life. People learn a lot from each other.

What "teacher" do you recall best? What force did that teacher bring into your life?

...for discussion

as a model for parents faced with a similar situation?

1. What "teacher" do you recall best? What role did this person fulfill for you?

2. Do you think you presently fulfill the role of a teacher — in the broadest sense of the term — in anyone else's life? Do you value this role?

3. From what you know about Jesus as a teacher, what are some of the qualities of his approach?

4. What sort of influence did the late Cardinal John Wright have on Father Francis Kelly, according to Katharine Bird's article? What made Cardinal Wright a memorable teacher?

5. Why does Father David K. O'Rourke stress the fact that in educating people Jesus did not fulfill an entertainer's role?

6. In her article, Monica Clark talks about young people who are disinterested in religion. Do you think this is a common problem? What are some of the ways Jesus the teacher can serve

SECOND HELPINGS

"The Seventh Trumpet: The Good News Proclaimed," by Jesuit Father Mark Link. This easy-to-read book offers background on the life of Jesus, the political world and the culture of the ancient Middle East. Thus it enables readers to understand many biblical images. What did Jesus look like? Father Link writes: "Jesus held crowds spellbound....Jesus lived a rugged life....For these reasons, some experts conclude that Jesus was, indeed, attractive and strong. But the fact is that we are not sure of either. The important thing about Jesus is not his appearance, but the significance of what he said and did." (Argus Communications. One DLM Parkway, Allen, Texas 75002. 1978. \$7.95.)

gogue

It never occurred to them that they were dealing with an extraordinary religious genius. Anyway geniuses rather frighten some people. Still, to have someone who never went to school deliver an intelligent and impressive homily would be rather astonishing.

Jesus would become more the wandering type of teacher. His classroom was the mountainside or the lakeshore, the private home or the synagogue — wherever he found people.

It is significant that the most common title used by people in addressing him was "rabbi," "teacher." That was Jesus' predominant role.

When Pilate asked him if he were a king, he answered forthrightly: "It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice" (John 18:38).

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

CHILDREN'S STORY HOUR

A secret visit in the dark of the night

By Janaan Manternach
NC News Service

My name is Nicodemus. I'm a member of the Sanhedrin here in Israel, which is something like what you might call a senate.

All my life I have believed in God's law. As a Pharisee, I felt the law was the center of my life.

I tried to observe the law well. It was hard sometimes. But I believe I have kept God's law about as well as I could.

One night I met a man named Jesus. That is what I want to tell you about.

It was late that night. I walked quickly through the dark streets to the house where Jesus would be found. I was careful to stay in the shadows. I didn't want anyone to see me going to visit him.

Some of my friends wouldn't understand, although some others might. But some of my friends felt Jesus didn't keep the law and didn't show our Jewish traditions the proper respect.

Still, there was something about the man, the way he spoke, the way he acted, that made me wonder. He seemed to be good. His teachings were much like the teachings of our great prophets of old. I just had to find out more about him.

So I went under cover of darkness to meet Jesus. I'll never forget how he welcomed me. He knew what a chance I was taking. He felt how afraid I was. He listened to my questions.

Then he told me very honestly that I needed to change, to grow, to be "born again." Most of all I felt he really cared about me and wanted me to be happy.

I left him that night convinced he was a man of God, a prophet.

But I didn't have the courage to be his disciple openly. So I cheered for him privately and learned all I could from his teachings.

Then one day, when the crowd turned against him for his teachings, the guards were sent out to arrest Jesus. But the guards came back praising him. Then the enemies of Jesus got angry and asked the guards why they didn't arrest Jesus.

That was too much for me. I got up all the courage I had and challenged the angry people: "Since when does our law condemn someone without first hearing him and learning the facts?"

They were furious at me and mocked me as one of Jesus' followers.

But I still didn't join his followers. I guess I was just afraid. But I felt badly, especially as opposition to Jesus grew.

I cried when I heard they captured Jesus and condemned him to death. I stood at the back of the crowd on Calvary watching him die on the cross.

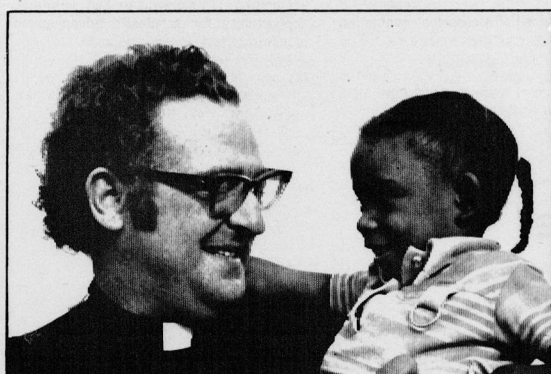
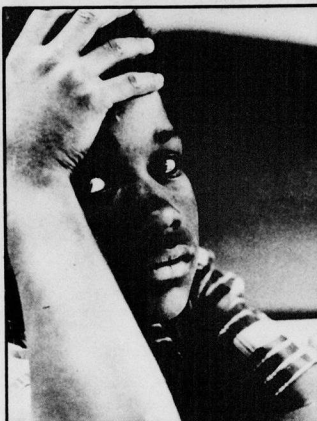
Only then did I find strength to do something for him publicly. I bought 100 pounds of spices to prepare his body for burial. I helped lay his beaten body in the tomb.

Someday I may start a whole new life and become one of his followers openly. But it's hard to change, isn't it?

Story Hour biblical quotes — this week from John 3:1-21; 7:45-52; 19:38-42 — are paraphrased.

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

Nicodemus felt that, somehow, Jesus should be a part of his life. But he wasn't sure that his friends would understand. Have you ever had a similar feeling?



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

needs new members. It needs you.

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HOW ABOUT YOU?

☐ Have you ever worried that something you felt you must do might upset your friends? What did you do?

☐ Nicodemus didn't want everyone to know how he felt about Jesus. Do you think people ever feel that way today?

Children's Reading Corner

To be a loyal friend is to be a great person. To be unfaithful in friendship isn't great. Learn about the value of loyalty in friendship by reading "The Real Thief," by William Steig (Dell Publishing Co., 1 Dag Hammer-skjold Plaza, N.Y. 10017. 1973. Paperback, \$.95.) Then talk about what it means to be a good friend and why people want to have friends. Is a friend someone you can trust? Someone you can count on? Someone who is fun to be with? What else makes a good friend?



The Catholic Church
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Irish child-mother suffers in silence

by BRIDGET TYNAN HODGE

This tragic report appeared in a recent edition of the "Daily Mail," London:

"Convent girl, Ann, kept her pregnancy secret for the full nine months. The 15-year-old was too ashamed to tell her parents, friends or the nuns who taught her. Even when her labor started in the classroom, she kept silent.

"She waited until the end of lessons, walked through the school gates to the local Catholic Church and lay down to have her child in the shadow of a saint's shrine.

"There, a youth found her giving birth to a baby boy. He called an ambulance, but it was too late. Mother and son were dead on arrival at the hospital.

"Ann's family had moved to the small Irish farming community of Granard, in County Loughford, about four years ago. It is believed that she feared her parents would be condemned by townspeople by the stigma of her pregnancy.

"Yet, virtually everyone turned out to witness Ann and her baby buried in the same coffin in the town's cemetery.

"Now a Dublin Government Minister has called for a full inquiry into the lonely death of a teenager shamed into hiding her pain behind a pretense of happiness."

For the first time ever, I find cause to question the manner in which Christianity is being practiced in the predominantly Catholic country of my birth. Ireland, however, is not alone in this respect—the years I spent in Spain demonstrated that that country, also primarily Catholic, lives its religious affiliation in a similar manner. I have no reason to doubt that comparable situations exist in other overwhelmingly Catholic nations.

(I DO NOT offer this observation as an acquittal of the adverse aspects of Irish Catholicism, but merely to indicate that, unfortunately, other areas of the world have equal need of a conscious evaluation of the pervading attitudes being passed on to their children.)

I will not comment at length on the extreme mental anguish Ann must have suffered, nor on the terrifying agony of her death; suffice it to say that, as a woman and a mother, my prayers for Ann and her little boy were amply watered by my tears.

Let us consider the atmosphere in which Ann grew up, an atmosphere that is very familiar to myself for, it would seem, little change has occurred in the methods employed by parents and teachers in order to "ensure" that children will emerge as good, practicing Catholics.

While the Irish household of my

childhood certainly offered a firm grounding in Catholicism, in retrospect that was an education in the rules and regulations of our religion, a series of exercises by which one might become perfect at observing the laws of the church and passing on those laws to others.

CRITICISM need not be directed toward parents, for they passed on our religious affiliation in the manner in which they had been taught, and faithfully reflected the position taken by the church, and, therefore by the Catholic schools.

Certainly yesterday's parents were just as loving and caring as their modern counterparts—I will long bask in the warmth of memories of those intimate, personal moments of my childhood, those times when the world had battered me and I found comfort in a tender touch, an understanding smile. Yet those times of kindness were reserved solely for secular trials and did not extend to the struggles I encountered in living my faith, an attitude which proved to be an extension of that exhibited by the school.

How well I recall the years spent under the jurisdiction of the Sisters of Charity and, later, the Sisters of Mary. My high school years, spent in England, saw my education entrusted to the Faithful Companions of Jesus, a French order whose schools emphasized the study of languages and sciences.

Those black-and-white robed figures passed into and out of my childhood bringing their prayers and admonitions, laying squarely upon my young shoulders the burden of upholding, at any cost, those principles set forth by the sacrifice of a Man who allowed Himself to be crucified on my behalf.

LOOKING backward to those schooldays, I can attest to the superior education I received, to the unlimited opportunity for scholastic advancement and, gratefully, to the English teacher who gave, freely, her time to after-school lessons in the theory of literature and poetry because she believed that a student might someday manifest a talent for transferring thought to prayer in a readable fashion.

Amid all the recollections of morning rosaries and evening benedictions, I truthfully cannot recall a single instance of tenderness, either witnessed or experienced, between Religious and laity.

During childhood, I was receptive to whatever was the accepted pattern of interaction between nun and student, parent and child, and knew of no reason to

question that. Now, as I contemplate the sad circumstances of Ann's death, I realize that to instruct our young in the practices of Christianity without emphasizing, from the very beginning, that the teachings of Jesus Christ are based upon compassion, compassion of a God toward His people, compassion of human beings toward each other, is a negation of the very essence of Christianity.

A Catholic parent with whom I discussed this subject remarked, "The parent is in a difficult position, if we tell our children that we will care for them when they err, perhaps we are giving them license to commit sin." I would have to question the validity of that thought, for it would indicate a preoccupation with the

young person's susceptibility to err, rather than focusing on his or her potential for goodness, keeping firmly in mind the image and likeness in which we were all made.

My own resolve is to be relentless in informing my cherubs that I will be their mother, in every sense of the word, regardless of the paths they choose to take, for my task is to teach, not judge.

I did not find easy the writing of this article, for my first inclination is to protect my country and my people from potential criticism, deserved or not, but I am unable to walk away from the thought of a child-mother and her baby, alienated from the love and support of their people by an unrealistic interpretation of Christian obligation, and facing their eternity together in the shadow of a saint's shrine.

(Mrs. Hodge, the mother of eight children, is a native of Ireland and a member of St. Andrew's Parish.)

Workshop tells (from 6)

'preacher's kid syndrome,' McGinnis said. "Our answer to it is peer support. We don't do anything without another family with us. Or the kids bring along at least one friend. There are always other kids with us so our kids have support. They discover that there are other families that do the same things."

McGinnis added, "Part of being prophetic is to protest. Go public and do it with other people so we know that we are not the only ones who are concerned."

Public action involves "different degrees of risk for different people. If we believe that our tax dollars are going for an immoral purpose, are we willing to take action?"

Withholding "a symbolic amount," such as \$25, may not result in prosecution by the Internal Revenue Service. "But it allows

you to explain it further. It is a very simple action and it does not involve great risk, but it does involve some risk."

McGinnis also suggested "sharing with our legislators our willingness to take risks as we ask them to take risks. If we don't take risks, how can we ask them to take risks? If we do take risks, share it with them and invite them to do it also. If they are people of integrity, who is to say that they won't be moved by that?"

Before voting, McGinnis said, Catholics should examine the candidates' voting records. But he cautioned against voter education programs at church "unless they include the full range of life issues. We have to take a look at the full range of life issues and not allow ourselves to become single-issue voters. If we allow that to happen, we are not being faithful to the teachings of our church."

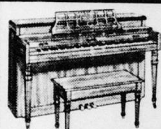
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The Active List



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

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

March 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 a.m. to 12 midnight.

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

St. Michael's School, 3356 W. 30th St., will sponsor a fish fry from 5 to 7:30 p.m. in the cafeteria. Dinner \$1.75 or a la carte menu. Carryouts available.

36th St. Call 317-545-7681 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 317-788-7581 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 317-923-5602 or 317-637-7711 for information.

St. Thomas Aquinas Singles will meet for a Video Party at Dan Jann's home. Call 317-442-0855 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.

A "St. Pat's Can-Can Dance" will be sponsored by St. Paul Parish, Tell City, at 8:30 p.m. at the K of C Hall. Admission: two canned food items per person to benefit Perry County Council of Agencies. Limerick contest.

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 317-788-7581 for information.

March 25

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.

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

Franciscan Father Martin Welter 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 317-934-3204 before March 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.



"STOP READING THINGS INTO IT. JUST LOOK ON IT AS A NICE RETIREMENT GIFT FROM THE PARISH."

The March meeting of Secular Franciscans will be held in Sacred Heart Church at 2 p.m. Postulant and novice class will meet at 1 p.m. in the Chapel. Franciscan Father Silas Musholtz will conduct the annual visitation and celebrate Mass.

Fr. John Dede will speak on The New Code of Canon Law at St. Vincent Church, Shelby County, at 4 p.m. Supper follows. Everyone welcome.

St. Roch School's annual Roch Festival will be held from noon to 6 p.m. Turkey dinner, games, booths, and \$1,000 worth of furniture raffle.

St. John Bosco Guild of CYO will present Dinner, Reverse Raffle and Arm Chair Races in

Our Lady of Lourdes school cafeteria at 5:30 p.m. Limited tickets at \$15 per person. Call Boots Kervan 317-353-0764.

March 26

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.

Providence Sister Connie Kramer and Franciscan Father John Ostiek will lead the Oremus Circle Lenten program at Alverno Retreat Center, 8140 Spring Mill Rd., from 7:30 to 9 p.m. Voluntary offering.

(Continued on next page)

Program for divorced

St. Thomas Aquinas parish will offer an eight-week healing and recovery program for separated and divorced people, beginning on Monday, April 2 from 7:30 to 9:30 p.m. in the parish center.

Anton R. Braun, who has worked for over eight years in this ministry, will conduct the program. He will focus on sharing and mutual support, as well as issues related to separation and divorce.

The program fee is \$20. For further information or registration, call Phil McBrien at 253-1461 or Anton Braun at 257-3576.

March 23-24

Fr. Jeff Godecker will lead a weekend retreat on Spirituality for Singles at Alverno Retreat Center, 8140 Spring Mill Rd. Cost \$55, pre-registration \$15. Call 317-257-7338 for information.

An Intensive Journal workshop will be conducted by Benedictine Sister Maria Tasto at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

March 23-25

A Special Singles Weekend is offered at Mount St. Francis 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, 5393 E.

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PROGRAMS 1983/1984

Mar. 28 Sesquicentennial Series: Church Today, Women, Call to Peace To be announced

Mar. 24-25 Spirituality and the Single Life Gwen Goss, OSB; Beth Ann Hughes

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the Active List

The Lenten Lecture Series by Msgr. Raymond Bosler, sponsored by St. Andrew's Church, Richmond, continues with "A New Look at the Church" from 7 to 9 p.m. in the Tri-Parish Center.

The Divorce Recovery Program sponsored by pastoral counselor Jane Hellmann continues at St. Ann's Church rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m. Call 812-232-6832 for information.

Indianapolis West and North Deaneries parish members will participate in an evening prayer service to observe the Holy Year of Reconciliation at St. Joan of Arc Church, 42nd and Central, at 7:30 p.m. Archbishop O'Meara will address the congregation.

March 27

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.

The Children of Divorce Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500 for information.

Marian College's Mature Living Seminar, "With the Prophets," will be led by Franciscan Sister Barbara Leonhard from 10 a.m. to 2 p.m. in Room 251 of Marian Hall. Bring or buy lunch.

The Adult Catechetical Team of St. Mark Church, U.S. 31 and Edgewood Ave., presents the last question and answer session by Msgr. Raymond Bosler on "General Questions" at 7:30 p.m.

March 28

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.

The Spirituality: Sacrifice and Service Series continues at St. Joan of Arc Church, 4217 N. Central Ave., at 7:30 p.m. with Isabelle Ezell discussing "Scripture."

Fr. James Wilmoth will conduct a Father/Son Evening on the theme "You and I and a Friend named Jesus" at Fatima Retreat House, 5353 E. 56th St. from 5:30 to 9:30 p.m. Call 317-545-7681 for information.

The second of four "Journey of Faith—Journey of Peace" sessions on the Bishops Pastoral Letter presented by Fr. Charles Fisher will be held at Sacred Heart Church's McBaron Hall, 1330 Lafayette Ave., Terre Haute.

The last session of the Sequenential Series, "Call to Peace," will be held at Beech Grove Benedictine Center from 7:30 to 9:30 p.m. Call 786-7561 for information.

March 29

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.

The Daughters of Isabella will hold their annual Spaghetti Dinner from 4:30 to 7 p.m. in St. Lawrence Gym, Lawrenceburg. Adults \$3.75, children under 12 \$1.25.

March 29-April 1

A "Christian Awakening" Retreat for senior high school students will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

March 30

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.

St. Vincent de Paul Knights of Columbus, 2202 "M" St., Bedford, offers a Lenten fish fry from 6 to 8 p.m.

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

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

CTS Seminary Players will present a free Lenten drama, "Christ in the Concrete City," at St. Joan of Arc Church, 42nd and Central, at 7:30 p.m.

Holy Spirit Women's Club will hold its Annual Lenten fish fry from 5 to 8 p.m. in the school gym, 7241 E. 10th St. Peachey's catering. Adults \$5, children 6-11 \$2, children under 6 free.

March 30-April 1

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

Fr. Edward Dhondt will conduct a Women's Weekend Retreat on the theme "Following Him" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

A Togetherness Weekend for married couples will be led by Franciscan Father Martin Wolter at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Spiritual Weekend led by Franciscan Father Wayne Hellmann will be conducted at St. Benedict Church, Terre Haute. Call 812-232-8421 for information.

March 31

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

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

April 1

St. John's Festival of Arts 1983-84 will present St. John's

Choir directed by John Van Bente in a free concert at 4:30 p.m. in St. John's Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

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

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

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

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

Msgr. James M. Downey Council #3660 Knights of Columbus will hold a Father/Son Communion Breakfast beginning with Mass at 9 a.m. in St. James the Greater Church. Call 317-784-3660 for tickets.

St. Vincent de Paul Altar Society will sell Easter Basket Goodies after the 8 and 10 a.m. Masses in the school cafeteria, 1711 S. "I" St., Bedford. Coffee and donuts will be served.

United Catholic Singles' Club will meet at 10 a.m. for Mass at St. Mark's Church, followed by brunch at Huckleby's in Greenwood. Reservations necessary. Call 317-542-9348 or 317-881-0462.

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 C Plus X Council 3435, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



UPCOMING EVENT—All Saints Home and School Association officers display a poster for a spaghetti dinner to be held March 24 from 5:45 to 8:30 p.m. at St. Joseph Parish Hall. They include (left to right): Justine Koerberlein, Doris Purichia, Debbie Dotson and Ann Bordenkecher. For information and/or tickets call Doris Purichia at 244-5541. (Photo courtesy Fran Simmerman)



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YOUTH CORNER

Music festival to feature combined bands, choirs

by SUSAN M. MICINSKI

The Fourth Annual Inter-Parochial Music Festival, which features the combined bands and choirs of Chataud, Ritter, Roncalli and Secena high schools, will be held on Monday, April 9 at 7:30 p.m. at Clowes Hall.

"The bands, choirs and officials from the four schools have been working since December to make the festival a quality and inspiring celebration," said Bernie Weimer, festival coordinator. "Over 400 young people will be sharing their talents with the community—a demonstration of the presence of the church in Indianapolis."

Dr. George Weimer of Indiana Central University will be the guest conductor, while Geraldine Miller, retired chairman of the choral music department at Ben Davis High School, will serve as the choral director.

Tickets, priced at \$3, are available at any of the four participating schools.

Youths from St. Thomas are currently engaged in a Lenten series on world

hunger. Last Wednesday the group hosted a simple meal of rice and fruit after the evening liturgy. Posters designed by the youths were on display appealing to those present to give the money they saved from the simple meal to some relief agency for the hungry.

Sunday, March 25 is the next scheduled youth Mass and get-together for the New Albany Deanery Catholic Youth Ministry. The group will meet at Mount St. Francis at 5 p.m. and Mass will begin shortly afterward. Dancing and games are planned after Mass.

The New Albany Deanery CYO Board of Directors will meet at Our Lady of Perpetual Help on Thursday, March 29 at 7:30 p.m. Refreshments will follow the meeting.

The final senior retreat of the school year will be held at Mount St. Francis from March 29 to April 1. A freshman retreat will be held April 7 and 8, and those interested in going should sign up immediately. For further information call Mount St. Francis (812-923-8817) or the

Youth Ministry Office (812-945-0354).

All Saints School, a consolidated school serving Assumption, Holy Trinity, St. Anthony and St. Joseph parishes, will be accepting registration for new students for the 1984-85 academic school year beginning March 26. Registration will be from 9 a.m. to 2:30 p.m. Monday through Friday.

Accredited by the Indiana Department of Public Instruction, the school is staffed by nine full time classroom teachers and a music teacher. The faculty also includes three full time tutors, a part-time librarian, speech therapist and special resource teacher. Students have the opportunity for gym at the Natatorium on the IUPUI campus. An educational consultant is also available one day a week.

"All Saints' philosophy is one in which all students are treated as individuals," stated Kathleen A. Tichenor, principal, "and they are encouraged to respect one another as individuals. There is also a strong emphasis on self-discipline."



STUDENT REGISTRATION—All Saints School will be accepting registrations for new students beginning on March 26. Pictured here, (at left) Mrs. Watson, school secretary, takes down some vital information on a new student, while Mrs. Tichenor, principal, shows his mother the school handbook. (Photo courtesy Fran Simmerman)

Children of all denominations are welcome. Busing is provided to the outer limits of all parishes. For more information, contact Mrs. Tichenor at 636-3739.

Chataud High School will administer its placement test on Saturday, April 7 at 8:30 a.m. Eighth graders planning to enroll at Chataud who have not yet taken the test should do so at this time. Students need to complete an application and bring the registration fee when they come for the exam. For more details, call the school at 317-251-1451.

Winners in Chataud's science fair were recently announced. First place

winners were: Tina Barbieri, Tom Brogan, Annie Carson, Chris Craig, Joe Gallagher, Mike Harmon, Kurt Hostettler, Tonya Jamerson, Steve Johantges, Darlene Johnson, Kristin Klee, Ann Kuczkowski, John Navarro, Julie Nielsen, Kevin O'Connor, Beth Sitzman, Fredericka Turner and Joe Trumpey. Overall winners included: Tina Barbieri, Tom Brogan, Annie Carson, Kurt Hostettler and Kevin O'Connor.

The Marion County Athletic Directors, an association of city, county and private school athletic directors, has elected Chataud Athletic Director Mike Moore as president for

the 1984-85 school year. Moore also coaches girls basketball, teaches an honors freshman algebra class and tutors math students. He has been at Chataud for 11 years.

Ritter senior Jackie Litzelman was chosen as Youth of the Month and Indianapolis Youth of the Year. In addition to submitting two essays, Jackie was evaluated by a panel from the West Side Exchange Club.

Participants in the competition were chosen from six schools—Ben Davis, Northwest, Ritter, Speedway, Decatur Central and Washington. Jackie now faces regional competition (See YOUTH on page 17)

Reader wants to make family more loving

by TOM LENNON

might rub off on them slowly but surely.

Question: How can I make my family more loving so we will be more happy?

Answer: There's a four-letter word in your question that you should watch out for. It is "make."

Beware of trying to make people do or be anything. Beware of trying to manipulate anyone.

The truth is that you cannot force anyone to be loving. Love is not love unless it is freely given.

So let's rephrase your question and see if it yields some clues. Let's put the question this way:

"How might I lead my family to be more loving so we will be happier?"

A poster hanging on the wall of a souvenir shop I visited in Dallas last year contains one answer. It read, "People may doubt what you say, but they will believe what you do."

It would probably be useless for you to talk to each member of your family and urge them to be more loving. That might even achieve a result exactly the opposite of what you desire.

But suppose from day to day you are as quietly loving, kind, gentle and cheerful as possible. Not in an excessive, put-on way, but in a warm, sincere, strong way.

What might such an investment yield in the long run?

I suspect that even if your family didn't explicitly notice your efforts, your loving outlook on life and people

Great heroics are not required. Love can mean simply running the vacuum cleaner, or smiling on a rainy Monday, or helping clear the table after supper, or cutting the grass without being asked to, or not snapping back at a sarcastic remark.

This recommendation, however, does not come with an ironclad guarantee. Sad to say, it doesn't always produce the desired results. Some people, unhappy for reasons we do not always understand, can spread a tragic amount of unhappiness and be dreadfully mean.

This could be the case in your family. Possibly there will be a sad undercurrent of unhappiness and un-friendliness for a long time to come. What to do?

Hard as it may be, one must try, even against discouraging odds, to keep on loving. Equally important, one must keep on hoping that one's efforts will, in some way not yet understood, pay off, perhaps many years from now.

One thing is certain: In ways you may not understand now, your efforts to care for your family and to try to lead them to greater love will somehow, someday bring you unsuspected riches and happiness.

That much is guaranteed. (Send questions or comments to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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Alcoholic helped by assistance program

by BILL BROOKS

Pete's life had become a blind alley. One night he even slept with a shotgun, hoping he would have the nerve to use it on himself.

His family had left him and he had received his second warning for not showing up on the job. Pete is an alcoholic; he needed help and he knew it.

"I reached a point where I had to do something," he said. "But if I'd had to take time off work and go downtown for help, I'd still be drinking today."

But today, Pete is not drinking and he has been reunited with his son because he found a way out of his blind alley—through his company's employee assistance program (EAP).

"The EAP was my way out," said Pete (not his real name, although this is a true story which happened in northern Indiana). Pete saw the EAP poster and somehow knew it was his only chance. The next morning, three days after the start of the program, he went to his foreman and said, "Call the EAP and set up an appointment for me. I'm an alcoholic."

"My foreman was shocked," Pete said. But he made the call.

"My foreman called the EAP, arranged a meeting with their counselor and, as far as I know, my foreman never told anyone."

It is easy to see why Pete's foreman was so amazed. Pete had become a real con man, a master of deceit.

"It was easy faking that I was sober. I'd just drink enough to get on a level and I could get away with it."

The plant EAP man explained treatment programs to Pete and added that Pete's job was really on the line.

But even more important, Pete learned that his very life was on the line because, the EAP representative said, alcoholism is a fatal, incurable disease.

But Pete almost didn't make it.

"I drank the next day before driving down to the treatment center. On the way, I told myself, 'Aw, you're not an alcoholic,' but something kept me going. I expected an old building, like something Dracula might live in. But it was beautiful,

almost like a Holiday Inn. It really flipped me out."

Pete went through some uncomfortable days of detoxifying (getting the alcohol out of his system). Then came extensive group therapy, lectures, video films, workshops, Alcoholics Anonymous meetings, learning how to live happily without alcohol and other drugs.

"It took me two weeks of group therapy to realize I had run my son off. I beat him mentally. I'd raise hell with him all night long over some little thing. He'd never bring his friends around."

Pete's son finally couldn't take it anymore and went to live with his mother. Since Pete got help and sobered up, his son has returned.

Pete's attitude toward his

job also changed. It was the one thing he still had in life before he turned to the EAP, but he was in danger of losing that as well.

Before the EAP came along, Pete had rejected the idea of getting help.

"What would people think of me being in an alcoholic ward getting help? Now I know that kind of thinking didn't make sense. There I was making a jerk out of myself every day at work."

"Pride is the number one thing that gets in the way of people who need help."

Pete has since traded in his false pride for new kinds of pride: pride that his desire to stay sober is stronger than his desire to drink; pride that he knows himself better than ever before and can express his feelings openly; pride in

his work and pride in being able to pay bills on time.

Pete's problems haven't all vanished. As an alcoholic, he knows that if he has one drink, he falls.

For Pete, life is a lot better than a blind alley of despair.

"The EAP was the easy way out for me," he said. "That's what all alcoholics are looking for—the easy way. But sometimes what looks like the hardest thing to do is really the easy way out. Asking for help is hard. But alcoholics who can't ask for help or won't ask are far more grief than they can imagine."

Pete's gratitude begins with his attitude toward the employee assistance program his company offers.

"It's a fact," he said. "It saved my life."

(Questions on alcoholism or drug abuse? Call Koala Centers' free, statewide 24-hour Helpline at 800-622-4711.)

Youth corner (from 16)

with entries from Kentucky and Illinois.

The Jefferson County Religious Education program is planning a lock-in for freshmen in April. Those interested in helping or participating should contact Sister Rochelle Ernst.

April 2 is the sign-up

deadline for the CYO-sponsored eighth grade retreat follow-up programs to be held for all the Indianapolis deaneries.

A Leadership and Service Institute will be held April 11. A Catholic Boy Scout and Webelo Retreat is planned for April 14. For more information about these and other events contact CYO at 317-632-9311.

'Lifesigns'

Sunday, March 25, "Lifesigns," the radio show for youth, will feature "Parents" with youth from St. Joseph's, Shelbyville. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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New series on children premieres on PBS

by HENRY HERX

NEW YORK (NC)—"A lot of energy in this country goes into the rearing and the well-being of our kids," said John Merrow, "but much of it is wasted or misguided. What we all must do is learn how to join our efforts so that they achieve better results."

Merrow made the comments during an interview about a seven-part television series on which he serves as executive producer and host. The series, "Your Children, Our Children," premieres April 1, 6:30 to 7 p.m., on PBS.

Merrow, who holds a Harvard doctorate in education and social policy, has considerable experience in broadcasting about school issues and young people.

One of the first things he did after taking a long vacation following the graduate school grind was to create and host the National

Public Radio series, "Options in Education." The series at first focused only on schooling and then branched out into other issues related to the upbringing of children.

He worked on the show for some eight years, producing a total of 400 one-hour radio documentaries, recorded not in a studio but anywhere in the country the issues brought him.

His venture into television came from a chance meeting with an NPR friend, Jim Russell, who was working for television station KTCB in Minneapolis-St. Paul. When Russell asked Merrow if he had any ideas for a television program, Merrow suggested adapting his radio series.

The next step was working out a format with producers Gerardine Wurzburg and Tom Goodwin. Five years and countless ideas later, "Our Children, Your Children" was ready to air.

"The format for the

shows," Merrow said, "is that of the documentary where the people involved do the talking. I do very little talking during these programs. I'm basically a facilitator who sets the scene for the individuals from whom the stories emerge."

"One of our aims in these seven programs," he added, "is to deal with stereotypes, flipping them over so that people realize that not every pregnant girl is from the wrong side of the tracks or that a disabled kid is not necessarily mentally retarded."

"We are not interested in pointing fingers at anybody but simply in looking at issues that can lead to a malfunctioning family," he said. "There is a lot of neglect out there but any of us might be in the shoes of those who aren't coping well with their problems."

"Each of the programs," Merrow added, "ends with



CAGNEY DRAMA—James Cagney stars as "Terrible Joe Moran," an ex-boxing champ reunited with his estranged granddaughter. The "ITT Theater" special airs March 27 on CBS with Art Carney in the co-starring role. (NC photo)

some kind of positive example of how families can deal with their problems. We want to enable people to do things for themselves but, when they need help, to be able to turn to the community without a feeling of guilt. This

sense of isolation is a national hold-over from frontier days and parents should not have to expect they are on their own—it's a responsibility shared by the whole community."

Some of the issues explored in the course of the series are infant health (the premiere show), sex and sexuality, child neglect and abuse, part-time work, special education, child care and a final program examining the present state of the family and what can be done to improve family life.

Booklets of information, suggestions and community resources related to the subject of each show are also available for those who care to write in for them. Moreover, following each broadcast will be a 90-minute call-in program aired by National Public Radio stations.

The kind of expectations the series has aroused among family life organizations and

other national and regional agencies may be gauged from the record number of endorsements given "Your Children, Our Children." It has received more than any new series in the history of public television—some 45 at present and they are still counting.

Endorsing organizations include American Citizens Concerned for Life, the National Council of Catholic Women and the Center for Family Studies at The Catholic University of America.

Obviously the professionals believe that there is a need for this kind of series. Merrow stresses, however, that meeting this need won't be easy.

"The series offers no magic solutions or national programs," he said. "Instead it offers a challenge to the country, asking how much do we really care about kids and their families. It's a priorities question for everybody."

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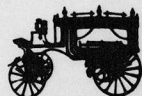
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Dale, and Helen Ann Phillips;

sister of John, Lee, William, Jane

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† POWERS, Robert E., 64, Little Flower, Indianapolis, March 2. Husband of Emma; father of Anita Carney, Jane Whisner and Robert J.

† QUINN, Marie J., 87, Little Flower, Indianapolis, February 29. Mother of Raymond L., Don M. McSwain and Glenn E. Bocher.

† ROBERTS, Lucille, 68, St. Anthony, Indianapolis, March 10. Sister of Thomas.

† ROELL, Dorothy M., 74, St. Joseph, Shelbyville, March 9. Mother of Michael G.; grandmother of two.

† RUDOLPH, Henry, 94, St. Michael, Cannelton, March 9. Husband of Viola; father of Anton; stepfather of Dorothy Bowman and Bob Jones.

† SAUER, Leonard W., 82, St. Catherine of Siena, Indianapolis, March 10. Husband of Rose; father of Betty Dawson, Mary Jo Roberts, Rosemarie Gregg

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Institute urges promotion of family values

WASHINGTON (NC)—The Catholic Church must take an active role in finding ways that new media technologies can be used to promote traditional family values, participants in a Catholic institute on the electronic media have recommended.

The group also recommended that the church take an active role in helping families understand the impact of the electronic media on their lives.

The proposals were the basis for a series of other recommendations offered by more than 80 Catholic

religious educators, communications professionals, family life ministers and education specialists at the March 15-17 institute on the electronic media, popular culture and family life at the Catholic University of America in Washington.

The institute, sponsored

by the U.S. Catholic Conference Department of Communication, featured presentations by executives of commercial and public television networks, leaders in church communications and family life, and professors in the fields of communications and sociology.

"Television (can) no longer be viewed as mere entertainment," said one speaker, Eli A. Rubinstein, adjunct research professor of mass communications at the University of North Carolina. "The research has documented that television is an important part of the total process of child development."

Rubinstein said stereotyping of individuals or groups on television programs produces attitudes about those people.

"The fact that women are usually portrayed as primarily homemakers, old people as helpless or confused, minority race individuals as either comic figures or of lower socioeconomic status, all carry subtle messages about these groups," he said.

Because of the pervasive influence commercial television, cable networks

recommendations also called on the U.S. hierarchy to develop a greater understanding of the impact of the electronic media on society and families. They urged that the U.S. bishops address the issue in a pastoral statement which would offer a distinctive Catholic perspective on the relationship between the media and families.

Participants also saw a need for media training to become an integral component in parishes, schools and religious education classes to help people become aware of the way they use the media in their own lives, and to help them understand the messages the media convey in light of church teachings.

PBS airs program on author

NEW YORK (NC)—With "Zorba" eliciting from Broadway audiences today the same kind of enthusiastic response that moviegoers in 1964 gave "Zorba the Greek," it is of more than passing interest to discover the man whose novel was the original source of both versions, Nikos Kazantzakis. Tracing the life of this author is "Kazantzakis," a documentary narrated by actor George Peppard, airing March 25, 10 to 10:30 p.m. on PBS.

The program starts by admitting that its subject has scant recognition outside of Europe. By the time it ends, however, viewers may find themselves wanting to know

more about a writer who was controversial because he wrote seriously about spirituality.

The main facts of the author's life are quickly sketched in—born in Crete in 1883, he supported himself as a journalist until publication in 1938 of his modern version of Homer's "Odyssey." A number of serious works and controversies followed up to his death in 1957. Interspersed with this record are selected passages from his autobiography, not always edifying in their account of his personal life.

At the core of Kazantzakis' life and career, we learn, was the creative tension in his formative years caused by nationalistic fervor against Turkish domination and the pull of religion to an inner life. In resolving these

conflicts in later years, he turned against what he saw as the parochialism of both state and church.

His political conversion to socialism, which some branded communism, and his rejection of the Greek Orthodox Church's "dogma" in favor of "pure spirituality," is recounted but without detail.

Written, produced and directed by Michael Tobias, this program makes the point that Kazantzakis was a writer of talent, deserving our respect, if for no other reason than his unfashionable insistence on the primacy of the spirit over the materialism of our times. That is the message of "Zorba the Greek," which Anthony Quinn in an interview calls more a religious than a humanistic statement.



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VIEWING WITH ARNOLD

'Danny' is turnabout film

Allen's movie pays tribute to agents

by JAMES W. ARNOLD

Acceptance... forgiveness... love. Now that's a philosophy of life.

—Broadway Danny Rose

Theatrical agents, like critics, bookies and bankers, have never gotten much sympathy in movies, and in standup comedy routines, they fare about as well as mothers-in-law. Thus, Woody Allen's new film, "Broadway Danny Rose," is a genuine turnabout: a sentimental but funny tribute to the figure on whom all Show Biz acts, good or bad, depend for sustenance.

As you might expect from the title, "Danny" is something of a throwback to Damon Runyon. It's a slender tale about a New York agent, the title character played by Allen, who is about as soft-hearted as an Easter Bunny at a kindergarten egg hunt. He's busy nurturing a stable of hopeless fringe acts, including a woman who plays tunes on water glasses and a bird trainer with a parrot who sings "I Gotta Be Me."

Then suddenly one of his clients, a boozy overweight Italian club singer, Lou Canova (Nick Apollo Forte), makes it big. It seems he had a hit one week back in the fif-

ties, and amid a nostalgia craze, he's immediately famous again. Magically, old Lou is no longer a has-been, but a "cherished musical legend."



You sort of know the inevitable will happen to nice-guy Danny—at the moment of success, Lou will drop him for a more aggressive agent.

BUT IT'S even more heartbreaking than that, since he's done in by Lou's new love interest, a floozy named Tina (wonderfully played by Mia Farrow in wig, tinted glasses and other forms of disguise). How this comes about is the central action of the movie, which in the recent Allen tradition is a quickie 86 minutes in black and white.

"Danny" appears to be Woody's Italian comedy—not Fellini this time, but your basic tale about the innocent guy who gets involved with a blonde, the Mafia and a strange maternal fortune-teller, all set to familiar lilting accordion music.

But it's also about Runyonesque guys and dolls, in this case Woody's frantic-but-gentle little Jewish character getting propelled into Italian ethnic melodrama. The narrative "frame" is also Broadway, since the yarn is narrated in a Carnegie district restaurant-hangout for professional comedians, as the group exchanges gags and funny anecdotes about people they know. (There are cameos by a half-dozen comics, Milton Berle and even Howard Cosell.)

Danny first has to escort Tina as a favor to Lou, since he wants her around, but not too obviously, because of his wife. As Danny observes, Lou's morality is strict enough so that "he cheats with only one person at a time." Danny warns him, "Sooner or later you'll have to square yourself with the Big Guy," and he means God.

THE MORE immediate problem is that Tina up to now has been the girlfriend of a Mob-type guy, who kills himself in operatic grief. The family thinks Danny is the one who is alienating her affections. So they are thrown together on the run for awhile, then kidnapped gangster-style and threatened with the worst.

To save himself, Danny does a rotten thing: he identifies the real culprit as not Lou but an old troupier who is "the world's worst ventriloquist... so bad that five-year-old kids boo him." This hapless innocent winds up in the hospital, and Danny suffers guilt and repentance.

The disaster, of course, is that after Danny has endured all this for Tina and Lou, they now conspire to dump him for another agent, just when there's money to be made. How's that for gratitude?

Most of this is played with a zany comic edge; chiefly, the humor is in the characters themselves and their dialog, and the stress that fear and finally betrayal put on the goodness of Danny's soul. The funny stuff ranges from Tina's bizarre suggestions about redecorating Danny's apartment in an African motif of pink, bamboo and hanging plants, to a chase into a balloon factory where escaping helium sends everybody's voice up a couple of octaves.

But the heart of the film is in a conversation Tina and Danny have about "a philosophy of life." Tina, always volatile and direct, says something like "grab for all you can... do it to the other guy first," etc. "That's a philosophy of life?" says Danny. "It sounds like Murder, Inc."

Then he cites the wisdom of his Uncle Sidney: "acceptance... forgiveness... love." Tina is skeptical, but both characters finally have to put this guideline to the test, which provides a warm upbeat ending.

Personally, "Zelig" was funnier and more original, but "Danny Rose" is fresh, solid Woody-wackiness. At least Allen's making films rapidly, and avoiding the sort of agonizing typical of the Great Artist Syndrome.

(Satisfactory for mature viewers.)

(USCC rating: A-III, adults.)



NEW COMEDY—Woody Allen plays the title role of "Broadway Danny Rose." In this scene he is forced to take a tugboat across the Hudson River, and he tells Mia Farrow as Tina Vitale, the widow of a bumped-off gangster, that he is getting seasick. Allen, who wrote and directed the comedy, plays a small time theatrical agent trying to make it in the big city. Eight night club comedians also appear as themselves. (NC photo)

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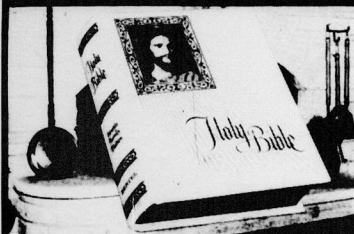
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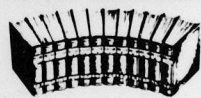


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